

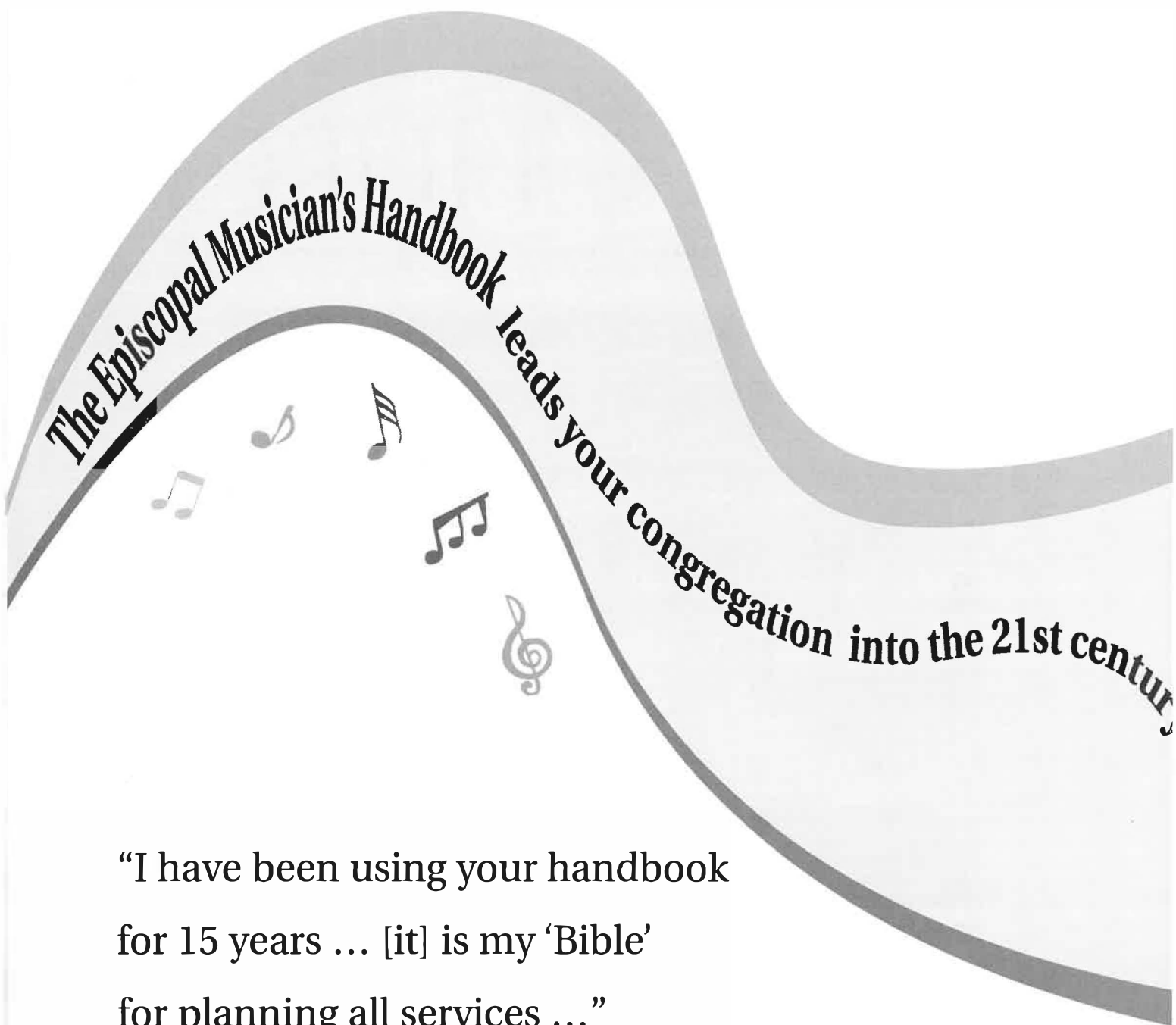
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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for return of photos or manuscripts. THE LIVING CHURCH is published every week, except Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202.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

DESCRIPTION RATES: \$39.50 for one year; \$46.00 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

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

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Volume 218 Number 20

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A Rich and Varied Ministry
H. BOONE PORTER
He has shaped our liturgy, our parishes, our prayer book, our publications, and our view of the ministry and mission of the church.

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Eric Hasert photo, Fort Pierce Tribune



Juan Dale Brown photo, Fort Pierce Tribune



Eric Hasert photo, Fort Pierce Tribune

Wildfires swept through the area of Port St. Lucie, Fla., in mid-April [p. 9].

Top: Police officers and residents move a boat to safety.

Middle: A helicopter flies over a smoke-filled area.

Bottom: A section of wall continues to burn from a home that was destroyed.

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6 Tragedy in Littleton, Colo., draws attention to spiritual needs of young people.

7 Western New York consecrates its 10th bishop.

8 Bishop Steven Charleston is named dean at Episcopal Divinity School.

The Cover

The interior of Christ Church, Philadelphia, facing the altar.

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SUNDAY'S READINGS

The King of Glory

"the spirit of glory rests upon you."

1 Peter 4:14

Easter 7

Acts 1:(1-7)8-14 or Eze. 39:21-29; Ps. 68:1-20 or 47; 1 Pet. 4:12-19 or Acts 1:(1-7)8-14; John 17:1-11

As we gather in the afterglow of our Ascension Day celebration on the Seventh Sunday of Easter, we address our God in the collect of the day as "the King of glory." The God who raised Jesus Christ from the dead and exalted him to the right hand of his eternal throne and "bestowed on him the name which is above every name" is glorious. Our Easter worship and praise is in response to this glory. Perceiving God's glory by faith in Jesus Christ, we seek to participate in the adoration of the Father exemplified in the Son, to "glorify" God, as the wording of the high priestly prayer in John's gospel has it.

Holy scripture speaks much of glory on this occasion. Though the word is not used in the reading from Acts, the portrayal of the Ascension describes something we would recognize as glorious. If the passage from the Old Testament is read, the first words of the prophet are heard as a promise of God, "I will set my glory among the

nations." In the epistle text, those who are beloved of God are assured that "the spirit of glory and of God rests upon you."

In awareness of the glory, in the experience of God's glory in worship, we may find ourselves participating in the above-mentioned prayer of Jesus offered to the Father. The Son of God prays to be glorified by the Father that he in turn might glorify the Father. Glorification is a relational interchange of love. Divine glory is something deeply shared. Jesus pleads, "Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made." The glory is in the presence of God, a presence which brings about the deepest communion, "that they may be one, even as we are one." Whenever we come together as one with another by faith in the risen Lord, each time we enter the presence of God in worship, we come in touch with glory. "Glory to God in the highest ..."

Look It Up

Read Exodus 33:17-34:8, considering the description of the glory of the Lord and the response of Moses when he encountered it.

Think About It

Reflect on your experience of worship throughout the Easter season. What were the moments that have put you most in mind of God's glory? How might you prepare yourself for worship in a way that opens you to receive awareness of the glory?

Next Sunday Pentecost

Acts 2:1-11 or Eze. 11:17-20; Ps. 104:25-37 or 104:25-32 or 33:12-15, 18-22; I Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

BOOKS

The Bible and Healing

A Medical and Theological Commentary

By John Wilkinson
Eerdmans. Pp. 350. \$25

Given heightened popular awareness of conversation between traditional medicine and the alternative disciplines of prayer and spiritual healing, this is an important contribution by an eminently qualified writer. Dr. Wilkinson holds both medical and divinity degrees from the University of Edinburgh, is a fellow of the Royal College of Physicians, and spent 30 years as a medical missionary in Kenya.

One feels license to shout "Amen" upon reaching the conclusion: "The church today is able to practice a healing ministry using the same methods as Jesus did during his earthly ministry. This ministry includes all methods of healing, both physical and spiritual, medical and nonmedical, for all true healing comes from God."

In this major revision of an earlier work, Wilkinson sets about the task of demonstrating that healing, health and human wholeness is the main topic of the Bible.

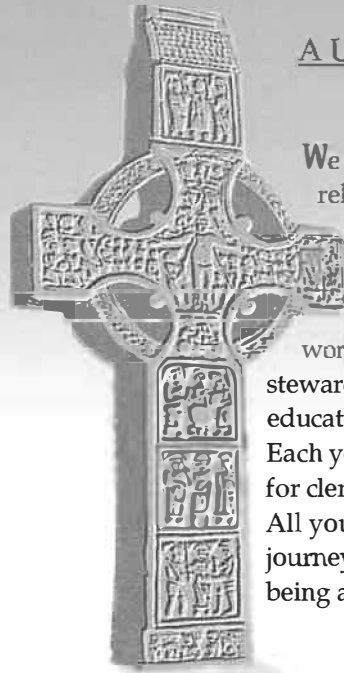
Of particular interest to Episcopalians will be mention of the important role of Dr. Charles Cullis, the 19th-century Boston physician whose medical and homeopathic practice led to healing conferences and the ministry at Emmanuel Parish, inspiring the founding of the Order of St. Luke the Physician.

Omitted is the work of Dr. Herbert Benson at the Harvard Medical School's Mind/Body Institute, where medical students are taught the effectiveness of prayer and spiritual healing, and the prominent ministry of the late Agnes Sanford. However, more in keeping with the book's title, there are three intriguing chapters on Paul's "thorn in the flesh."

A comprehensive bibliography, endnotes and a superb exegetical index make this a valuable resource for Bible study, preaching and teaching about all aspects of healing.

(The Rev.) Michael Tessman,
Nashotah, Wis.

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— The Rev. Dr. Steven I. Woods,
Director, Clergy Wellness

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A Time for Healing

Tragedy at Columbine High School Draws Attention to Spiritual Needs

"I was all right until I saw the angel," wrote Thomas E. Morgan, member of St. John's Church, Boulder, Colo., in relating his memory of a public service, attended by some 70,000 people at Clement Park in Littleton, Colo. Mr. Morgan was a

member of a choir at the service. The park, adjacent to Columbine High School, has become a huge memorial to those slain during the April 20 rampage at the Littleton school. The snow angel, one part of the memorial, was melting amid bouquets of flowers.

"We're coping pretty well," said the Rev. Al Shepherd, assistant at St. Gregory's, Littleton, nearly a week after the tragedy that left 15 people dead and at least 25 others requiring hospitalization.

Fr. Shepherd said four Columbine students are members of his parish.

Two were off campus when Dylan Klebold and Eric Harris started shooting firearms and exploding home-made bombs in and around the sprawling high school building. Of the two St. Gregory's members in the building, Fr. Shepherd said one was in the cafeteria and was "quickly escorted outside." The other hid in a closet for three hours. Neither was physically injured. Another student in the school, a member of St. Timothy's, Littleton, also was not physically injured.

Dr. Dana Max, a psychologist who specializes in assisting teenagers, and a parishioner at St. Timothy's, has been working with students and their families since he heard the news. He was at Leewood Elementary School, the designated information area for parents, helping to process kids and families almost right away, he said.

"The whole community is traumatized, as well as individuals," Dr. Max said. "Reactions vary from person to person." He said students are still in shock and he anticipates that the full impact will occur in two or three weeks.

"The shock is part of the healing, a defense

against the intense pain and trauma," he said, and the shock that protects the students initially is also the reason why so many of them have articulated so well the events of April 20. Talking is part of healing, Dr. Max said, but "it will become harder and harder" for kids to do so as they move on.

"Nothing is normal," as students were expected to return to school at neighbor and rival, Chatfield High School April 29, in split shifts. "It's a make-shift arrangement to get them through — especially the seniors."

Dr. Max said, globally, the return to school is an important piece in healing, trying to get back to routine and schedules. "Each individual will have a different reaction to that, and I don't know that it should be forced."

Plenty of counselors were scheduled to be on hand when students returned to school. The Jefferson County mental health agency and all of the counselors from both high schools were available to students. Dr. Max said the teachers returned on April 27 and were to receive training to identify students in need of help. "There is a concerted effort to respond to the needs of the students," he said.

Local Deacon speaks out

The Rev. Kathi Jackman, deacon at St. Nicholas', a third Littleton parish, wrote a letter which received some circulation on the Internet. Deacon Jackman explained how the tragedy has impacted the Littleton churches and students. The high schools are closely related and open enrollment allows students to attend any Jefferson County school. She said some families have children in different high schools.

Deacon Jackman noted hearing the talk of experts, educators and psychologists, discussing needs — education, dialogue, tolerance. "What I have not heard addressed by the experts, but which I have heard many students talk about, and what is glaringly obvious, is the lack of Christian influence in our communities and schools," she wrote. A teenager who attended a Civic Center vigil reportedly said, "everyone was so politically

'Everyone was so politically correct that no one prayed or mentioned God, and the students present were yearning for prayer.'

A teenager at a vigil



A young person administers the cup to another during a requiem Eucharist April 25 at St. John's Cathedral, Denver. The service honored the dead and injured from Columbine High School.

© 1999 Alexander "Sandy" Harvey photo, courtesy of Colorado Episcopalians

(Continued from previous page)

correct that no one prayed or mentioned God, and the students present were yearning for prayer.”

“Our young people have spiritual needs whether our society wants to face it or not,” Deacon Jackman said. “Many young people are Christians whether our society wants to face it or not. Their witness to Christ puts the rest of us to shame.”

Prayers and Programs

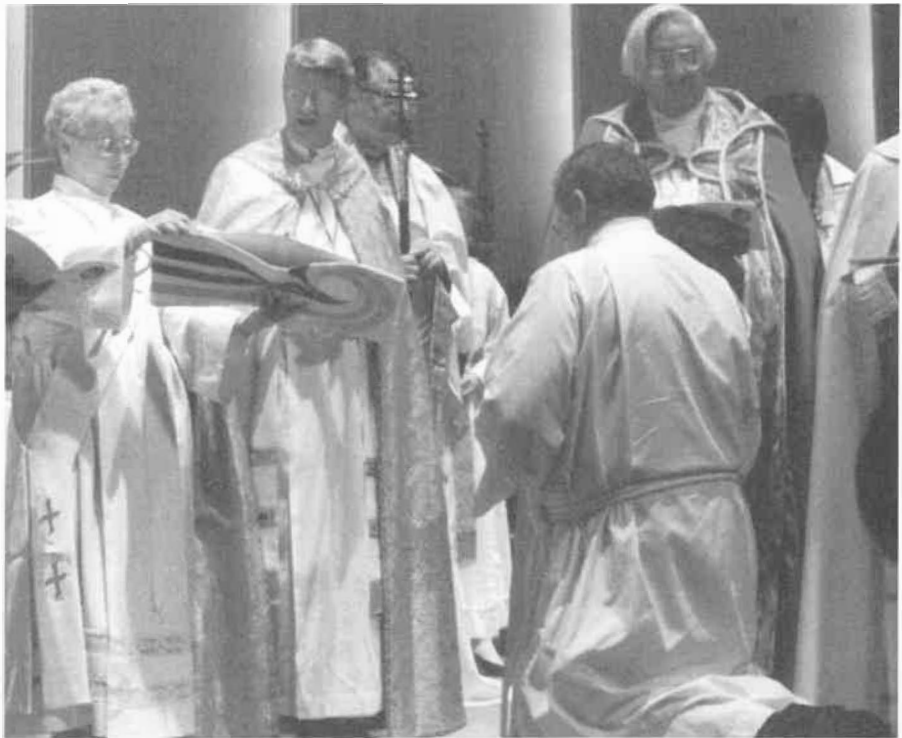
There have been many prayer services, memorials and vigils since the tragedy of April 20. The weekend following the shootings, about 70 high school students attended an all-day program at St. Philip and St. James', Denver. The program focused on grief, healing, hope and reconciliation. It was followed by a concert by Christian musician Matt Stone, who had been scheduled to perform at an Episcopal Youth Convention event that weekend. The youth convention was canceled.

On Sunday evening, April 25, St. John's Cathedral, Denver, held a requiem for the dead. More than 1,500 jammed the nave. Large numbers of children of all ages and adults attended the standing-room-only event, said Linda Regensburger, interim editor of the *Colorado Episcopalian*. “The acolytes, readers and chalice ministers were all high school kids,” Ms. Regensburger said.

At the prayers of the people, young people lit candles from the paschal candle and passed the light to the congregation. The names of the injured were read, then the names of the dead — including the shooters — and then the cathedral bell tolled once for each name, while the worshipers remained silent. Grief counselors were available in the parish hall after the service.

Ms. Regensburger said the Rev. Todd Sorenson, rector of St. Gregory's, is spearheading an effort to hold a community service at Columbine when it re-opens next fall. He wants to bless the school and the space in order to help everyone have a sense of God and a sense of peace.

Judi Amey



Donald B. Hill photo

Fr. Garrison kneels before Bishop Griswold and others at the consecration in Buffalo.

Western New York Bishop Consecrated

The work of a number of artists lent impressive sound, color and symbolism to the April 24 ordination and consecration of the Rev. J. Michael Garrison as the 10th Bishop of Western New York. This occasion witnessed to the diversity in the diocese and was affirmed in the gathering of more than 1,500 people from the diocese and the local community in Kleinhans Music Hall, Buffalo, which had been transformed into sacred space.

Unique among the 210-member diocesan choir was the Sign Choir of the Ephphatha Mission of the Deaf, which led the sequence hymn, and joined the altar party at the time of the Lord's Prayer.

The Rt. Rev. William Spofford, retired Bishop of Eastern Oregon, delivered the homily. Bishop Spofford had sponsored Fr. Garrison in his pilgrimage from the Roman Catholic Church to ordained ministry in the Episcopal Church.

Beginning with a quotation from T.S. Eliot, “April is the cruelest month,

breeding lilacs out of the dead land, mixing memory and desire. Stirring dull roots with spring rain,” Bishop Spofford spoke of the beginning of the month of April when Holy Week commemorations mixed with “NATO bombs being dropped on humans” and pictures of “Kosovan Muslims and Orthodox walking into nowhere lands” hit our consciousness. The end of the month brought “the horrors of the massacre at the school with the April, spring-like name of Columbine.”

The Most Rev. Frank Griswold, Presiding Bishop, was the chief consecrator assisted by co-consecrators the Rt. Rev. David Bowman, retired Bishop of Western New York; the Rt. Rev. Jack McKelvey, Bishop Suffragan of Newark; the Rt. Rev. Steven Plummer, Bishop of Navajoland; the Rt. Rev. E. Don Taylor, Assistant Bishop of New York; and the Rt. Rev. Stewart Zabriskie, Bishop of Nevada. A total of 17 bishops participated in the laying on of hands.

(The Rev.) Donald B. Hill

EDS Chooses Bishop Charleston

Episcopal Divinity School will celebrate its 25th anniversary by installing as its new dean and president the Rt. Rev. Steven Charleston. The former Bishop of Alaska will join the seminary in August, accompanied by his wife, Susan, an artist, and their son, Nick, an art student in Boston. He will succeed the Rev. William Rankin as dean.



Bishop Charleston

For the past three years, Bishop Charleston has served as chaplain of Trinity College, Hartford, Conn. In announcing the appointment, president Evan S. Dobbelle said he had "mixed emotions.

"Steve has made an indelible mark on Trinity College ... The chapel, under Steve's inspired and inspiring leadership, has been a community center for Trinity, a house of God in which people of all faiths, all backgrounds, and all traditions feel welcome ... he has been devoted to the principle that intellectual growth and spiritual growth go hand in hand."

As he takes up his new duties,

Bishop Charleston will have served both his own alma maters. He did his undergraduate work in religion at Trinity, and received his Master of Divinity from EDS. He was awarded honorary doctorates from Trinity College and Alaska Pacific University.

As an advocate for Native American and other minority groups, Bishop Charleston is currently chair of the Justice,

Peace, and Integrity of Creation Task Force of the House of Bishops. He was executive director of the National Committee on Indian Work at the Church Center and director of the Dakota Leadership program in South Dakota. While a professor of systematic theology at Luther-Northwestern Theological Seminary in St. Paul, Minn., he founded and directed the cross cultural studies program. He was born in Oklahoma, a member of the Choctaw Nation.

As a preacher, Bishop Charleston is known for rousing sermons blending the classical Anglican, Native American spirituality, and "old-time religion."

Bishop Bates of Utah Dies

The Rt. Rev. George Edmonds Bates, 65, retired Bishop of Utah, died in Medford, Ore., March 31. He had suffered a long battle with failing health, including cancer and several major surgeries.

A native of Binghamton, N.Y., Bishop Bates was a graduate of Dartmouth College and Episcopal Theological School. He was ordained deacon in 1958 and priest in 1959; he was consecrated bishop in 1986.

Before his episcopacy, Bishop Bates served parishes in New York, Oregon and New Mexico. He served on many committees at the diocesan level and as a deputy to the General Conventions of 1967 and 1973-82. Bishop Bates also served on the Council of Advice to the President of the House of Deputies.

In Utah, Bishop Bates was known for his compassion and for promoting the diocese within the community. He recruited priests with disabilities and medical conditions who were avoided by other dioceses, and he was an initiator in remodeling churches to eliminate physical barriers and to make church buildings more accessible.

He found Native American priests to serve parishes in and near the Uintah-Ouray Ute Reservation.

He spent time under a cloud of controversy when he decided to sell St. Mark's Hospital, the first hospital in Utah. The decision was made because of changes in the health care industry. The sale of the hospital allowed him to create an endowment to support diocesan outreach efforts.

The Salt Lake Tribune contributed to this article.

Support for New Province

The Continental Congress of American Anglicans, a consortium of orthodox Anglican groups and organizations in the United States, has received a letter from a group of international primates and archbishops who met in Singapore after Easter to consider a request from the groups for a new Anglican province in the United States.

"Let us tell you straight away that we hear your cry, and are committed to action ..." the Anglican leaders said in their April 15 letter. "We have studied your particular proposal for intervention and with other relevant questions want this to be considered more widely by the primates in the Anglican Communion."

Expressing concern that "vulnerable parishes" receive the episcopal visitations they need, the archbishops and primates expressed their intention to write to the Most Rev. George Carey, Archbishop of Canterbury, and the Most Rev. Frank Griswold, Presiding Bishop of the Episcopal Church, and to the primates of the Anglican Communion. Those letters were expected to be released at the end of April.

The Rev. Chuck Murphy, rector of All Saints' Church, Pawleys Island, S.C., and founder of the First Promise organization, said the letter is "extremely encouraging." The First Promise Round Table continues to hope for a new province before the end of 1999, though Fr. Murphy allows that it may take longer.

Signers of the April 15 letter pledged to request that compliance with the Lambeth Conference resolution on sexuality and the resolution requiring respect for bishops unwilling to ordain or license women be included on the agenda of the Joint Standing Committee of the Anglican Consultative Council, which meets in September, and the primates' meeting next March. The archbishops will meet again in November to monitor progress.



Charlie Rice photo

A Montgomery, Ohio, home where a baby was found playing under a cracked door.

Southern Ohio Parish Becomes Hub for Tornado Relief Efforts

In the early morning of April 9, tornadoes ripped through suburban Cincinnati, Ohio. In a matter of minutes, almost 100 homes were destroyed; hundreds more were damaged, many severely; 200,000 families were without power, phone or cable; four persons were dead and dozens were hospitalized.

In the aftermath, volunteers flocked to St. Barnabas' Church in suburban Montgomery, near the site of the worst devastation. St. Barnabas' is a relatively new suburban parish of the Diocese of Southern Ohio, with more than 700 communicants.

"The first meeting of the community — those whose homes were devastated — was held at St. Barnabas' on Saturday morning," reported the Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio. Bishop Thompson explained that the parish's rector, the Rev. George Hill, "is chaplain to the local police and fire departments as well as the local FBI." He also serves as chair of the Montgomery Emer-

gency Management Association, the city's official disaster preparedness body.

"He knows where to start, and how to mobilize a relief effort," the bishop said. "We couldn't have found a more prepared priest or parish."

"We became the official volunteer center for Montgomery, Blue Ash and Sycamore Township," said junior warden Terry Thornton. "In the last three days, we have registered over 1,500 volunteers here."

"It's been overwhelming!" said senior warden Martha Seagram, stepping gingerly around tables piled high with donated food and clothing.

Ms. Seagram answered the phone when the third grade teacher from Blue Ash Elementary School called. Relaying the message to other volunteers, Ms. Seagram said, "Her class wants to write 'happy letters' and draw 'happy pictures' to the little children who lost everything, so that they have something to make them happy."

Charles Rice

Central Florida Churches, Residents Brave Wildfires

When the Rev. Paul D. Wolfe, rector of the Church of the Nativity, Port St. Lucie, Fla., left his church on April 15, he didn't know whether the building would be there the next morning or be burned to ashes overnight.

"The Blackhawk helicopters were dumping water on fires maybe 1,000 feet away, and the smoke and cinders were blowing our way," Fr. Wolfe said.

The wind-driven fire that swept away almost 50 homes and damaged 33 in this city about 45 miles north of Palm Beach did not harm the church, nor Holy Faith Church — also in Port St. Lucie — nor the homes of any members.

"The fires came pretty close to Nativity," Fr. Wolfe said. "We were evacuated for a couple days."

The evacuation order ended Saturday night, and services were held as usual April 18, he said.

Port St. Lucie is especially vulnerable to wildfires because of its sprawl and because it is surrounded by thousands of acres of undeveloped, dry scrub lands, said Ron Parrish, a battalion chief with the St. Lucie County Fire Department.

The fires in Port St. Lucie and elsewhere in tinder-dry Florida started early this year.

Joe Thoma

Rochester Nominees

The Diocese of Rochester has announced the following slate of nominations for the election of its next bishop: The Rev. Gladstone (Skip) B. Adams III, rector of St. James' Church, Skaneateles, N.Y.; the Rev. Jack McKelvey, Bishop Suffragan of the Diocese of Newark; the Rev. Canon V. Gene Robinson, canon to the ordinary, Diocese of New Hampshire; the Rev. Canon Mark A. Scheneman, rector of St. John's, Carlisle, Pa.; and the Rev. David Owen Selzer, rector of Good Shepherd, Buffalo, N.Y.

The election convention is June 19 at St. Thomas', Bath, N.Y.



SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

A Rich and Varied Ministry

H. BOONE PORTER

**He has shaped our liturgy, our parishes,
our prayer book, our publications, and our view
of the ministry and mission of the church.**

By Ralph N. McMichael, Jr.

Any student of the Episcopal Church in the latter half of this century would be hard pressed not to come across the name of H. Boone Porter. In fact, his name and influence can be traced in so many places that the student should not give up the task too soon. For just when you think you have a grasp on how Boone Porter has shaped the Episcopal Church, you find out that he is doing or has done something completely different.

Canon Porter's ministry has been, and continues to be, so rich and varied that it is hard to designate his legacy in just one or two ways. He is liturgical scholar, professor, pastor, editor and missionary. He has shaped our liturgy, our parishes, our prayer book, our publications, and our view of the ministry and mission of the church.

A good place to begin is with the liturgy of the Episcopal Church. Urban T. Holmes once wrote that the most significant event in the education in liturgy in the Episcopal Church in this century was Boone Porter's becoming professor of liturgy at the General Theological Seminary. After having taught church history at Nashotah House, he began teaching liturgy at General in 1960. While there, he started a doctoral program in liturgy, and he supervised the graduate work of Leonel Mitchell, Thomas Talley and Marion Hatchett. All three became professors of liturgy at seminaries of the Episcopal Church. As a liturgical scholar, Canon Porter has written books on such topics as ordination rites, Sunday, Jeremy Taylor, and the liturgical seasons. However, his influence on the liturgical life of the Episcopal Church was not limited to the classroom and to publications.

He was one of the main architects of the 1979 Book of Common Prayer. He shaped both the prayer book and the way we think about the liturgy. He served for several years on the Standing Liturgical Commission that oversaw the development of the '79 BCP. He wrote

many prayers in the book, including Eucharistic Prayer A and part of B. As an active member of the Council of Associated Parishes, and a stint as its president, he shaped how we understand and live the liturgy. Again, this shaping of liturgy and life was not confined to the sanctuary. His horizons were expanding into the realm of the mission to small and rural parishes.

Canon Porter left General in 1970 to become director of the National Town and Country Church Institute (Roanridge). In this position, he sought to deepen and expand the conversation regarding the mission of the church. He promoted the thought of Roland Allen, and he sought the development and support of local ministry, including ministry in Native American communities. He also worked on the restoration of the diaconate as a permanent order and not just a step toward priesthood. Now retired and living in Connecticut, his shaping of the church's ministry continues today with next month's Living the Covenant Conference. He has been the chief organizer of this event, which seeks to address the development of ministry within a baptismal context.

In becoming editor of *THE LIVING CHURCH* in 1977, Canon Porter's influence expanded even more widely. As editor, he sought to inform and provoke the life of the Episcopal Church. However, he carried out this ministry not as an advocate who only offers polemics. This approach to the life of the church would be against his nature. For above all else, he is someone who lives and shares the peace of Christ. His journey has not been one of ambition and restlessness. It has been, and continues to be, one man's pilgrimage of faith. He has shaped the church because he has been shaped by Christ. □

The Rev. Ralph N. McMichael holds the William Adams Chair of Systematic and Sacramental Theology at Nashotah House.



That's Tradition

Although Christ Church, Philadelphia, is central to much of the nation's past, it is also a living parish that will continue as a place of worship for years to come.

By Joseph J. Devaney

In our society, historical tradition is seldom linked with modern relevance. One major exception that counters this view is Christ Church, Philadelphia. In the historical sense, Christ Church was at the center of much of the nation's past. It still has antiques and artifacts that speak directly of those times. However, it is also a living parish that attends to the needs of those in the surrounding areas of Philadelphia and continues as a place of worship.

Christ Church dates to 1695, when 36 Philadelphia colonists built a modest frame structure with a brick interior. Their numbers included a judge, lawyers and doctors, but also blacksmiths, a baker and others of more humble calling.

The present Georgian architecture of the church, itself a magnificent example of 18th-century construction, dates from 1727 to 1744. The Palladian windows in the front are the oldest and largest in North America. Brass candelabra have been in the church since 1744 and the pulpit since 1769. The wooden baptismal font is 600 years old and was transferred to Christ Church in 1697 from William Penn's church. It is still in use today.

Other physical features of Christ Church include the eight bells, weighing 9,000 pounds, that were cast in London in the 1750s, and early floor gravestones inside the church that

reflect the ancient custom of burial close to the altar.

Individual antiques abound on the premises. One example is a mahogany bishop's chair carved by Ephraim Haines around 1807. In addition to superb Sheraton carvings, it has a unique bishop's mitre carved on the cresting rail. Also on view, among many other pieces, is a 1788 dated mahogany table by Philadelphia carver Jonathan Gostelowe, who was a vestryman at Christ Church.

Some of the antiques have specific histories that are unique unto themselves. A silver chalice, flagon and paten, for example, were given to the church in 1709 by Queen Anne. They were used in services in which George Washington participated and continue to be in use on special occasions today.

Beyond the architecture and the antiques, however, is the close connection between Christ Church and key periods and figures of our history. Until the Revolution, the church served two roles. On the one hand, it presented a Royalist counterbalance to the Quaker influence of Philadelphia. At the same time, it nourished the spiritual needs of many liberal thinkers of the period. No less than seven signers of the Declaration of Independence were registered as members of Christ Church. Pews today have brass plaques showing

Beyond the architecture and the antiques, however, is the close connection between Christ Church and key periods and figures of our history.



Above: Interior and front of Christ Church, Philadelphia, Pa.

CHRIST CHURCH



Christ Church allows us
‘to see something we don’t often
see in America. An active history.
That long ago history is living,
a part of the church.’



where, among others, Washington and Betsy Ross sat for services. So also did Robert Morris, the financier of the Revolution, and the beloved Benjamin Franklin. Franklin rented a pew at Christ Church for 60 years, but was not an especially active member. His children, however, were prominent in church affairs.

Not all of the parishioners at Christ Church in the Revolutionary era were famous patriot leaders. British General Howe worshiped there and it was at this church where Benedict Arnold married Peggy Shipman, the daughter of a famous physician. Two famous and early African American clergyman, Richard Allen and Absalom Jones, also received tutoring within its walls. Jones went on to become the first African American Episcopal priest.

Christ Church was prominent in the formation of the Episcopal Church in the United States. In 1779, the Rev. William White began the first of a 57-year service as rector of Christ Church. He became the first Bishop of Pennsylvania in 1787, serving for 49 years, and for a few months during 1789, he was the first Presiding Bishop. After the Treaty of Paris was signed, which ended the Revolution, he traveled between Great Britain and America, helping to set the series of meetings that led to the formation of the Episcopal Church. It was he who guided the church through the challenging early years of independence.

William White is buried within the confines of Christ Church itself. In the church yard, there rests Declaration of Independence signers James Wilson

and Robert Morris along with Constitution signers Jacob Broom and Pierce Butler. A few blocks away at Fifth and Arch Streets is the Christ Church Burial Ground, which was purchased by the church in 1719. There rest many famous figures from the Revolution including Franklin and Dr. Benjamin Rush. Other Declaration of Independence signers who lie there are Joseph Hewes, Francis Hopkinson and George Ross.

In 1950, Christ Church was designated by Congress as a national shrine. According to senior guide Neil Ronk, about 150,000 visitors a year tour the site. Yet the church is also continuing in its purpose as a place of worship. Christ Church has never missed a schedule of worship in the last 303 years.

Much of the interior of the church would not be recognized by George Washington and others of his time. Most of the pews, for example, are “new” and date from the 1880s. They are perhaps one half of the size of their 18th-century counterparts. Yet, as Neil Ronk observes, Christ Church allows us “to see something we don’t often see in America. An active history. That long ago history is living, a part of the church.”

Christ Church has sometimes been called “The Nation’s Church.” Its ecclesiastical, historical and architectural importance are beyond dispute. Yet it also continues to carry itself forward into a new century.

Joseph Devanney, an attorney and freelance writer, resides in Paoli, Pa.

Counterclockwise from top: Wall plaque commemorating the founders of Christ Church; the grave of Declaration of Independence signer Robert Morris; Gravestone of John Penn, relative of William Penn, inside the church and immediately before the altar. John Penn died in 1795; the earliest tombstone, dated 1714 and commemorating the burial of James Bingham. Burials occurred before then, but the specific locations were not marked.

'Service of Complain'

Long before most of us began to surf the net, the Diocese of Ottawa (Canada) had a website up and running. So when the diocese elected its bishop recently, the Internet seemed a natural spot for information to be put forward. Biographies of the 12 candidates were available on the website along with information about the election.

But the Church of St. John the Evangelist in Ottawa took matters a step further. St. John's posted a series of questions on its own website in hopes that the candidates would provide answers for all to see. Some of the candidates balked. Only six answered the questions. The others refused to answer because, as the *Ottawa Citizen* reported, "that might inject politics into what is supposed to be a prayerful process."

The Very Rev. Peter Coffin, dean of Christ Church Cathedral, Ottawa, was elected on the eighth ballot. He was one of those who did not respond to the questions. "I personally would be very reluctant to put myself against my brothers and sisters in such a debate," Dean Coffin told the newspaper before the election.

The Sunday magazine of the *Los Angeles Times* profiled Bishop Fred Borsch of Los Angeles recently. In that article, Bishop Borsch tells the story of his first ceremonial procession into church after becoming bishop. A parishioner offered him some advice. "Bishop, when you get to the front, do not reverence the altar," the parishioner advised. "What do you mean don't reverence the altar?" Bishop Borsch recalled. "I revered the altar when I was a deacon. I revered the altar when I was a priest. Just because I'm a bishop doesn't mean that I'm not going to reverence the altar of my Lord and Savior Jesus Christ!" The parishioner deadpanned, "Bishop, if you reverence the altar your mitre will fall off."

One sharp-eyed reader spotted in the most recent catalog for Church Publishing Co. an offering for "The Rite Word," noting that it includes "Lectionary texts for ...

Lesser Feats and Fasts."

The brochure for this summer's Evergreen Church Music Conference lists "Service of Complain" on its Monday calendar of events. On other evenings, the schedule simply lists "Complain."

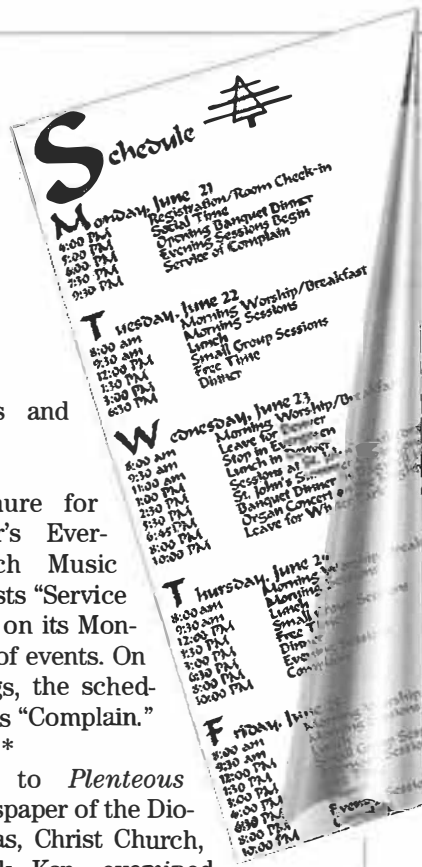
According to *Plenteous Harvest*, newspaper of the Diocese of Kansas, Christ Church, Overland Park, Kan., examined the question, "So why do I choose football over church?" during its adult forum in Lent. The series explored different aspects of the church and its worship, comparing that to the thousands who choose Kansas City Chiefs' games over worship on Sundays.

The Most Rev. Desmond Tutu, retired Archbishop of Cape Town, impressed his audience in a recent presentation at the Cathedral of St. John in Providence, R.I. The archbishop shared this story with his listeners: "I hope you won't feel too much like the little boy who went to church with his mommy and in the church there was a red sanctuary lamp. The sermon went on for a very, very long time, and the little boy turned to his mommy and said, "Mommy, when it turns green can we go home?"

The license plate watch: I spotted MISSA, JN 14 6, EXODUS1 and RISN 2. TLC staff members are watching as well: Patricia Nakamura saw HV F8H, IN JESUS and SEK GOD 3, Thais Jackson observed YNTGOD, and Judi Amey saw PARSON.

Note to "the Parson of the Plains" somewhere in Kansas: Yes, those remarks from readers I respond to three or four times a year [TLC, April 18] are genuine. I'm not clever enough to make those up.

David Kavelage, executive editor



Did You Know...

The Rev. Trino Correa, vicar of St. Margaret's, Fresno, Calif., recently presented 92 persons to be confirmed.

Quote of the Week

The Rev. Billy Shand of Potomac, Md., on the baptismal covenant: "I would suggest that [stressing] the baptismal covenant, without salvation, is the agenda of the Rotary Club."

Cassie Bernall was confronted
by one of the assailants
at Columbine High School,
who pointed a gun at her and asked
if she believed in Jesus Christ.
Ms. Bernall said she did believe
and was immediately killed ...
How many of us would be bold
enough to respond as she did?

The Traditional Emphasis

In his address to a conference sponsored by Scholarly Engagement With Anglican Doctrine [TLC, May 2], the Most Rev. George Carey, Archbishop of Canterbury, affirmed the traditional emphasis of Anglicanism on scripture, reason and tradition, emphasizing the centrality of scripture. While Anglicans hear and read about the “three-legged stool” of scripture, reason and tradition from time to time, it is always enlightening to hear it emphasized, particularly by such a figure as the Archbishop of Canterbury. The archbishop’s emphasis on scripture as the “pivot and mainstay of theological truth,” but not the sole authority, should be encouraging words to Anglicans everywhere.

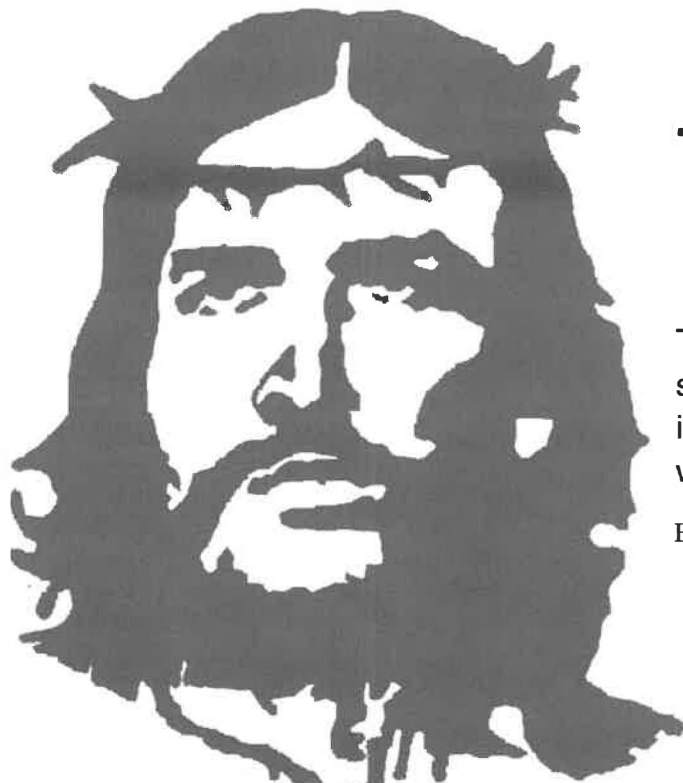
Modern-day Martyr

Perhaps the most incredible of the myriad of stories originating in the tragedy at Columbine High School in Littleton, Colo. (p. 6), was that of Cassie Bernall. Ms. Bernall, a student who had hoped to be a doctor, was inside the school when the gunmen entered the building. She was confronted by one of the assailants, who pointed a gun at her and asked if she believed in Jesus Christ. Ms. Bernall said she did believe and was immediately killed. Cassie Bernall is a modern-day martyr, a young woman who was described by another student as possessing the light of Christ. She now shares the glory of the saints and sets a shining example for us of what it means to be a follower of Christ. How many of us would be bold enough to respond as she did?



Former Editors Recognized

We try not to be given to tooting our own horn, so to speak. Yet it is with a certain amount of pride that we note the inclusion of two former editors of this magazine in the series articles about persons who have helped to shape the Episcopal Church during the 20th century. Clifford P. Morehouse [TLC, April 18] and the Rev. Canon H. Boone Porter (p. 10) have made a major impact on the church during this time. While their efforts as editors of *The Living Church* have not gone unnoticed, it is their contributions in other aspects of ministry for which they are better known. We are proud to include them with the leading figures of the Episcopal Church in the 20th century.



MEEK & MILD AS IF

Discover the real Jesus. Church. April 4.

Truly Revolutionary

The Church of England should leave Che Guevara to rest in peace and find a model who follows the teachings of Jesus.

By Tom Smith

In a recent broadcast, PBS informed us that Che Guevara is coming to church. He is being invited by some of the staff of the Church of England. The C of E, see, is looking for a modern-era "revolutionary" to help lead people back to the church of that other revolutionary, Jesus Christ. The problem I have with this is that Che, though a hero to many, is truly dead, and he died an atheist.

Younger folk may not remember Che. Born in 1928, he was a handsome, charismatic, cigar-chomping Argentinian who was trained to be a physician but turned out to be a revolutionary instead.

As any good South or Central American rebel was in those days, Che was a communist. He took part in riots against the Juan Perón regime in Argentina in 1952. In 1953, he joined

the communist Jacobo Guzman's regime in Guatemala and fled to Mexico when Guzman was overthrown in 1954.

There he met the exiled Cuban Fidel Castro and became his close friend and confidant. He went to Cuba with the rebel invasion against the forces of Fulgencio Batista in 1956. In January 1959, with Castro's victory, Che Guevara became president of Cuba's national bank, then minister of finance. He hit the revolutionary trail again as a guerrilla and was captured and executed in Bolivia in 1967.

Guevara's fame grew after his death, and his face was on a famous poster that appeared throughout the Americas in the late 1960s and early 1970s. It was on the walls of the counterculture, and he was an icon for those who saw armed revolution as

the only answer to poverty and repression. As communism waned and Castro became just another old despot, Che's fame faded.

My wish is that the Church of England leave Guevara to rest in peace. His quest for justice had little to do with the teachings of Jesus. I nominate a far better example, also from the Americas, for the Church of England to employ: Monseñor Oscar Romero. Msgr. Romero was appointed Roman Catholic Archbishop of El Salvador in 1977 and murdered three years later. It is one of the Spanish ironies that El Salvador means "the savior," but the nation was torn by civil war for many years.

Archbishop Romero inherited a church that was schizophrenic. Many

as the defender of the poor, and he denounced through pastoral letters and from the pulpit the state-supported death squads. He refused to appear at any public ceremonies with any member of the army or the government. The archbishop appealed to the international community, asking the United States in particular to cease shipping arms to a government that used them mainly against its own people. He was nominated for the Nobel Peace Prize. He confronted the enemies of his people face to face, and behind his back they conspired to silence him. On March 24, 1980, against the advice of friends and advisers, Archbishop Romero went to a hospital chapel to celebrate a Mass. His visit was well publicized. As he

held up the host toward heaven, a shot rang out from the back of the chapel. The single bullet to his chest killed him instantly.

Romero had often said that even if he was killed, he would live on in the people. The living have prayed for more, but it takes time. During the decade after his death, another 75,000 or so Salvadorans were murdered, many of them tortured. But the archbishop's memory and his spirit

have helped keep hope alive. He is a martyr who lives on through these words:

*We may never see the end results,
But that is the difference between
the master builder and the worker.*

*We are workers, not master
builders — ministers, not messiahs.*

*We are prophets of a future not our
own. Amen.*

I'd rather invite the archbishop to church during this Easter season.

He preached resurrection, not death, and that is truly revolutionary.

*Tom Smith is the communications
and facilities manager at St. Martin-
in-the-Fields Church, Atlanta, Ga.*



Image courtesy of Tom Ambrose

Guevara's quest for justice had little to do with the teachings of Jesus.

of its clerics felt that the church had to join the government in protecting the status quo or risk being closed down by that government. Others felt that Catholic Christians had to speak out against the unspeakable living conditions of the poor and the army's repression and murder.

In El Salvador, thousands of people were held as political prisoners, and thousands were being killed. The nation's garbage dumps were littered with the bodies of people who dared to speak out against the cruelty sanctioned by the state. When one of Romero's priests was murdered (along with members of his parish) by a paramilitary death squad, the archbishop came down on the side of the angels.

He redefined the role of the church

Like a Business

I commend the Rev. John Ruef for the Viewpoint article on being called [TLC, March 28]. How very true it is that in the church's drive to be more organized (a true oxymoron) we are moving like a juggernaut to operate the church like a business. In some instances the desire for moving to bigger parishes, better-paying positions, more important committees sounds to me like the military's "up or out" philosophy. If you don't move up, then you should just move out.

Yet in relation to what it means to be called to ministry I would contend that what is most concerning is the move by some to wield more powers, to be more in control.

Is it not an over exertion of power to require more rigorous background checks than is required for a "secret clearance" in the secular community and then use those only selectively? Is it not a misuse of power to use (or not use) psychological profiles, or information that a person has been (or is) in counseling (as a way of dealing in a healthy way with some of the issues of living and working in an unhealthy world) to judge the validity of his or her call? Is it not a show of power to attempt to limit God by defining power to subject sincere, prayerful people (as Fr. Ruef says) to the "sadistic hazing of candidates for holy orders..." by lay committees, commissions on ministries and standing committees, requiring them to "jump through human made hoops" that often have little to do with discernment of a call and more to do with the unrealistic expectations the church has for its clergy?

Is it any wonder that there is confusion of what it means to be called by God to a specific ministry (lay or ordained)? As a church, perhaps it is time that we look again at "the process" and reassess how we discern and help others to discern the call to a vocation as ministers among us in the sacred orders of bishops, priests and deacons.

*Phoebe Riso
Alexandria, Va.*

"... in the church's drive to be more organized (a true oxymoron) we are moving like a juggernaut to operate the church like a business."

There's a Difference

I would like to clarify a statement made by the Rev. Canon Edward Rodman [TLC, April 11] that equates the desire of St. Paul's, Brockton, to secede from the diocese, to the Church of the Advent's attempted secession.

Unlike St. Paul's, the Advent's attempted secession was by 13 members of the old self-perpetuating corporation, not by a majority of the parishioners. Also, and unlike St. Paul's, a vote was taken at a special diocesan convention at the request of the Church of the Advent to reduce the status of the church to a mission until the legal conflict was resolved. On Dec. 17, 1997, the Supreme Judicial Court of Massachusetts, in a unanimous decision, ruled in favor of the bishop, the diocese, the rector and the

elected vestry. The November 1998 diocesan convention restored the Church of the Advent to parish status.

*Sarah R. Bradshaw
Brookline, Mass.*

The article concerning the issues surrounding St. Paul's Church, Brockton, Mass., was not informative as it might have been.

Hiding behind ESA cannot change the fact that the former rector of St. Paul's, James Hiles, who has been styled "rector" in that parish until very recently, is no longer a priest in the Episcopal Church because a church trial court has convicted him of sexual misconduct and upheld the conviction on appeal. The Rev. Thomas Morris, identified as "interim rector," is not a licensed priest in the Diocese of Massachusetts.

Bishops have a responsibility to

provide episcopal oversight of all the parishes in their charge. Those who built St. Paul's, supported St. Paul's, and worshiped at St. Paul's for generations have had their legacy preserved by the pastoral concern and right action of Bishop Shaw.

Those who would claim that the issue here is the relationship between

the church and "homosexual persons" are trying to find a way to bring support to a lost cause. The Diocese of Massachusetts has one of the most varied expressions of the Anglican faith that I have ever seen. The bishops clearly not only tolerate this diversity, but value it. Screaming that this is persecution of those who call them-

selves traditionalists is simply a cynical tactic designed to confuse the uninformed majority and win support from the unwary.

David Riley
Brighton, Mass.

Inspired

The interview with Bishop Joe Morris Doss [TLC, March 28] is a bit of truly inspired editorial comment.

The resignation of Bishop Doss [TLC, April 4] is rooted in his perspective of the church. We who hold that the church is still the body of Christ, in the world and not of the world, have a truly different meaning of words. For example, his persistent use of the words "reform" and "transform," meaning change in traditional doctrine and discipline, amount to a distortion of episcopal authority as this church has received the same. I feel that he thinks of himself as president and chief executive officer, unencumbered by the need to consult and modify his particular take on issues with his diocesan council and standing committee.

As a young and inexperienced bishop, he came under the influence of Bishop Spong and others who, like Bishop James Pike, really failed to realize the power and meaning of the Resurrection.

Bishop Doss is an issues-oriented person seeking to mold the Diocese of New Jersey according to contemporary norms and ideas pertaining to things like inclusiveness. Faith is what we hunger and thirst to hear and feel. We are healed and saved by hearing the glorious gospel, not by conferences and touchy-feely experiences of this world.

(The Rev. Canon) William H. Paul
Whiting, N.J.

Better Than Most

I am perplexed by comments in the editorial concerning the resignation of Bishop Doss [TLC, April 11] and especially the statements that the Diocese

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of New Jersey was in distress over several issues and unable to respond to the pressing needs of reconciliation, before Bishop Doss arrived, or after.

First, the editorial did not raise any specific events or patterns of behavior that proves deeply embedded problems of clericalism, parochialism, congregationalism, homophobia, or racial intolerance. It sounds as though the editorial merely parroted Bishop Doss' statements, which have likewise yet to have specific illustrations raised to prove his allegations.

Bishop Mellick Belshaw, with whom I served for six years as a missionary in Trenton, offered substantial diocesan resources to the outreach and mission of the church and their communities, throughout the diocese. He continued to lift up and personify the reconciling love of his faith, and his Savior, in all parts of his episcopate. Clergy were clergy, and unique in their likes, associations and tempers, but they were able to work together across the differences of their personality or culture. They were better than most, and no less able than the clergy I've met in the three dioceses I have served.

Bishop Doss has many personal issues, which he seemed unable to resolve, regardless of the number of times he spoke for the need for reconciliation and healing, seemingly not able to move beyond merely externalizing his beliefs or opinions. I would recommend that if TLC desires to continue the line of opinion suggested in the editorial, it search deeper into the life of the Diocese of New Jersey.

*(The Rev.) John A. Weatherly
Alexandria, Va.*

The editorial commenting on the resignation of Joe Morris Doss [TLC, April 11] was encouraging to those of us who have become aware of much that has been taking place in our diocese.

Bishop Doss has not been the cause of the problems plaguing the Diocese of New Jersey. Because he tried to address deep-seated and controversial issues, he became the target of those

who are determined to control the diocese or destroy it.

The editorial also restated the accusation from some quarters that the bishop's leadership style offended many of his opponents. That statement can be made of any leader, especially one who tackles controversial issues. Let us remember that Jesus Christ, the head of the church whom we profess to follow, came to this earth not only to comfort the afflicted but also to afflict the comforted.

The departure of Bishop Doss from the Diocese of New Jersey does not mean that our problems will now disappear. It does mean that if this diocese is to rebuild and effectively serve the mission of the living church, those who remain and those who are to follow must come to grips with the very issues that Bishop Doss revealed but was prevented from successfully addressing.

*James C. Morford
West Trenton, N.J.*

One of the missing voices in the ongoing debate regarding recent events in the Diocese of New Jersey has been that of the 13 former staff members, informed in February 1994 that their positions would be terminated by the end of the year. Sometimes I feel as if we are New Jersey's "disappeared."

I feel genuine sympathy for the family of Bishop Doss, who are innocent victims in this situation, as pointed out in the letter of Fr. Zelly [TLC, April 26]. Nevertheless, it needs to be remembered that there were 13 families in pain in February 1994. Families were forced to uproot and move. Children were forced to leave school and friends. Spouses were forced to seek new employment. While Bishop Doss is receiving \$150,000 for a mortgage payoff according to the terms of his recent settlement with the diocese, even now, five years later, my own family is incurring a loss of \$20,000 in the sale of our former house. Because the incoming administration of the diocese chose to maintain the fiction that former staff members "resigned" their positions in 1994, none of us

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LETTERS TO THE EDITOR

received any financial settlement.

I have read with great interest the allegations that the problems in New Jersey were the result of a dysfunctional system with long-term endemic problems. I grew up in the Diocese of New Jersey. I served in New Jersey as a priest during two different tenures, first from 1974 to 1977, and later from 1990 to 1994. My position during the later period as a member of diocesan staff, with responsibilities for clergy deployment and as director of communication, brought me into intimate contact with all aspects of diocesan life. During the later part of this period, I was supplying 30 Sundays a year in 20 different churches throughout the diocese. From my experience I would say that the problems which were supposedly characteristic of the diocese — tensions between white and minority clergy, male and female clergy, geographical tensions — I have found to be present to one degree or another of all four dioceses I have served.

For the past five years I have watched the unfolding of events in my former diocese with amazement and sadness. I rejoice that New Jersey now has the opportunity to begin the long

process of healing and rebuilding.

*(The Rev.) Christopher C. Moore
Church of the Holy Comforter
Drexel Hill, Pa.*

The Same Answer

I agree with the Rev. Charles King [TLC, Apr. 4] that WWJD is perhaps the wrong question. But I am not convinced that WDJJ is substantially better. What Jesus did was conditioned by the time and place in which he lived; and what he would do, as well as what he did, is conditioned by the fact that he was not only human but divine. I submit that the proper question is WWJHMD: What would Jesus have me do?

Of course, all three questions have the same basic answer: Love thy neighbor as thyself. But the details, I believe, will often be different. And it is the answer to the third form that is crucial to what I should do.

*George L. Trigg
New Paltz, N.Y.*

The perfect words to describe the termination of the episcopate of the Rt. Rev. Joe Morris Doss were, “an

obscene amount of money” [TLC, April 11].

*(The Rev.) William R. Belury
Fort Worth, Texas*

Eyewitness Testimony

In “Sunday’s Readings,” entitled “Not Seeing is Believing” [TLC, April 11], I think the writer overlooks the fact that for John, seeing is believing — at least for the disciples. The distinguishing mark of the disciples was that they saw, heard and touched the risen Lord.


Thomas is the transitional figure. After the apostles, believing in Jesus will not be based on seeing Jesus. It will be based on the eyewitness testimony of the disciples who did see the Lord. Our faith in Jesus, therefore, is based on what the disciples saw.

*(The Rev.) Jim Basinger
All Saints’ Church
Anchorage, Alaska*


More Amusing

In my letter [TLC, April 11], I believe I had in mind 2 Corinthians 6:14-18, 7:1, even though 1 Corinthians at the same citation makes for more amusing reading!

*(The Rev.) William H. Risinger, Jr.,
St. Michael’s Church
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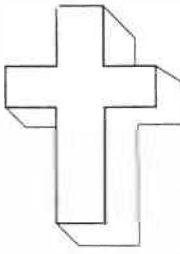
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Appointments

The Rev. Canon **John Andrew** is interim of Grace Church, 802 Broadway, New York, NY 10003.

The Rev. **Jocelyn Bell** is rector of Christ Church, 663 Douglas at McCallie, Chattanooga, TN 37401.

The Rev. **Mary Blair Both** is assistant at St. Timothy's & St. Mark's (including the congregation of San Timoteo), Wilson, NC; add. 408 Spring St., Louisburg, NC 27549.

The Rev. **Wilson R. Carter** is interim of St. Ambrose, Raleigh, NC; add. Home-A-Gen, 132 Shady Grove Rd., Providence, NC 27315.

The Rev. **Allan Davidson** is assistant at St. Gregory's, PO Box 1503, Boca Raton, FL 33429.

The Rev. **Peter L. Fritsch** is rector of St. Paul's on the Plains, PO Box 2686, Lubbock, TX 79408-2686.

The Rev. **David L. Gable** is interim at Christ Church, 105 Nevin St., Ridley Park, PA 19078.

The Rev. **Noah Howard** is interim at Trinity, Scotland Neck, NC, and vicar of St. Michael's, Tarboro, and St. Mary's, Speed, NC; add. 206 Maryland Ave., Tarboro, NC 27886.

Change of Address

Sister **Brigit-Carol**, S.D., DeKoven Hermitage, 335 Cypress Valley Ranch, Cypress Mill, TX 78654.

The Rev. **L. Bartine Sherman**, 333 Thompson St., Apt. 203, Hendersonville, NC 28792.

Correction

The Rev. **Ronald H. Miller** was incorrectly listed as rector of St. Paul's, Poplar Springs, MD. Fr. Miller is interim at St. Paul's and in his retirement, serves as coordinator of Associated Parishes for Liturgy and Mission, Inc., in Baltimore, MD.

Deaths

The Rev. **Allan S. Hancock**, retired priest of the Diocese of Kansas, died March 28 at a Topeka hospital. He was 82.

Fr. Hancock was a native of Chicago, IL, and a graduate of Seabury-Western Theological Seminary. He was ordained deacon and priest in 1963. Fr. Hancock served as vicar of Grace Church, Wetmore, KS, 1963-73; vicar of St. Philip's, Topeka, KS, and St. Thomas', Holton, KS, 1963-74; priest-in-charge of Ascension, Kansas City, KS, 1974-84 and canon of Grace Cathedral, Topeka, KS, 1984-88. He is survived by his wife, Dorothy Schulze Rowe, four daughters, a step-son and step-daughter, a brother, six grandchildren and one great-grandson.

The Rev. **William O. Homer**, 85, retired priest of the Diocese of Albany, died Feb. 27, in Baldwin, MI.

Fr. Homer was born in Kansas City, MO. He was a graduate of Northwestern University and Seabury-Western Theological Seminary.

He was ordained deacon in 1937 and priest in 1938. Fr. Homer served as minister-in-charge of St. Jude's, Chicago, IL, 1937-41; Kemper Memorial, Darlington, WI, and Trinity, Platteville, WI, 1941; at St. Luke's, Racine, WI, 1941-42; rector of St. Andrew's, Milwaukee, WI, 1942-45; locum tenens, St. Clement's, New York, NY, 1946; Christ Church, Detroit, MI, 1946; assistant at Incarnation, Detroit, MI, 1946-47; Holy Spirit, Detroit, and St. Margaret's, Hazel Park, MI, 1947-48; priest-in-charge of Grace Church, Cobleskill, NY, 1949-51; rector of Christ Church, Troy, NY, 1951-52; rector of Good Shepherd, Canajoharie, NY, Holy Cross, Ft. Plain, NY, and Trinity, Sharon Springs, NY, 1952-60; and rector of St. John's, Delhi, NY, 1960-72. Fr. Homer is survived by a sister and a brother.

The Rev. **Marshall Orr James**, 70, retired priest of the Diocese of Upper South Carolina, died March 30.

Fr. James was a native of Anderson, SC. He graduated from Furman University, Louisiana State University, Oxford University and General Theological Seminary. He was ordained deacon in 1957 and priest in 1958. Fr. James served as priest-in-charge of Good Shepherd, Greer, SC, 1957-59; rector of Holy Trinity, Clemson, MS, 1958-63; assistant then canon of St. Andrew's Cathedral, Jackson, MS, 1963-71; vicar then rector of St. Peter's, Greenville, SC, 1981-85; and vicar of the Church of the Ridge (Trenton, Edgefield and Ridge Spring, SC), 1985-95. Fr. James is survived by his wife, Winifred Willis James, and three children.

The Rev. **Nelson W. MacKie**, 92, retired priest of the Diocese of Rhode Island, died Feb. 25.

Fr. MacKie was born in Newark, NJ, and was a graduate of Princeton University and General Theological Seminary. He was ordained deacon and priest in 1932. Fr. MacKie served as vicar of St. Peter's, Livingston, NJ, 1932-37; curate of St. Peter's, Morristown, NJ, 1937-39; locum tenens at St. Elisabeth's, Ridgewood, NJ, 1939-40; vicar of St. Barnabas', Apponaug, RI, 1940-48; rector of St. Alban's, Centerdale, RI, 1948-70; and vicar of Calvary, Pascoag, RI, 1970-78. Fr. MacKie also served as a correspondent for THE LIVING CHURCH.

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THE CHURCH OF THE ADVENT, a Brentwood, TN, Episcopal congregation, is seeking a professional, take-charge person to be responsible for the youth ministries and Christian education. The position is a full-time position with responsibilities for program direction, planning, coordination, communication and budget. Additional responsibilities include recruiting and training of church school volunteers, utilizing resources from various locations, attending workshops and professional development seminars. Applicants should have a bachelor's degree or equivalent education and experience along with enthusiasm, high energy, good organizational skills and excellent communication skills. The individual should be computer literate along with knowledge of word processing. A self-motivated individual who can work with minimal direction is a must. Send resume and/or letter of introduction to: **Church of the Advent, 5501 Franklin Rd., Nashville, TN 37220 or FAX to (615) 377-3600 or e-mail to HMC9063@aol.com**

ASSOCIATE RECTOR: The rector of St. James, Lancaster, PA, seeks to appoint an energetic, thoughtful leader to fill the position of an associate rector as soon as possible. St. James is a large (1,300+), growing, historic, downtown parish committed to the work of the gospel and to the living of the Christian life. The priest in this position will share the full priestly, pastoral and administrative ministry of the parish with three other full-time clergy, five professional lay staff and committed lay leadership of the parish. Special responsibilities will include, but not be limited to, our growing social and outreach ministries, congregational development and newcomer ministry. Commitment to the priestly life, to collaborative work with a clergy and lay staff, to an increasingly diverse parish, and to ministry to the city are more important than particular previous experience. Cover letter, resumes and CDO profiles to the rector: **The Rev. Canon Peter Eaton, 119 N. Duke St., Lancaster, PA 17602. Telephone (717) 397-4858. FAX (717) 397-7548. Peter@stjameslanpa.org**

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POSITIONS OFFERED

DID YOU THINK that calling on parishioners in their homes had gone out of style? The people of St. John's, Halifax, VA, don't think so. They are looking to call a rector who will administer the sacraments, preach from the Bible and call on people. In this county seat of Halifax County, in the Diocese of Southern Virginia, there is the opportunity to be a pastor in a well-established community where gentle traditions are valued and gracious hospitality is a way of life. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX: (804) 575-1202.**

MINISTER FOR MUSIC: St. Paul's is seeking a person with a call to the ministry of music. Should be a person with strong choral and liturgical skills, and be an accomplished organist. The liturgical tradition encompasses the celebration of Holy Eucharist and Morning Prayer. Position involves musical and spiritual leadership by a dedicated Christian. Church has a vibrant children's and adult choral program including eight choirs. Applicants must be professional, with interpersonal skills, motivational with pastoral orientation, and able to work collegially with church and music staffs. Ability to administer music program, staff organization and large budget important. Music department has excellent facilities and offices. Church acoustics superb with an M. P. Moller organ, Opus 10768, 1971 (7 divisions, 63 ranks), a Flemish single manual Frank Hubbard Harpsichord, #72, a refurbished 1904 Steinway piano and DAT recording equipment. This large parish plays a leadership role in the community and diocese with a long tradition of good music. Full-time position is open and receiving inquiries. Send resume to: **Music Committee, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608** or contact the Rev. Roger C. Porter (334) 342-8521.

TRINITY CENTER, an Episcopal camp 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, committed Christians. 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.**

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POSITIONS OFFERED

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DIRECTOR OF YOUTH MINISTRIES—St. John's seeks a director of youth ministries who exhibits a passion for the Gospel and a calling to minister to young people. We are looking for a person who will model and teach a loving relationship with God. Our parish of 2,000 people is located in a fast-growing, suburban section of Charlotte. Our youth director will be on a mutually supportive team of ordained and lay persons who strongly affirm the ministry of Jesus Christ. Inquiries to: **The Rev. Martin F. McCarthy, St. John's Episcopal Church, 1623 Carmel Rd., Charlotte, NC 28226. (704) 366-3034. E-mail: mcarthy@perigee.net**

GROWING CONGREGATION seeks an assistant rector. St. Thomas, Savannah, is undergoing an exciting time of growth and increasing participation. We are looking for an assistant rector whose primary mission would be the development of our youth ministry. Write to: **St. Thomas Episcopal Church, 2 St. Thomas Ave., Savannah, GA 31406; (912) 355-3110; or e-mail, Evangelone@aol.com.** Priests or transitional deacons are welcome to apply.

RECTOR: St. Stephen's Episcopal Church, Oak Harbor, WA. Is this you? Rite I (1928) and Rite II (Spirit-filled praise and worship) sheep seek shepherd who hears the Father's voice, guides and disciples with discernment based on Holy Scripture and the leading of the Holy Spirit and joyfully would join us as we grow in ministry to our community. Screening begins April 11, 1999. Position open until filled. To inquire further, please contact: **Mrs. Diana LaMee Edwards, St. Stephen's Episcopal Church, 555 SE Regatta Dr., P.O. Box 1800, Oak Harbor, WA 98277. (360) 679-3431 or e-mail ststephens@oakharbor.net**

ASSISTANT RECTOR: St. John's Church, Olney, MD, a thriving 155-year-old congregation with dynamic youth groups and education programs, and large Episcopal day school and mission organization, is looking for a full-time assistant rector whose duties will be equally divided between youth and pastoral. Contact: **The Rev. Benjamin Shambaugh, P.O. Box 187, Olney, MD 20830. Phone: (301) 774-6999. E-mail: stjohns@us.net. www.us.net/edow/4/stjohn**

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PHILADELPHIA, PA

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

ST. MARK'S

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

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

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
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FORT WORTH, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
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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), Wkdy: 8:30 MP; 6 EP ex Wed; Tues 7:30 H Eu; Wed 6 H Eu, HS.
(713) 529-6196; www.palmertrx.com

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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- PROVINCE IV ECW, May 31-June 2, with Bob Henderson, Julia Coleman Phillips. (PROVINCE IV ALTAR GUILD, May 30-June 2)

June 13 - 18

- TONY CAMPOLO KEYNOTES THE CONFERENCE FOR ADULTS WHO WORK WITH YOUTH, for church youth leaders
- JUNIOR YOUNG PEOPLE'S CONFERENCE, for youth rising in grades 7-9. With Roger Hutchison, Jenny Cooper
- SENIOR YOUNG PEOPLE'S CONFERENCE, for youth rising in grades 10-12 and just-graduated seniors. Ellen Hamilton, David Hall

June 20 - 25

- CHRISTIAN FORMATION THROUGH LITURGY AND MUSIC, Christian Education leaders conference. Brian Wren, Bruce Stewart, Amanda Millay Hughes, Christine Keyser-Ball
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August 29 - September 3

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- TRAILBLAZERS (ages 15,16), June 17 - August 2
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- TRANSFORMATION AND RENEWAL: MODELS AND RESOURCES FOR BLACK CONGREGATIONAL DEVELOPMENT IN THE EPISCOPAL CHURCH, November 14-17, keynoter D. H. Kortright Davis
- GAIL GODWIN, HER FAITH AND FICTION, November 13-16 – Spend several days with keynoter Godwin.
- WINTERLIGHT XXIV, December 27 - January 1, 2000 – For youth in grades 9-12.



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