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The stillness of winter (p. 3)

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Volume 220 Number 9

## THIS WEEK



**On the Cover**  
A shimmering display  
(right and cover) at  
Emmanuel Church  
at Brook Hill  
in Richmond, Va.,  
after a recent storm.

Patrick Getlein photos



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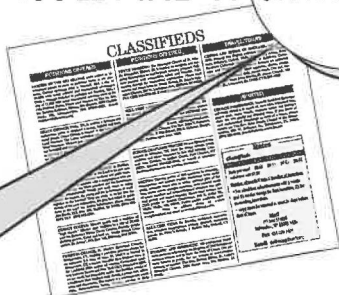
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YOU'LL FIND IT ON PAGE 17



## SUNDAY'S READINGS

# A Tender Love Story

**The Eighth Sunday After the Epiphany**  
Hos. 2:14-23; Psalm 103 or 103:1-6; 2  
Cor. 3:(4-11)17-4:2; Mark 2:18-22

The lesson from Hosea is one of the most emotional and moving in the Old Testament. It is a pity it comes up in the lectionary so infrequently — only when Easter is very late in Year B. Where so many other prophets threaten severe punishment and destruction for the continuing sins of the people of God, in this lesson Hosea presents a tender love story as a passionate account of forgiveness and renewal.

Although this image comes after a passage in the same chapter which promises destruction ("I will put an end to all her mirth, ... lay waste her vines"), the change of pace is breathtaking: "I will now allure her, and bring her into the wilderness."

In the wilderness, apart from distractions and temptations to follow false gods, the Lord will draw his people back into a loving relationship with him, where once again they will recognize their true Lover: "There she shall respond as in the days of her youth." The faithless bride of the Lord will now say, "my husband." The wilderness place where the Lord takes his people, the Valley of Achor (which means "Misery"), will become a "door of hope."

The promise here moves far beyond forgiveness into a passionate, merciful love.

The lesson from Mark makes the promise concrete in the Person of Jesus. The image of the bridegroom is common to both lessons, as the source and focus of all joy. In Mark this joy is so deep and so strong that it overrides all other considerations, such as the customary rule of fasting. The joy is described as wine so new that the old wineskins cannot even contain it. This is growth into glory, leaving behind the small things of earth, great as they may seem to us at the time.

**Look It Up:** Reflect on how the psalm for today, Psalm 103:1-6, is an extension of the theme in Hosea.

**Think About It:** The joy Jesus promises in this lesson is only a pointer to even greater joys, for "the days will come" when the bridegroom will be taken away. He speaks later of a joy that "no one will take from you" (John 16:22-24).

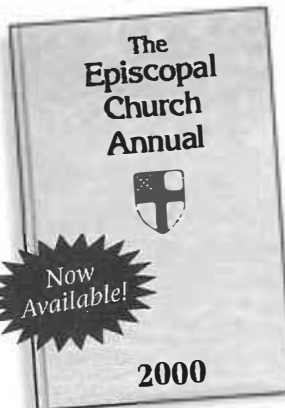
### Next Sunday

**Last Sunday After the Epiphany**

1 Kings 19:9-18; Psalm 27 or 27:5-11; 2  
Pet. 1:16-19(20-21); Mark 9:2-9

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## SHORT & SHARP

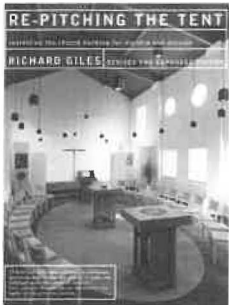
By Travis Du Priest



**I WANT TO BE JESUS: Over 150 Easy-to-Use Gospel Plays for Children.** By Carol Camp Twork. Ave Maria. Pp. 174. \$17.95 paper.

The leader gives a synopsis of the gospel, with parts assigned to several children followed by questions relating our lives to the theme of the gospel account.

**RE-PITCHING THE TENT: Reordering the Church Building for Worship and Mission.** By Richard Giles. Liturgical. Pp. 255. No price given, paper.



A revised and expanded version of the 1996 well-printed and amply illustrated guide to reorienting and renovating liturgical space. Emphasis on avoiding clutter and designs that enhance movement. I

particularly like his reflective questions for the worshiping community to consider.

**PLANNING MEMORIAL CELEBRATIONS: A Sourcebook.** By Rob Baker. Bell Tower. Pp. 185. \$12 paper.



Covers alternatives such as cremation, donation of the body to science, costs and delayed memorials — spreading the word, music, eulogies, post-celebration camaraderie.

Ironically, the author, a former editor of *Parabola* magazine, recently died in Morocco where he was writing a book on music and spirituality.

**REDISCOVERING HOLINESS.** By J.I. Packer. Servant. Pp. 276 with an unpaginated study guide. No price given, paper.

A new edition of a 1992 book, with a thorough study guide, by the well-known professor of theology from Vancouver, Canada.

**A DOME OF MANY COLORS: Studies in Religious Pluralism, Identity, and Unity.**

Edited by Arvind Sharma and Kathleen M. Dugan. Trinity. Pp. 208. \$17 paper.

A collection of essays by such notables as Harvey Cox and R. Panikkar from the centennial conference of the World Parliament of Religions attended by more than 10,000 in Chicago in 1993. "Pluralism" in this case indicates the pluralistic views within a given religious tradition.

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## Three Thousand Attend Michigan Consecration

The Rev. Wendell Gibbs began to challenge the Diocese of Michigan even before he was elected bishop coadjutor on Oct. 2. Not only was he the youngest of the committee nominees (age 45), he was in his first election. Furthermore, Fr. Gibbs would join only two other active African American diocesan bishops in the United States: the Rt. Rev. Orris Walker of Long Island and the Rt. Rev. Herbert Thompson of Southern Ohio.

On his first formal trip to the diocese, within weeks after his fourth-ballot election, the Cincinnati priest wondered aloud if the locale of the consecration service would suffice. The consecration of a black diocesan bishop — the first since 1991 — was more than a service, he suggested; it was an event.

The inquiry caught the service organizers by surprise, for they had already moved the site to a cathedral twice as large as the largest Episcopal Church — a room that would accom-

modate 1,500 people.

The 3,000 people who attended his consecration on Feb. 5 were grateful for Fr. Gibbs' challenge and the change of venue. The service was moved into a larger space in the original building — the theatre of the Masonic Temple, in one of downtown Detroit's most dispossessed neighborhoods. A phalanx of volunteers transformed it into a cathedral itself.

Two combined choirs from two dozen congregations in the diocese created much of the music. Four church choirs added their voices and the St. Andrew's gospel choir of Cincinnati, the former parish of Bishop Gibbs, contributed as well.

The Rev. Kelley Brown-Douglas preached and challenged the church



Bishop Gibbs

— and its new bishop — to not forsake the “manger love” of caring for society's dispossessed.

“We have cried many tears,” confessed Lynnette Heard, a member of St. Andrew's, Cincinnati, where Bishop Gibbs was rector since 1993. “We believe in the ministry of outreach and of sharing. We are more visible evangelists because Wendell taught how not to be afraid of telling others that we love God.”

The Rt. Rev. Arthur Williams, Bishop Suffragan of Ohio, was the chief consecrator, with the Rt. Rev. R. Stewart Wood, Jr., Bishop of Michigan, and the Rt. Rev. Coleman McGehee, retired Bishop of Michigan. Bishop Thompson, the Rt. Rev. Barbara Harris, Bishop Suffragan of Massachusetts, and the Rt. Rev. James Montgomery, retired Bishop of Chicago, served as co-consecrators.

Bishop Gibbs will succeed Bishop Wood as diocesan bishop in October.

*Herb Gunn*

## Eastern Michigan Parish Leaves Diocese But Keeps Buildings

After more than a year of negotiations and with the regretful acceptance of the Rt. Rev. Edwin Leidel, Bishop of Eastern Michigan, a small congregation has “voted to separate themselves, their church and buildings, from the Episcopal Church.” After the Feb. 6 vote of nearly 100 members, St. Bartholomew's Episcopal Church, Swartz Creek, Mich., became St. Bartholomew's Anglican Church.

“I grieve to be here today as I'm sure many of you grieve also,” said Bishop Leidel to the members of St. Bartholomew's. “This is like a divorce and I think I'm speaking for the diocese and the entire Episcopal Church. We don't want this. We need you.” His remarks were made prior to the vote.

The agreement between the parish and the diocese is one of the first to allow a parish to keep its buildings without “the specter of litigation.” The

terms of the agreement call for St. Bartholomew's to pay the diocese \$250,000, the amount paid by its founding congregation, St. Paul's, Flint, Mich., to assist St. Bartholomew's. The monies will be returned to the Barth Trust Fund of St. Paul's, less a tithe to the work of Native American ministries.

In his acceptance, Bishop Leidel expressed the hope that “relations with the diocese and neighboring Episcopal churches would remain cordial.”

Issues surrounding the theology and policies regarding ordination and same-sex blessings, as well as the ordination of women, led to the decision. “In particular,” says a news release from the parish, “the people of St. Bart's objected to having their children exposed to teachings contrary to Scripture and being required to give financial support to policies such as same-sex partner benefits.”

The parish has pledged to work with the diocese to “develop a model that will help the Episcopal Church minister to traditionalist congregations in a mutually agreeable and satisfactory way.”

“I'm not saying this decision is not painful,” said Fr. Geromel, indicating the 11 parishioners who voted against the move.

The congregation plans to become part of an independent Anglican province in North America sometime in the future. The parish hopes that several traditionalist continuing churches and organizations will eventually find a home with them in the anticipated province.

“Essentially, nothing will change,” said Fr. Geromel, “except that we can now go about God's work with a clear conscience.”

*Steve Waring contributed to this article*



## Bishop Scantlebury Becomes an Assistant in Chicago

The Rt. Rev. William Persell, Bishop of Chicago, has appointed the Rt. Rev. Victor Scantlebury as his assistant bishop. Bishop Scantlebury, who serves as assisting bishop in Mississippi and as rector of St. Mark and St. Christopher's Church, Jackson, Miss., will assume his new duties in Chicago March 1.



Bishop Scantlebury

In addition to assisting with Sunday visitations and episcopal ministry, Bishop Scantlebury will provide guidance in Hispanic ministry, world mission and work with small congregations. He will also offer support in youth ministry, in young adult ministry and in pastoral ministry with clergy.

Bishop Persell cited Bishop Scantlebury's experience as the former Bishop Suffragan of Panama and extensive work on the church's national and provincial levels as the leading factors in his choice for the full-time position of assistant bishop.

A native of the Republic of Panama, Bishop Scantlebury served as priest-in-charge and rector for parishes in Panama City and outlying areas from 1974 to 1991, when he was elected bishop suffragan.

In 1994 he accepted the Rt. Rev. Alfred Marble's invitation to oversee a cross-cultural congregation and assist with episcopal ministry in the Diocese of Mississippi. Along with presiding at confirmations and ordinations, Bishop Scantlebury has also been involved in prison ministry in Mississippi and with renewal programs such as Cursillo and Kairos Ministry.

Bishop Scantlebury and his wife, Marcia, have been married for 26 years and have three grown children in Mississippi and Georgia. Mrs. Scantlebury works as a GED (General Equivalency Degree) instructor for the Jackson Public Schools and in Panama was a preschool teacher.

Bishop Scantlebury, who turns 55 the end of March, has a bachelor's degree in psychology from the University of Panama, and a master's of divinity from the Episcopal Theological Seminary of the Caribbean. He was ordained deacon in 1973 and priest in 1974.

## Many Express Regret on Timing of the Consecrations in Singapore

### Traditionalist Groups Comment on Necessity of the Action

The consecration in Singapore of two American priests as bishops [TLC, Feb. 20] has brought forth reactions from a wide variety of Episcopalians and other Anglicans. Organizations of traditional Episcopalians were among the first to respond to the consecrations of Bishops Charles H. Murphy III and John Rodgers.

Forward in Faith North America (formerly Episcopal Synod of America), based in Fort Worth, released a five-point statement which notes that "the principal responsibility for the current crisis rests squarely on the leadership of the Episcopal Church" because church leaders have not responded to "repeated calls for new ways of structuring the institution in order to enable its orthodox members to remain within it while retaining theological integrity and the privileges of full membership."

FIFNA challenges the leadership of the church to provide ways "for those congregations which no longer in good conscience can remain under the authority of their diocesan bishops to leave their current diocesan connection with their material possessions intact."

The American Anglican Council (AAC), a Dallas-based organization, issued a statement noting the consecrations marked the beginning of a difficult "new reality" in the Episcopal Church. The AAC statement said it would "continue its struggle for biblical truth," and it called on the Episcopal Church to provide for alternative oversight.

Concerned Clergy and Laity of the Episcopal Church called the consecrations "the most positive move to heal the very deep divisions in the faith for more than a generation.

"They provide a singular hope and promise of honest sanctuary for hundreds of thousands of devout Episcopal laymen, priests, and parishes who have often been the victims of harsh repression and intimidation by extremist bishops and an uncaring national leadership ..."

Reform Ireland, an organization of traditionalists in the Church of Ireland, said it hopes "this act will be a turning point in the life and witness of the Anglican Communion, and will lead us all to recover a vision of bishops as evangelists and teachers of God's word, overseeing missionary congregations in the task of bringing the good

(Continued on page 16)

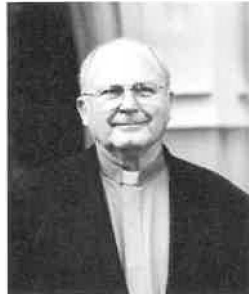
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a generation ...'

Concerned Clergy and Laity

of the Episcopal Church

# Why Now?

**Bishop Rodgers talks about the reasons for his consecration in Singapore.**



*The Rt. Rev. John Rodgers was consecrated as a bishop Jan. 29 in a controversial event in Singapore. He was interviewed recently for TLC by the Rev. Leonard Freeman, rector of St. Martin-by-the-Lake Church, Minnetonka Beach, Minn.*



**You have been a significant voice on the evangelical side of the Episcopal Church for a long time. What in your own personal faith journey led you to this particular decision?**

Several things. First of all, ever since my ordination, as I have met in gatherings of clergy in several dioceses, it has become clear to me that we do not all take the scriptures with the same seriousness and interpret it in the same basic manner. The results of that have led to a fairly tension-laden life in the church, with the church in its conventions — in its diocesan conventions in a number of places, and at General Convention — approving of things which increasingly seem to me and others contrary to the plain teaching of scripture.

That has been a concern in my life probably ever since I became a teacher of theology in 1963. So it's not a new decision to try to lead the church in this way. In addition, I have been a part of, and initiator of, many of the organizations that have tried to say to the church that we were sliding away from classic Anglican theology and morals: Episcopalians United, Trinity seminary, etc.

About five or six years ago a group of parishes — that were in dioceses so strongly departing from biblical teaching and morals that they felt they had to leave — asked me if I would come and be their bishop, and I said no. The last thing we wanted to do was to start another “continuing” church. They

asked then if I would be their theological consultant, which I began to do.

Every one of these congregations wanted to be part of the Anglican Communion but did not believe that they could remain in the diocese of the Episcopal Church in which they were located, with good conscience.

In 1998 they asked me to go to pre-Lambeth meetings and talk with archbishops and bishops to see what possibilities might lie ahead for their oversight. They did not wish to be part of one of the “continuing” churches. They wanted to be classic Anglicans in the traditional sense of that word.

So I did go [to the pre-Lambeth meetings] and we had a number of conversations that drew me into a process that led to the Kampala meeting with the conservative primates.

**Some people would say that this is all just about homosexuality.**

No, no. That's really not it at all. The issue is not just about sex, it's about the whole normative authority of scripture itself. This is an issue that, in many ways, goes back to the whole rise of protestant liberalism with Schleiermacher. It's about the Christian faith itself.

I mean, we're in a church in which somebody can basically — as Jack Spong does in his 12 theses — deny every major doctrine of the apostolic faith and be undisciplined by the House of Bishops and the Presiding Bishop. We're in a church in which dio-

ceses can write their own creed and be undisciplined.

As far as I can see, we do not have one theological norm that we can appeal to authoritatively to deal with our differences. And on top of that our interpretive models are so subjective as to render them simply a collection of resources to be used diversely.

I have not seen us able to appeal to the authority of scripture. The creeds are going — we've for a long time heard people say, “I can sing them, but I can't say them ... I cross my fingers.” The Book of Common Prayer is increasingly seen as “the prayer book unbounded” — no longer a definition of our faith, but more “a source to draw from — make your own services.”

Basically, it seems to me, that we are left with “each one doing what is right in his own eyes.” And our differences are such as to have no court of appeal whereby which we might come to a common mind.

Having lived with this pain long enough, I came to a point that I would be willing to do this [be consecrated] if necessary, if the primates asked me. It was the First Promise movement that put my name forward. I didn't ask for that. At this stage in my life I'm not looking for a lot more work, and certainly not looking for a lot of extra flak.

So three reasons come to mind for this action: First, the desire to reaffirm classic Anglican identity in doctrine and morals — faith — and to ensure



thereby an orthodox Anglican province in the Anglican Communion in the U.S.A. Second, the care of these congregations, in great distress really. And then, third, the desire to get the gospel out in areas where perhaps the Episcopal Church isn't doing a very faithful job of that and is, in many ways, misrepresenting the gospel.

**Ian Douglas (Episcopal Divinity School) said in the *New York Times* that he saw this as being more about power and authority issues than about sexuality per se — a long-term shift taking place between the older Anglican churches and the newer, growing ones ... issues of what are the sources of Anglican authority and identity, etc.**

I don't think it's really the new churches flexing their muscles so much as a pastoral concern on their part for what they perceive at least to be the drift of the Episcopal Church, and the need of certain congregations within it that don't want to drift, that are being kind of "oppressed" for taking a classical stance. It's about sources of theological authority more than institutional authority.

This is really more of a pastoral and an evangelistic, or missiological concern, than it is a political one. The politics of it are somewhat complex and not entirely clear, but the pastoral needs are very clear and the gospel is clear.

**What do you hope to accomplish by this?**

First of all, we hope just to draw the attention of the whole Communion to the importance of biblical faithfulness. And in particular we hope that the primates who are going to gather in March in Lisbon will see in this the depth of the issue. It just simply cannot go on the way it's been going on; the differences are too profound and deep, and something has to be addressed here.

**Because the March meeting of Anglican primates is supposed to**

**be looking at these very stresses, the question comes up, "Why did you do this now and not afterwards?"**

The Kampala letter said that if some of the primates really felt that the pastoral needs were serious enough, they could take action earlier. And several of them do, and I agree with that. I think the people of the "oppressed" congregations have been hanging on the ragged edge for years and years now. Not to act was to demean the seriousness of the problem right now.

On top of that, of course, we're hoping that this will help the primates see just how serious this is. I actually think it will strengthen their resolve to face this imperative. Some people see it the other way around ... it's a strategic difference of opinion. But my own opinion is that this helps put it on the agenda of the primates' meeting in March in a very special way.

You know we have experienced in the Episcopal Church that those who are making radical revisions in the faith and morals don't mind what we (traditionalists) say as long as we just "behave ourselves" and continue to pay our assessments. Debate and discussion has gone on for most of my ministry and, if anything, we have constantly lost ground. So this way, at least, we have staked out a spot here, and we are going to try to be faithful to it.

An action taken seriously, and at some cost, in a timely moment — in a *kairos* moment — has a certain influence that discussion doesn't have.

**On a practical level, how would you envision this working? We have a whole tradition of bishops not entering into each other's jurisdictions without permission.**

My view is that dioceses were introduced into the church in order to order the life of the faithful church. Dioceses don't create the unity, they *order* the unity. The unity is given in and through faith in Christ, and in and through the Anglican grasp of that. So where Lambeth spoke about our doctrine and our faith, and the order follows upon that, we will respect it. In a diocese that is

honoring all of the resolutions at Lambeth — on the authority of scripture and human sexuality, etc. — we will be happy to respect the boundary resolution on diocesan structure.

**On that practical level, how will you now, as a bishop in the Anglican Communion, relate to, say, the Bishop of Pittsburgh where you live?**

This diocese has affirmed the resolutions of Lambeth, so I will certainly do only what the Bishop of Pittsburgh gives me permission to do, or asks me to do, for that matter.

**Presiding Bishop Frank Griswold says that your term "crisis" bears "very little resemblance to the church we actually know," citing increases in worship attendance and stewardship.**

Well, Bishop Griswold and his advisory committee invited the primates who raised some concern about the state of the Episcopal Church and its particular drift to "come and see." And so they came and saw and they wrote a report. In it they say a number of very searching, very troubling, things about the state of the church ... so troubling that they are going to come to the primates' meeting in Lisbon with a plan to address it. So either Frank isn't seeing the same church they are, or he isn't listening very carefully. These are matters of theological conscience, not just personal temperament.

**Is there anything else you feel is important to say?**

I think it's important to realize that we've created no new entities, we've not made any new dioceses, or any new province. We're simply, at this point, extending pastoral care to congregations that feel as if they cannot receive the kind of episcopal oversight and affirmation that they need to remain classical Anglicans, to be in accord with scripture, and the prayer book, and the creeds and the articles. We're simply helping them out. We hope that this will also then bring this issue more boldly to the whole Communion. □



**'Not to act was to demean the seriousness of the problem right now.'**

# Oh, What a Tangled Web ...

In his address to the convention of the Diocese of Florida last month, the Rt. Rev. Stephen Jecko, Bishop of Florida, told this amusing tale:

"The rector of an unnamed mission station in the diocese was finally wired for sound with an extension microphone provided by the faithful acolyte master. As he delivered his sermon, he moved briskly about the sanctuary, rejecting the safety of the pulpit, but jerking the microphone as he went, and soon getting so wound up in the cord that he nearly tripped to the floor before jerking it again. After several circles and jerks a little girl in the third pew said to her mother, "If he gets loose will he hurt us?"

\*

Another convention story: The *Texas Episcopalian* reports that one of the delegates for the recent diocesan council (convention) in Longview telephoned a hotel in that city to make a reservation. She was told no rooms were available. When she asked the reservation clerk for a recommendation for another site, she was told she probably would not be able to find a room in Longview because "the pope" was going to be in town. Texas Bishop Claude E. Payne could not be reached for comment.

\*

The website of Anglicans Online carries an interesting account of the Singapore consecrations [TLC, Feb. 20]. Reporter Lee Tuck-Leong writes that about 15 relatives and friends of the two new bishops attended along with four acolytes who had been called for on the day of the service. "The service time was uncertain, stated as perhaps 5:00 p.m. or 6:00 p.m." The acolytes were briefed by the Very Rev. John Tay, dean of St. Andrew's Cathedral and brother of the Archbishop of Singapore, the Most Rev. Moses Tay, one of the consecrators. The report states that "The episcopal candidates were described as people unable to be consecrated bishops in the Episcopal Church of the United States because of their opposition to the 'pro-homosexual' agendas of the church."

The report adds that the service "was originally intended to be held on the following day but was brought forward in order to prevent disruption to the ceremonies by people of 'ill

intentions,' and that included possible delegates from Canterbury or people associated with the 'liberal' Episcopal Church. The acolytes were told to look out for 'suspicious' characters, and if needed, to physically restrain any who might disrupt the service, and to call the police, if necessary."

\*

While perusing some church websites recently, I spotted one from a church which will remain unidentified. It carried the following message: "St. Luke's Church — look for something credible by March 1998."

\*

The newsletter of St. Barnabas' Church, Chelsea, Mich., carried a notice of the annual meeting to be held on a Sunday in January and urged parishioners to attend. "We need you," the message read. "You can't vote if you're not there." And if that wasn't enough to attract people, "Bill and Hillary won't be there."

\*

*The Mountain Echo*, newspaper of the Diocese of Vermont, carried this delightful item from St. Matthew's, Enosburg Falls. St. Matthew's Sunday school teacher Virginia Lee asked her pupils as they were on the way to the church service, "And why is it necessary to be quiet in church?" Student Tanner Ransom replied, "Because people are sleeping."

\*

Headline spotted in *Jubilate Deo*, newspaper of the Diocese of South Carolina: Why St. Christopher Needs to Be Improved and Expanded.

\*

A paucity of license plates to report. I saw 2 4 HIM and PRAISES, along with the fascinating 28 PRA. Kenneth H. Kerr, of Raleigh, N.C., spotted FTHACTN.

\*

Thanks to all who wrote, e-mailed or telephoned about the Living Church's Foundation's commitment to reach young Episcopalians [TLC, Jan. 30]. Many readers offered suggestions and ideas, and for this we are most grateful.

\*

Note to "Mrs. H." in Kansas: The chances of the consecrations in Singapore being declared invalid are slim. Bishops Rodgers and Murphy appear to be validly consecrated.

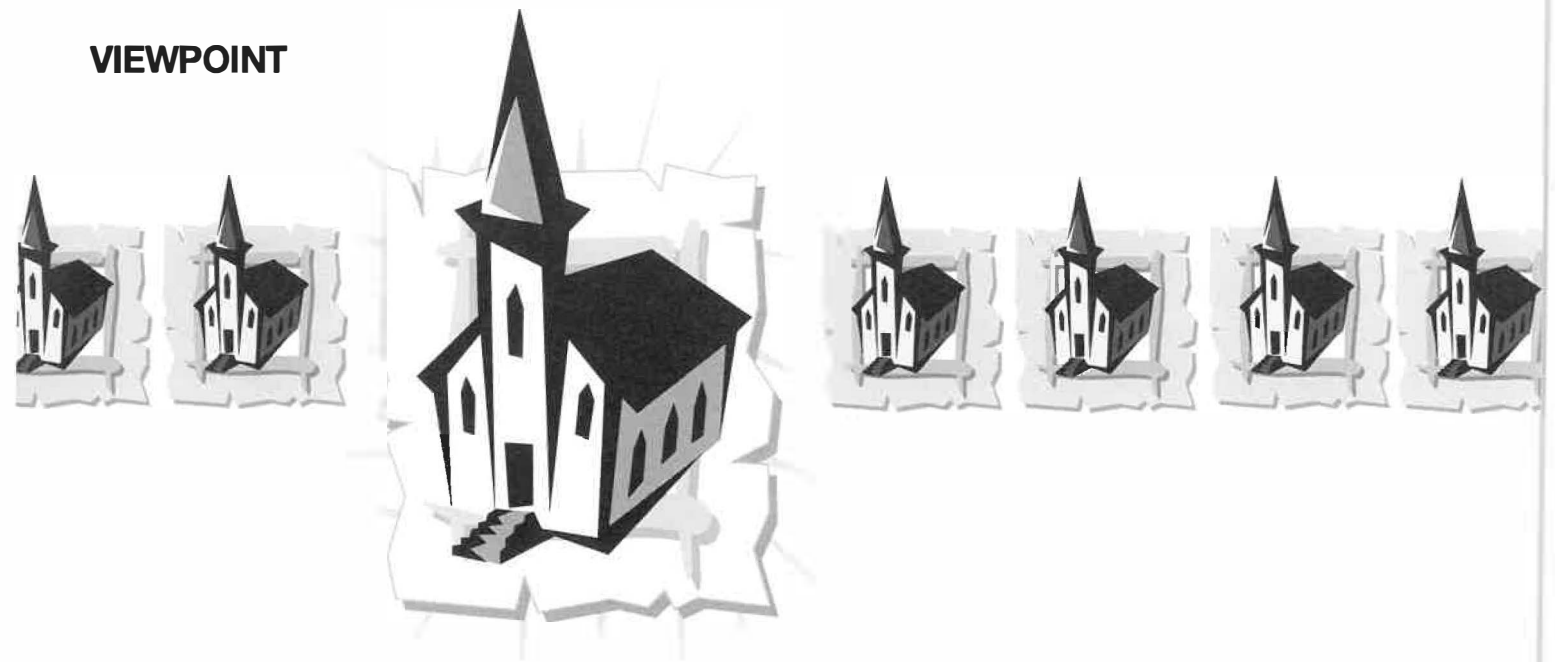
*David Kalvelage, executive editor*

## Did You Know...

**The congregation of St. Mark's Church, Bridgeport, Conn., once worshiped in a fire station.**

## Quote of the Week

**The Most Rev. Michael Peers, Primate of the Anglican Church of Canada, on bishops: "Bishops are not intercontinental ballistic missiles, manufactured on one continent and fired into another as an act of aggression."**



## REDISCOVERING THE PARISH

*Any new policy or program could either cause one to join or perhaps quit "the membership."*

By Anthony F.M. Clavier

Last November I attended a quiet service in Trinity Cathedral in Little Rock. At that service I was received into the ministry of the Episcopal Church as a priest and immediately began work as rector of a parish in Pine Bluff, Ark.

There's nothing really very remarkable about this. Men and women are ordained into the ministry of the Church Catholic within the Episcopal Church every week. Clergy are received from other churches with some regularity.

During the past 30 years quite a number of Episcopal clergy have "abandoned the ministry" and become part of the Roman Catholic, Orthodox, protestant or "continuing" churches. One only has to look back to *The Episcopal Church Annuals* of a decade or so ago to read a depressing catalog of names listed under the dread title "Deposed." I remember well the hurt feelings and resentment expressed by those who were becoming priests in the jurisdiction I served because they had been deposed and received their "Mr. Smith" letters.

Now I have come in the other direction. I'm rediscovering something about Anglicanism I had formalized to the point of obscurity. I have rediscovered the parish. I am learning once again that "catholicity" to an Anglican has something to do with "succession." In this context I do not mean a succession of bishops, but a succession of people, a succession of place and a succession of mission.

When Elizabeth I came to the throne in 1558, what we call Anglicanism was a theory rather than a fact. It was one of perhaps three competing "programs" seeking to dominate a structure. The structure was very ancient. It was geographical. Every inch of England was included in a diocese and a parish. Each parish had its parish church

and its parson. The parish was the local population of the baptized.

Henry VIII's break with Rome hadn't altered this reality. The changes in liturgy which occurred at the end of Henry's reign and in his son's reign had made little difference. When the pope came back in 1553, the structure remained the same. The parish and diocese remained.

Two of the three competing programs proposed at the beginning of Elizabeth I's reign would not have made a great difference either. The "Roman" solution, and the "Anglican" solution proposed continuity with the past. What that past was and what its implications were certainly divided the two "parties," but neither threatened the reality of the church's essential structure and mission. The "puritan" solution, if adopted, would have destroyed all that went before.

The puritans wanted a denominational church, a membership church, a church which stressed an individual's withdrawal from the world. The saints were to gather in a convenient meeting house week by week. True, these saints and their ministers were to announce to the world the gospel. In so doing those elected to salvation would respond and those destined to the flames would also respond in quite another way.

For political reasons, Elizabeth was determined to prevent her church from becoming a sectarian body, or bodies which divided the nation into elect and reprobate. Her insistence on preserving the ancient structure obliged even her most Calvinist bishops and other clergy to trim their Calvinism and become the most optimistic of all followers of Geneva. The prayer book forced them to baptize all and to accept all and to pastor all. There was to be no litmus test for the laity except a willingness

## VIEWPOINT

to worship and avail oneself of the rites and ceremonies of the church. The commandments and ancient creeds were sufficient practical and doctrinal models for the laity to accept. No one was going to demand that the laity subscribe to any particular interpretation of these models, or at least no further than the explanations to be found in the Catechism.

For the past 30 years I've ministered to the elect. However much a "continuing church" wants to be an Anglican church, the tests it places before its "members" makes the practice of Anglicanism difficult. Thirty years ago, when I became a continuing church bishop, the litmus test was liturgical. Every advertisement in the paper had as part of the text "1928 BCP." I often wondered what the uninitiated thought that code meant. Later on the issue became the ordination of women, and today it's the whole vexed subject of sexual ethics.

A very belligerent old dear in one of the parishes I served greeted newcomers with a basket full of literature containing items some of which dated back to the days of Bishop Pike. In such churches one was welcome if one had the right opinion on certain issues. The parson's job was to recruit enough like-minded people to pay his stipend and the rest of the bills.

It is good to be in the Episcopal Church where none of these follies obtain. The canons of our church state clearly that we are a geographical church. The "membership" of our churches is so identified in order that it may better serve the community surrounding the church building. The parson's ministry is to all who live within that community, whatever denominational preference or lack thereof the population enjoys.

During the long period of our Reformation (1534-1662) the Anglican Church made no claim to infallibility and placed no burden on the consciences of its people other than to use the liturgy. During the long history of Anglicanism's separate life, its people have seen all sorts of opinions propounded, programs set forth and even canons adopted. Some have "taken," some were rejected and others were amended. In the long run, the common sense of the laity prevailed.

And yet I'm beginning to wonder whether the "meeting house" system of the continuing churches wasn't come by honestly. Despite the Episcopal Church's stress on baptism and the ministry of the baptized, one is continually hearing the word "membership," being asked how many members one has, or what category of parish one has in order that the parish (a.k.a. building and those who use the building) may be administered efficiently.

Again as General Convention draws near, worries surface about whether that political body will bind the consciences of the faithful (or fail to bind) with some new policy or program to the point that some will leave the "membership" or perhaps others will "join the membership."

In a land where the church is not established, where it is one among a host of competing denominations, claims



*Almost any claim  
the church makes  
can seem arrogant,  
and there will always  
be arrogant people  
to make sure that others  
take offense.*

to be historical or territorial seem arrogant. Almost any claim the church makes can seem arrogant, and there will always be arrogant people to make sure that others take offense. The territorial claims of Anglicanism are claims to service and pastoral ministry. There's nothing wrong in claiming to be the Diocese of Centerville or Trinity Parish. In a sense, there's everything right in using such terms to remind us of our catholic structure and mission. By catholic I don't mean apostolic succession, sacramental theology, let alone smells and bells and buckets of water. What I mean is mission and self-realization.

Yet to be an inclusive church requires a studied sensitivity on the part of those who govern and those who are enthusiasts. Stumbling blocks are forbidden. It is entirely right for the church to seek God's will on a great number of issues. It is entirely wrong for the Anglican Church to suggest that it actually knows God's will and may thus enforce that will on anyone who opens his or herself to its ministry. The moment an Anglican Church becomes coercive, or lays down tests (other than those found in creeds and liturgy) it becomes a denominational church, a gathered church of the saints. At that moment it might be argued that it ceases to be Anglican at all. □

*The Rev. Anthony F.M. Clavier is the rector of Trinity Church, Pine Bluff, Ark.*

## Many Needed Reforms

Invariably, if it's a General Convention year, there is at least one resolution floating about which seeks to reform the church's triennial gathering. This time there is legislation from the Diocese of Colorado which asks the church to make some major changes in the convention. The Colorado proposal, adopted by its diocesan convention last October, seeks changes in four areas. It seeks use of the most current technologies in all voting, balloting and reporting procedures, it recommends that convention meet every five years instead of three, it would reduce membership of the House of Deputies from four per diocese per order (clergy and lay) to three, and it would limit the length of convention, not to exceed six days.

Longtime readers of TLC will recognize that we have proposed most of these changes — some repeatedly. We have long felt that General Convention as it is now constituted is too unwieldy, too expensive and often too laborious.

The recommendation to use up-to-date technologies is badly needed. Electronic voting and balloting could save considerable time and could provide results almost instantaneously.

The proposal to meet every five years instead of every three years has some merit. It would enable diocesan conventions, provincial synods and individuals additional time to study issues before going to General Convention, and could accomplish the Presiding Bishop's desire to have more conversation within the church.

The third part of the resolution would reduce the size of the diocesan deputations from four to three in each order. This is the most sensible element of the Colorado proposal but has probably the least chance of being accepted. One less deputy in each order would save money and would avoid divided deputations on votes by orders, which are recorded as "no" votes. Some dioceses already send fewer than eight deputies in order to reduce costs. This issue has come before the last seven or eight General Conventions and always is defeated. Deputies simply do not want to reduce their number. It will lose again.

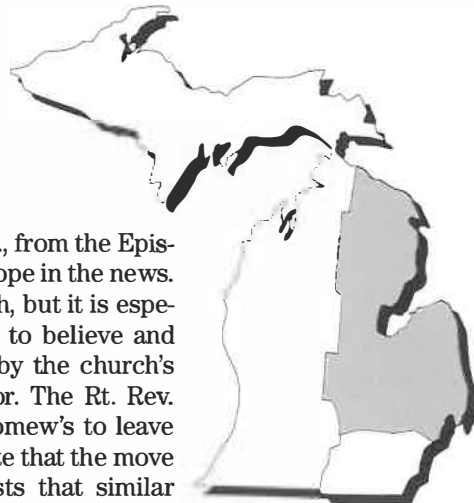
Finally, the idea of limiting convention to six days is appealing. If convention were held every five years and if some business were relegated to the provincial level, the resolution might have some support. A six-day convention would enable more lay persons to serve as deputies and might give younger persons a better chance to participate. Convention would have to be greatly streamlined to fit into a six-day format, but it would avoid the weariness often felt by deputies who, with committee meetings and other assignments, are at the convention site for two weeks.

The deputies of the Diocese of Colorado have done the rest of the church a favor by bringing this resolution to our attention. Unfortunately, it has little chance of being adopted, and may not even reach the convention floor.

We have long felt that General Convention as it is now constituted is too unwieldy, too expensive and often too laborious.

## A Silver Lining

The departure of St. Bartholomew's Church, Swartz Creek, Mich., from the Episcopal Church [p. 6] is a sad development, but one can find a bit of hope in the news. It is always disappointing to see people leave the Episcopal Church, but it is especially distressing when it is an entire congregation simply trying to believe and worship as Anglicans always have. This departure was handled by the church's newest diocese, Eastern Michigan, with grace and without rancor. The Rt. Rev. Edwin Leidel, Bishop of Eastern Michigan, permitted St. Bartholomew's to leave with its buildings, not to mention its dignity. It is encouraging to note that the move was made without litigation. Unfortunately, the possibility exists that similar defections could take place following General Convention. If they are handled as smoothly as the Eastern Michigan development, the church would be far better off.



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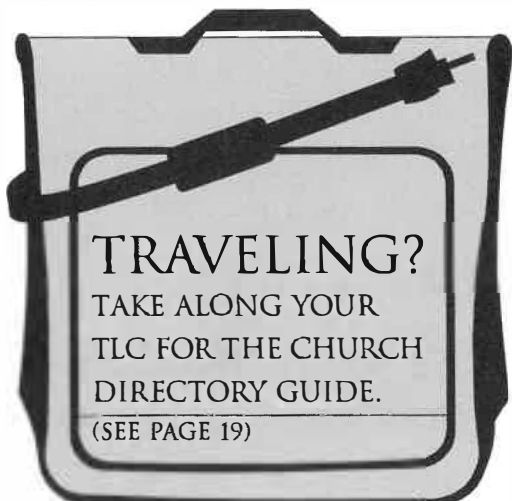
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## LETTERS TO THE EDITOR

# The Gospel Goal

How sad that Wayne Schwab, the Episcopal Church's retired evangelism officer, has sought to reduce the mission and ministry of the gospel to a social welfare agency [TLC, Jan. 23]. He resorts to insulting parishes that wish to grow and thrive with a Schwab-conjured image of "church facilities bulging with the spiritually satisfied while outside people are still dying." What a dismal view of the spirituality of Christian disciples that growth would naturally lead them to abandon the hurting world outside!

If his letter simply reminded us of such biblical scenes as the judgment scene in Matthew 25:31-46, that would be fine. Matthew warns us that the work of the baptized must include ministry to the poor, naked and imprisoned.

To not do so would make us "goats" and banish us from our heavenly reward.

But Fr. Schwab is not trying to balance our mission. He clearly wants to chastize the church for even considering that growth in numbers is a godly goal or a measure of success. The Bible says otherwise.

The gospel writers are proud and happy that 5,000 showed up to hear Jesus' hillside sermon, so many in fact that a miracle was required to feed them. The writer of Acts is ecstatic at the thousands who are converted by Peter's first sermon on Pentecost. The narrator of Paul's missionary journeys regularly counts heads as a measure of the effectiveness of the apostle's preaching. (Remember Mars Hill?) The number of converts was one biblical measure of God's blessing and imprint on the new work of the Jesus movement.

Thirty miles north of Wayne Schwab's home in Essex, N.Y., our small, downtown parish wants badly to grow in numbers and income. We want to provide our members with healthy spiritual food, good worship and quality education to help them grow in faith and discipleship. We want to bring even more people to Christ, and into our parish. We want to have the means to support our twice-weekly soup kitchen, to replace its worn floor, tables and chairs — not to mention keeping our 170-year-old building in good repair. We see growth as good, as part of Jesus' mandate to go into the world and preach the gospel. Does this mean we've been "seduced" into forgetting our true mission? That we're just spiritually engorged while the hungry and naked languish on our front steps? I think not.

I am thankful that TLC published Peter Stebinger's article, "What Makes Churches Grow" [TLC, Jan. 2], criticized by Fr. Schwab. I'll welcome any more wisdom that helps us grow in numbers and faith in Jesus Christ, and gives light to the city and country around us. Keep the stories of gospel growth coming!

*(The Rev.) John Sorensen*  
Trinity Church  
Plattsburgh, N.Y.

## The Real Victims

It's getting rather wearisome to hear the lie that traditionalists are victims [TLC, Jan. 16]. While they may be mad and their feelings hurt that a large portion of America recognizes the rights and dignity of homosexual persons, traditionalists are far from victims. They have rich support groups like Forward in Faith North America and Episcopalians United to bemoan the loss of their questionable theology. When slaves were freed, slave holders

tried to claim they were victims, too. I'm not surprised to learn that some African and Asian bishops are amazed by the respect and assimilation of gay people into church life. Many of these same bishops either sanction or ignore the incarceration of members of their dioceses for simply acknowledging that they are gay.

It's hard to uphold the baptismal covenant of protecting the dignity of every person when you are holding the jail cell open for them. Recently the Integrity chapter in Vancouver



raised funds to bring to Canada a Ugandan man who was jailed in Nairobi for simply writing about the lives of gay and lesbian Africans. Ronald, as he is known, reported that he believed that the local church was instrumental in securing his imprisonment. His local Anglican bishop failed to visit him in jail while the Roman Catholic bishop visited him, chastised him about his sexuality, and then proceeded to have authorities deport him to Uganda where he was eventually re-arrested. Why aren't traditionalists quoting Luke's mandate to work for the "release of captives" instead of creating new captives?

The real victims of the gay social justice issue are those individuals who are beaten (even the U.S. Catholic bishops will not stand in the way of a federal hate crimes bill), imprisoned, executed, lose their children, jobs or their homes simply for being honest about their sexuality.

*Patti O'Kane  
Brooklyn, N.Y.*

## Challenging and Outrageous

The Rev. Steve Lawler's article [TLC, Jan. 23] was challenging and outrageous, even with his tongue in cheek. Of course we must meet the bold challenges we are called to meet and I know that the cost of maintenance of the church and its buildings can deflect our efforts from more important business. However, the institution and much of its expensive infrastructure has valid reasons for its existence which Fr. Lawler seems to overlook except to say he might like the pension it would provide him.

The web is a wonderful thing and can offer enrichment from many sources but it can also lead the undiscriminating or unwary user into serious trouble. What this proposal ignores is that the prime functions of the church are not charity but to worship God, to administer the sacraments offered by the church for our nourishment and comfort, and to teach. In theory, the web could provide the teaching, but can it baptize me, offer me the cup of salvation, heal me when I am sick and, ultimately, bury me? For all this we need priests and one thing leads to another! Prayer

groups and Zen Benedictines are all very well but have their limits and also may emphasize the kind of personal, almost self-centered, spirituality that is fine up to a point, but also has limits. We're to seek God, not personal fulfillment.

The church does have a responsibility to all God's people, but it is not exclusively a social agency. Its members, full of the love of and for God respond to that love by loving their neighbors. It doesn't have to be an institutional response although it may be a more efficient way of doing it. The love of God and the blessings of life showered on us bring some responsibilities with them. The sooner we all learn this the better off we will be.

*Suzanne B. Voorhies  
Rockport, Maine*

## Little Interest

David Kalvelage's column, "Exciting Venture on Hold" [TLC, Jan. 30] reinforces my deep concern that our church leaders have little interest in

bringing our youth back into the church. A frightening statement, but true or TLC's outstanding proposed venture would have been funded by now.

Building a new publication is a wonderful and exciting venture, but an audience must have support of our older population in the Episcopal Church. God bless TLC on this important building of communication to our lost flock.

*Wilson Hulley  
Chevy Chase, Md.*

## It's Confusing

I have enough trouble keeping Elijah and Elisha straight without the usually reliable TLC adding to my confusion [TLC, Feb. 6]. No harm done, but if I don't watch out I may preach about Gehazi lifting up the staff of the Shunammite in the wilderness!

*(The Rev.) Middleton Wootten  
St. Paul's Church  
Batesville, Ark.*

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**The Rev'd Canon J. Robert Wright, GTS**

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## NEWS

### Mixed Reactions to Singapore Consecrations

(Continued from page 7)

news of Jesus to the lost."

The Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina, where Bishop Murphy is rector of All Saints' Church, Pawleys Island, issued a pastoral letter to his congregations. "The consecrations pose serious questions about the relationships of provinces of the Anglican Communion to the American church, doctrinal and canonical issues within the American church, and canonical questions within the Diocese of South Carolina." He said it was "important to minimize further divisions and to urge the whole church to seek a godly solution."

Bishop David Pytches, an Englishman who was one of the consecrators, told *Church Times* that he and other participants felt it was "impossible" for the Episcopal Church to reform itself, and that they felt their action was a step toward a separate Anglican province in this country.

For the most part, American bishops reacted negatively to the consecrations.

"While I acknowledge the conscience and conviction of those who have taken this action, I believe that it is unwise and detrimental to the mission of the church," said the Rt. Rev. Henry N. Parsley, Jr., Bishop of Alabama. He said he was saddened by the event and urged members of his diocese "not to react hastily or in anger."

Bishop William D. Persell of Chicago called the consecrations "a provocative and divisive act that works against the mutual respect and tolerance that have characterized the relationships of Anglican provinces ..." He said the participation of two primates in that service was "undermining the church's life and work through this unwarranted intrusion into our province's affairs."

The Rt. Rev. William D. Smalley, Bishop of Kansas, referred to the meeting of primates and others in Kampala, Uganda, which took place last November. "I am surprised and not a little disappointed," he said,

"that people who were present at Kampala, and expressed support for what was agreed upon, have moved now beyond that agreement and have taken action that is contrary to the tenor and spirit of our understanding."

Bishop John W. Howe of Central

'I am saddened to see folks resorting to what is really a desperate measure.'

Bishop John W. Howe

Florida said he was not surprised by the Singapore event and added, "I don't think this will solve the problem. I am saddened to see folks resorting to what is really a desperate measure."

Three Anglican leaders who are supportive of the participants in the consecrations issued their own statement. The Most Rev. Harry Goodhew, Archbishop of Sydney, the Most Rev. Donald L. Mtetemela, Archbishop of Tanzania, and the Most Rev. Maurice W. Sinclair, Presiding Bishop of the Southern Cone, said, "We regret that pressures upon traditionalists within the Episcopal Church in the U.S. should have accumulated to the point at which two primates, whom we hold in esteem, felt compelled to take this present action on their own initiative and contrary to what was agreed in a meeting in which they shared in Kampala. We are disappointed that our friends acted against our clear advice and we cannot approve such a step as they have taken at this time."

The diocesan council of the Diocese of Pittsburgh affirmed its partnership with two Anglican dioceses in Rwanda, despite the participation of two Rwandan bishops in the consecration. The 24-member council said, "our partnership with Rwanda is a matter of spiritual companionship and humanitarian aid, has nothing to do with the consecrations in Singapore and should not be interpreted as support for such actions."

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**Appointments**

The Rev. **Andrew Bawtree** is rector of Trinity, 515 Yancey St., South Boston, VA 24592.

The Rev. **Margaret Buchanan** is deacon at Trinity, 60 Church St., Asheville, NC 28801.

**James Hood** is interim canon to the ordinary, Diocese of Missouri, 1210 Locust St., St. Louis, MO 63103.

The Very Rev. **Armand John Kreft** is dean of Trinity Cathedral, 81 N Second St., San Jose, CA 95113.

The Ven. **David Nard** is deacon at Grace, 871 Merrimon Ave., Asheville, NC 28804.

The Rev. **Allen F. Robinson** is assistant at Calvary, 102 N 2nd St., Memphis, TN 38103.

The Rev. **Tera Southers** is rector of Trinity, 345 Main St., Portland, CT 06480.

The Rev. **Darlene Tittle** is vicar of St. Stephen's, 1400 Park Ave., St. Louis, MO 63104.

**Retirements**

The Rev. **Doug Hadley**, as rector of St. James', Tigard, OR. He is serving as interim of St. Luke's, Seattle, WA.

The Rt. Rev. **David Reed**, as executive director of the Global Episcopal Mission Network.

**Change of Address**

The Rev. **Davette L. Turk**, 8256 Wallingford Hills Ln., Jacksonville, FL 32256.

**Deaths**

The Rev. Canon **Kermit L. Lloyd**, retired priest of the Diocese of Central Pennsylvania, died at his York, PA, home of a massive heart attack Jan. 28. He was 70.

Canon Lloyd was born in Kingston, PA. He was a graduate of Dickinson College and Philadelphia Divinity School. He was ordained deacon and priest in 1955. Canon Lloyd served as vicar of St. Michael and All Angels', Middletown, PA, 1955-63; rector of All Saints', Hershey, PA, 1963-66; rector of St. Paul's, Bloomsburg, PA, 1966-69; canon to the ordinary of the Diocese of Central Pennsylvania, 1969-80; director, office of state chaplains, 1980-82; rector of St. John's, York, PA, 1983-96. He was also an honorary canon at the Cathedral of St. Stephen, Harrisburg, PA. He is survived by three brothers and a sister.

The Rev. **George D. Riley**, 59, priest of the Diocese of New York, died at home on Jan. 21, after a long illness with throat cancer.

Fr. Riley was a native of Cushing, OK, and a graduate of Oklahoma Baptist University and Nashotah House. He was ordained deacon in 1968 and priest in 1971. He served at the Protestant Chapel of JFK International

Airport, 1970-73; and as associate at St. James', Long Beach, NY, from 1971 until the time of his death. He is survived by a sister.

The Rev. **Albert Sayers**, retired priest of the Diocese of Oregon, died Dec. 10. He was 85.

Fr. Sayers was a native of Bloomington, IL. He was a graduate of Illinois Wesleyan University. He was ordained deacon in 1947 and priest in 1948. Fr. Sayers served as minister-in-charge of Calvary, Montgomery, WV, 1942-49; priest-in-charge then rector of All Saints', Anchorage, AK, 1949-56; priest-in-charge of St. Andrew's, Petersburg, AK, 1956-59; rector of St. Luke's, Grants Pass, and vicar of St. Matthias', Cave Junction, OR, 1959-74; and assistant at St. George's, Roseburg, Holy Spirit, Sutherlin, and Ascension, Riddle, OR, 1974-78. He is survived by his wife, Thelma, and two sons.

The Rev. **Wilbur H. Tyte**, retired priest of the Diocese of North Carolina, died Dec. 16. He was 87.

A native of San Antonio, TX, Fr. Tyte was a graduate of the University of Texas and Duke University. He was ordained deacon and priest in 1954. He served as curate at Christ Church, Lexington, KY, 1953-56; vicar of Prince of Peace, St. Francis, St. Louis, MO, 1956-61; rector of Trinity, St. Charles, MO, 1961-63; assistant at St. Thomas', New York, NY, 1963-69; and rector of St. Thomas', Reidsville, NC, 1969-77. He is survived by a daughter, Charlotte Kennedy Singleton.

The Rev. **Robert McFarland**, retired priest of the Diocese of Olympia, died Jan. 9 at Providence Hospital, Seattle, WA. He was 85.

Fr. McFarland was a native of Chanute, KS, and was a graduate of the University of Washington, Yale Divinity School and General Theological Seminary. He was ordained deacon in 1948 and priest in 1949. He served as director of Christian education at St. Philip's, New York, NY, 1948-49; vicar of Emmanuel, Mercer Island, WA, 1949-55; chaplain at St. Thomas' Cathedral and All Saints', Bombay, India, 1955-60; vicar of St. Michael & All Angels', Issaquah, WA, 1960-65; director then executive director of Church World Service (NCCC), Pakistan, 1965-69; locum tenens at Christ Church, Tacoma, WA, 1969-70; rector of St. Andrew's, Aberdeen, WA, 1970-77; and vicar of Transfiguration, Darrington, WA, 1980-81. Fr. McFarland is survived by his wife, Lucille, three daughters, one son, nine grandchildren and three great-grandchildren.

**Next week...**

**Lent Book Issue**

**CLASSIFIEDS**

**BOOKS**

**ANGLICAN THEOLOGICAL BOOKS**—scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

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**POSITIONS OFFERED**

**RECTOR, Anchorage, AK.** St. Mary's Episcopal Church, largest in Alaska, seeks a rector. The people of St. Mary's are committed to an active lay ministry. Christian education for all ages, pastoral care, a growing youth ministry, community outreach, and a variety of music and liturgies are important to the life of our parish. Our new rector must welcome diversity, be a facilitator to help us strengthen and expand upon our current ministries, join us in community leadership and guide us in our spiritual journeys. Please review our parish profile on the St. Mary's website at <http://www.corecom.net/~stmarys>. Resumes and personal profiles are due by March 1 and may be sent to **Sherrie Simmonds, 4800 Shoshoni, Anchorage, AK 99516.**

**WANTED: Priests to Serve God's Youth.** The St. Francis Academy, Inc., an Episcopal Church-affiliated behavioral healthcare provider, seeks chaplains for residential campuses in Kansas and Mississippi. We have continually served at-risk youth since 1945. We utilize psychiatric, psychodynamic behavioral and systemic approaches, all encompassed by St. Francis' unique treatment method known as "Therapy in Christ." Chaplains will be key members of the treatment team and will also provide a full range of liturgical worship and pastoral care for residents and staff. The position requires Episcopal priests with a minimum of three years pastoral experience. CPE, AAPC or AAMFT credentials are a plus. Priests with previous institutional chaplaincy experience are especially invited to apply. Excellent compensation package, including Church Pension and fully funded educational opportunities. Send resume and CDO profile to: **Office of the President, The St. Francis Academy, Inc., 509 E. Elm St., Salina, KS 67401.** St. Francis Academy, Inc., is an equal opportunity employer.

**YOUTH DIRECTOR—The Pro-Cathedral Episcopal Church of St. Clement, El Paso, TX,** seeks a youth director to strengthen and expand the youth program. Primary responsibilities are junior and senior high youth groups and all related activities, including opportunities for youth mission and outreach, and some responsibilities with Christian education. The budget is sufficient to allow creativity and breadth. Full-time position reporting to the provost, the Very Rev. Philip H. Jones. St. Clement's is a Christ-centered, Spirit-led, Biblebased, mission-minded church (approx. 600 attendees and growing) serving the U.S.-Mexico border community; includes a parish school (400 students, Pre-K-grade 8). We believe that God created us for a relationship with him and with each other and that through the Holy Spirit provides each Christian with specific spiritual gifts. We are committed to the spiritual growth and nurturing of our young people. Qualifications: Evidence of a fruitful and growing personal relationship with God through Jesus Christ; bachelor's degree; experience in youth ministry, including designing innovative, creative and effective programs for youth; experience managing budgets and volunteers; strong communication and people skills; strengths in drawing and discipling youth. Inquiries can be made to: **Mr. Jack Wheatley at 1-800-677-1426, ext. 23 (8-5 MST),** or to the Very Rev. Philip H. Jones at [padrepero@aol.com](mailto:padrepero@aol.com). Send resumes and a letter of introduction, including a ministry philosophy statement to: **The Very Rev. Philip H. Jones, Pro-Cathedral Episcopal Church of St. Clement, 810 N. Campbell, El Paso, TX 79902.**

(CONTINUED ON NEXT PAGE)

# CLASSIFIEDS

## POSITIONS OFFERED

**YOUTH MINISTER:** The Episcopal Church of St. John the Evangelist, Elkhart, IN, is seeking an energetic and outgoing Episcopalian to lead its youth ministry program. Full-time position with competitive salary and benefits. Paid training through the Tentmakers' organization. Please send resume and cover letter to: **Youth Board, St. John's Episcopal Church, 226 W. Lexington Ave., Elkhart, IN 46516.** FAX (219) 295-1726-23. E-mail [jevangel@michiana.org](mailto:jevangel@michiana.org)

**FULL-TIME ASSISTING CLERGY PERSON** sought for general parish ministry with special responsibility for daily parish day school services, teaching divinity classes for 5<sup>th</sup>-8<sup>th</sup> grades; ALPHA programs and FATHERS ministry websites: [www.episcopalian.org/stjohn/index.htm](http://www.episcopalian.org/stjohn/index.htm) and [stjohnseagles.org](http://stjohnseagles.org). E-mail: [stjohnstpa@aol.com](mailto:stjohnstpa@aol.com). FAX (813) 254-6732. Contact: **The Rev. John T. Peterson, St. John's Parish & Day School, 906 S. Orleans, Tampa, FL 33606.** Position open, June, 2000.

**SCHOOL CHAPLAINS WANTED** for two Episcopal day schools in Memphis, TN. Ideal for clergy couple, youth ministers and others interested in this vital ministry. Contact: **Ann Gordon, 76 Arthur Court, Port Chester, NY 10573,** (phone) 914-937-6959, or e-mail at [annmgordon@mindspring.com](mailto:annmgordon@mindspring.com) for position description.

**S. CLEMENT'S CHURCH, PHILADELPHIA,** seeks a highly-skilled organist and choir master for its extensive music programme. The successful candidate will have strong choral and liturgical skills, and will be an accomplished organist with improvisational ability. The liturgical style is Traditional Catholic with a wide repertory of music, from Plainsong to polyphone, Mozart, Haydn, the Romantics, down to Langlais. Professional choir of 14-16 voices for High Masses with quartet weekly for Solemn Evensong and Benediction. Ability to administer music programme, staff organization and large budget important. Church acoustics superb with 1913 Austin organ, just renovated and refurbished with new console. Smaller pipe organ in chapel. Hymnals are 1940 and New English Hymnal. The post of suborganist is also vacant, and the new organist will be able to select candidate for that position. Steinway piano in choir room, DAT recording equipment in church. Two services Sunday, weekly rehearsal and frequent mid-week High Masses on festivals. This is a full-time position. Salary \$40,600 plus full Blue Cross-Blue Shield insurance and pension. Send resumes and tapes to: **Canon Barry Swain, S. Clement's Church, 2013 Appletree St., Philadelphia, PA 19103.** (215) 563-1876, FAX (215) 563-7627. Previous applicants need not apply.

**COME GROW WITH US! Trinity Episcopal Church,** located in **Baraboo, WI,** is seeking a rector. Join this team-work-oriented small congregation with a dedication to the vitality and growth of our church family. We are seeking a priest who is an approachable spiritual leader, demonstrates strong leadership and pastoral skills, will develop strong youth programs and promote church growth. Full-time position with full compensation package, including housing allowance. For further information, interested parties may contact: **Trinity Search Committee, P.O. Box 557, Baraboo, WI 53913** or FAX (608) 356-2621.

**RECTOR:** St. David's Episcopal Church is a multi-ethnic, financially stable parish in a middle-class community in suburban Detroit, MI. The area offers quality schools, excellent medical care, recreational and cultural opportunities. We are committed to an active lay ministry, God-centered preaching, Christian education for all ages, pastoral care, community outreach and a strong music program. Our rector must administer the sacraments weekly, help us to strengthen and expand our current ministries, guide us in our spiritual journeys and assist us in the growth of our parish. Resumes and personal profiles are due by March 31, 2000, and may be sent to: **Search Committee, St. David's Episcopal Church, 16200 W. 12 Mile Rd., Southfield, MI 48076.** Our parish profile is available at the same address.

## POSITIONS OFFERED

**DIRECTOR OF RELIGIOUS EDUCATION—St. Margaret's Church in Palm Desert, CA.** We are a corporate size parish (2,000+ communicants) in a town setting. We seek a self-motivated, energetic person to take our small children and youth programs to dynamic success. This person will be responsible for recruiting teachers, staff, sponsors and students; training and supervision of the volunteer education staff; coordination of all educational programs with the parish staff; teaching of scripture and faith in our parochial school (120 students, K-5); and such other related duties that may be required from time to time. For more information contact: **The Rev. Dr. Robert G. Certain, Rector, 47535 Highway 74, Palm Desert, CA 92260** or visit our website: <http://www.stmargarets.org>

**COURAGEOUS LEADER,** motivating preacher, effective teacher needed for charismatic congregation which values biblical truth, the baptism in the Holy Spirit with speaking in tongues, and the Episcopal liturgy. If you believe God may be calling you to stretch and grow with us as our next rector, you can obtain more information by contacting: **Search Committee, St. Luke's Episcopal Church, 5710 22<sup>nd</sup> Ave., NW, Seattle, WA 98107-3144.** FAX (206) 784-1029. E-mail [searchsl@aol.com](mailto:searchsl@aol.com)

**GRACE CHURCH, Paris, TN,** is seeking a dynamic and enthusiastic priest to shepherd a loving, faithful and traditional parish. Grace Church is located in the heart of the Land Between The Lakes recreation and wildlife area of West Tennessee. We have just completed a full restoration of our beautiful and historic facilities and are looking forward to growing in the orthodox Anglican faith with our new rector. Our rectory, salary and benefit package are competitive. Please contact: **Dr. Bradley Almquist, Sr. Warden, Grace Church, P.O. Box 447, Paris, TN 38242-0447.**

**THE PEOPLE OF ST. JOHN'S CHURCH in Halifax, VA,** are ready to answer the call of the Lord to be sent into his harvest, but they need someone to direct and guide them. Do you feel called to minister with a congregation who are accustomed to hear the Word preached and the Sacraments regularly administered? Would you seek ways to bring together the seniors, the young and the in-betweens to work together in the harvest? They are ready to be led into the church of the new millennium. Do you feel called to guide them in the way? For further information, please contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558.** (804) 476-1577. FAX (804) 575-1202.

**ASSISTANT RECTOR, Memphis, TN.** The Church of the Holy Communion in Memphis, TN, is seeking an approachable, enthusiastic preacher and teacher for our large suburban parish. Primary responsibilities would be young adults, newcomers and outreach ministries. Experience of 5 to 10 years with strong organizational and program development skills. Interested persons should send their resume to: **Search Committee, 3607 Cowden Ave., Memphis, TN 38111.**

**DYNAMIC AND ENERGETIC** 100-year young parish seeks curate to help enlarge the kingdom of God through our common witness and to teach the truth of Christ. Our primary interest is youth. See our website at [www.stlukesdsm.org](http://www.stlukesdsm.org) or contact: **The Rev. Robert Elfvig, St. Luke's Episcopal Church, 3424 Forest Ave., Des Moines, IA 50311.**

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**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire, the Rev. Marguerite A. Henninger  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP (Mon-Fri 6)

**ST. PAUL'S, K Street**  
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The Rev. Andrew L. Sloane, r  
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book  
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 [www.stpauls-kst.com](http://www.stpauls-kst.com)

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The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

## AUGUSTA, GA

**CHRIST CHURCH** Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r  
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

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[www.stpaulsparish.org](http://www.stpaulsparish.org) (708) 447-1604  
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Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

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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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Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## BOSTON, MA

**CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street  
Email: [office@theadvent.org](mailto:office@theadvent.org) Web: [www.theadvent.org](http://www.theadvent.org)  
The Rev. Allan B. Warren III, r; the Rev. Charles L. McClean, Jr., the Rev. Franklin E. Huntress, Jr.; the Rev. David J. Hogarth  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, MP 7; Mass 7:30, EP 5:30; Wed, C, 5 PM, Mass 6 PM; Sat, MP 8:30, Mass 9, C 9:30

## LENOX, MA

**TRINITY PARISH** 88 Walker St. (413) 637-0073  
The Rev. Edward Ivor Wagner, r  
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

## KANSAS CITY, MO

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Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat (816) 842-0975

## HACKENSACK, NJ

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Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## NEWARK, NJ

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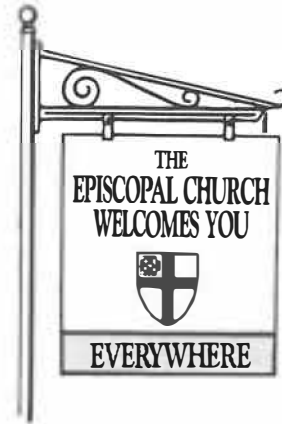
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Sun Eu 8, 9, 11. Choral Ev 4. Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed 12:10. Sat Eu 10:30

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Sun H Eu 8, 12:15, 5. Sung Eu 10:30. Ch S 9:15. Ev (2S, Oct.-May) 5. Mon, Thurs H Eu 6; Tues & Fri 7; Wed 7 & 10:30

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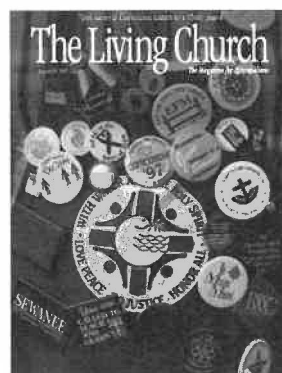
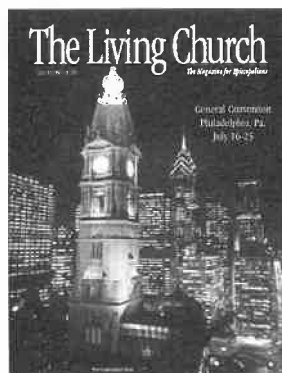
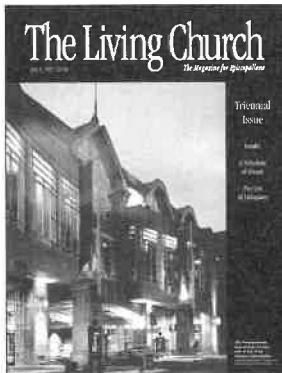
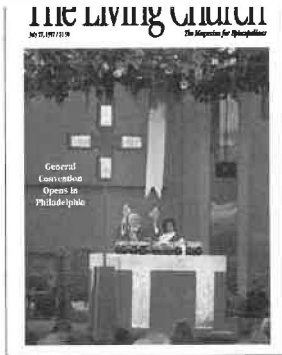
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

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