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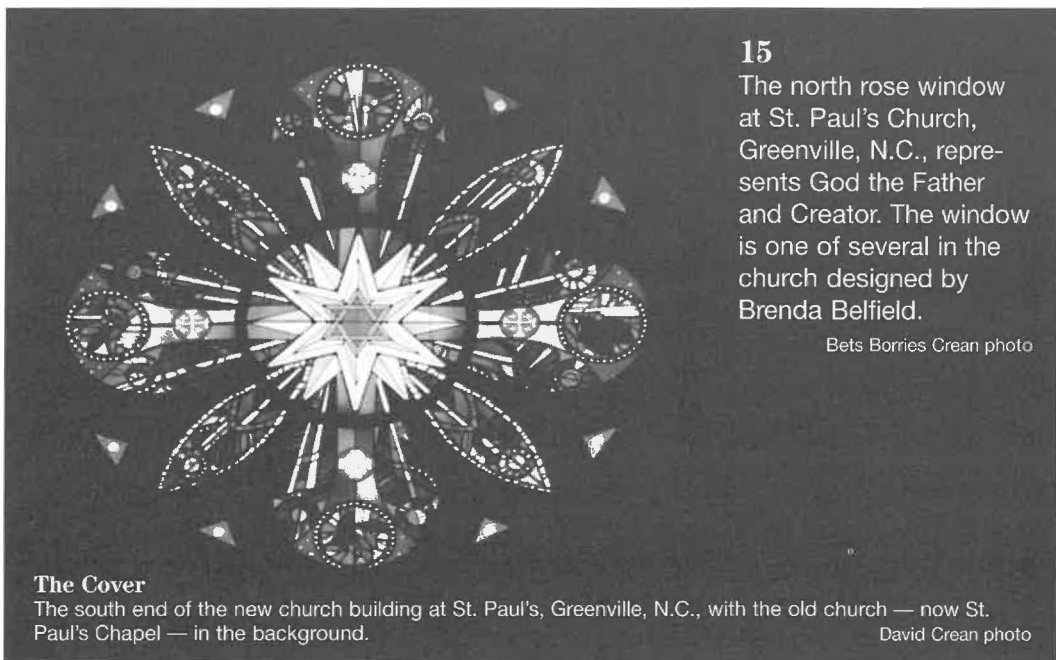
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Volume 210 Number 12



**The Cover**

The south end of the new church building at St. Paul's, Greenville, N.C., with the old church — now St. Paul's Chapel — in the background.

David Crean photo

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The north rose window at St. Paul's Church, Greenville, N.C., represents God the Father and Creator. The window is one of several in the church designed by Brenda Belfield.

Bets Borries Crean photo



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## SUNDAY'S READINGS

# God's Conservation Program

*'Protect me, O God, for I take refuge in you.'*  
(Psalm 16:1a)

### The Second Sunday of Lent

Gen. 22:1-14; Psalm 16 or 16:5-11; Rom. 8:31-39; Mark 8:31-38

We live in a time of great concern about protecting the natural environment and conserving our resources of water, air, wild animals, native plants and trees, etc. Lent is the season in which we recall and renew our participation in God's conservation program, which has been on going long before our society noticed the need for creating wildlife refuge areas or legislation to control pollution.

When the psalmist cries out to the Lord for protection and refuge by claiming God as his Lord and greatest good (vs. 1), he is participating in God's eternal conservation program. It's a bit different than the ones created by our government. In fact, it may seem counter-productive on the surface. Look at some of the features of God's way from today's readings: He calls Abraham to sacrifice the cherished, promised son, Isaac; he rebukes Peter, the chief disciple of Jesus; he warns that the only path to salvation is self-denial. This kind of program does not give the warm fuzzies that come from saving the whales!

Of course, the psalmist knows that if we are to receive and enjoy the blessing of God's counsel, teaching, joy-giving presence, indeed, our very "portion and cup" (sustenance and destiny), we must bless the Lord and set him before us. In other words, we are to be willing to withhold nothing from God's will as Abraham did and see God's provision as the result. Jesus' interaction with his disciples reveals that God protects us by testing and correcting us as much as by assuring us of his purpose for us. The key to sharing in God's conservation program is the surrender to the cross of Jesus as Savior and Lord. When we sign on to God's program, knowing in Christ that he is for us, justifying us, praying for us, sustaining us against all spiritual pollution and the toxins of the world, the flesh and devil, then we have that victory which nothing of our own creating can give us.

If we are ashamed of God's protection in Jesus, we leave his refuge and are lost. Sunday is the day to renew and reclaim our share in his conservation program of the cross.

### Look It Up

Psalm 16:11 speaks of the "path of life" and the "fullness of joy" at God's right hand. What is the "beatific vision" and its relationship to this promise?

### Think About It

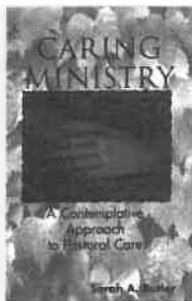
Have you invested as much concern, energy, time and financial resources into the conservation of your own soul, the souls of fellow believers and the lost as you have given for the protection and recovery of the earth and its various species? What should be the balance of the two?

### Next Sunday

#### The Third Sunday of Lent

Ex. 20:1-17; Psalm 19:7-14; Rom. 7:13-25; John 2:13-22

# A Selection to Inspire Work in the Parishes

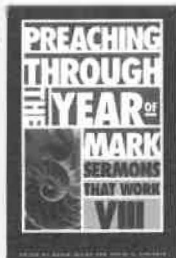


**CARING MINISTRY: A Contemplative Approach to Pastoral Care.** By Sarah A. Butler. Continuum. Pp. 158. \$19.95.

Readers here find a vision of pastoral care grounded in prayer and dialogue with God. "We minister," writes Sarah Butler, "not only out of what we know but out of who we are in Christ."

**I AM: Teaching Sermons on the Incarnation.** By Penelope Duckworth. Abingdon. Pp. 111. \$10 paper.

These sermons on the Incarnation take this essential of our faith out of Christmas and into the entire year. Taking her topics from scripture, Penelope Duckworth brings poetry ancient and modern into her expositions of what the Incarnation means for day-to-day life.



**PREACHING THROUGH THE YEAR OF MARK: Sermons that Work VIII.** Edited by Roger Alling and David J. Schlafer. Morehouse. Pp. 127. \$9.95 paper.

This eighth volume in a series

focused on proficiency in homiletics turns its scope to lectionary Year B, during which Mark's gospel forms the basis for readings. Collected from both the 1998 Preaching Excellence Program and from clergy throughout the nation, these 39 sermons find some of their best expression in the Epiphany homily of editor David J. Schlafer.

**PREACHING THE NEW MILLENNIUM.** By John Killinger. Abingdon. Pp. 158. \$15 paper.

The end of the second millennium after the birth of Christ does more than provoke both fear and hope throughout the world, writes Killinger. It offers an opportunity to preach the gospel in response to hopes and fears that none of us will ever have again. After four chapters of introductory material, he shares with readers six of



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**Will Our Children Have Faith?**  
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by John H. Westerhoff, III

This classic title, with new material updating the author's thoughts on Christian education, challenges all Christian communities to rethink how they pass on the faith to their children.  
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An Introduction to its History, Faith, and Worship  
by Christopher L. Webber  
foreword by The Most Rev. Frank T. Griswold

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A collection of meditations written specifically for new church members—those who are either coming back to church after a long absence or are joining a new congregation.  
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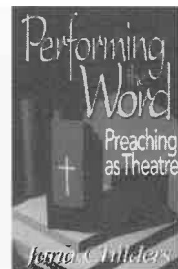
his own sermons that address particular aspects of the meaning of the gospel for the new millennium.

**SERMONS OF A DEVOTED HERETIC: A Priest Offers Messages of Hope to Faithful Doubters.** By Harry T. Cook. Center for Rational Christianity. Pp. 120. \$12.95 paper.

This collection of sermons places a value on intellectual honesty that is refreshing, though this reviewer would emphasize genuine doubt as the servant of ultimate faith. Grounded in today's headlines, the sermons come with the recommendation of Bishop John Spong.

**TRANSITIONS IN WORSHIP: Moving from Traditional to Contemporary.** By Andy Langford. Abingdon. Pp. 144. \$14 paper.

Taking his cue from John Wesley's liturgical approach, one that "holds both gospel and human experience in tension," Andy Langford offers a blueprint for congregational self-assessment and toward the development of worship. As general editor of the *United Methodist Book of Worship*, he urges pastors and people alike to ask themselves, "What are we doing in our worship?"



**PERFORMING THE WORD: Preaching as Theatre.** By Jana Childers. Abingdon. Pp. 152. \$16 paper.

Homiletics professor Jana Childers alerts preachers to the places at which their office corresponds with or can be enhanced by the technique of actors. She emphasizes speaking skills and dramatic delivery.

**SEARCHING FOR SEEKERS: Ministry with a New Generation of the Unchurched.** By Mary J. Scifres. Abingdon. Pp. 177. \$15 paper.

Scifres categorizes "seekers" according to several models: those with upbringings or education hostile

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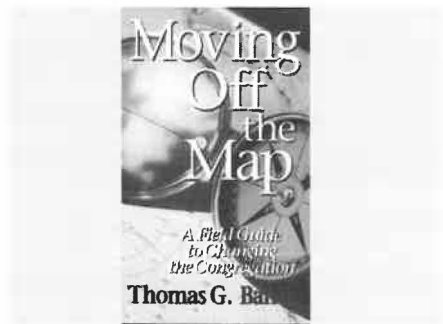
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## BOOKS

to Christianity, those who had some exposure as children to the Christian faith, and those with minimal serious adult church activity outside major holidays. Each group, she writes, has different needs and expectations about returning to church. Here she offers her suggestions for worship and pastoral efforts directed at all.



**MOVING OFF THE MAP: A Field Guide to the Changing Congregation.** By Thomas G. Bandy. Abingdon. Pp. 278. \$18 paper.

Bandy gives a step-by-step frame-

work for the transformation of stagnated individual congregations into mission-oriented communities. His explanation of the ways and means stresses practical tools rather than intangible goals.

**IN THE CARPENTER'S WORKSHOP: An Exploration of the Use of Drama in Story Sermons.** By Jerry Eckert. CSS Publishing. Pp. 76. \$12.50 paper.

This volume sets forth examples of sermons delivered not by one person, but rather by a group of people with different roles. Scripts suggest dramatic presentations of key gospel themes.

**CRISIS PREACHING: Personal and Public.** By Joseph R. Jeter, Jr. Abingdon. Pp. 179. \$15 paper.

Jeter draws attention to the importance of sermons during "difficult" times, after disasters or during some particularly disorienting time in parochial life. He closes with sample

sermons given during times of congregational crisis, in the aftermath of the 1995 Oklahoma City bombing and a number of other situations.

*Richard J. Mammanna, Jr.*  
New York, N.Y.

### **Christian Engagement with Judaism**

Edited by W.D. Davis  
Trinity. Pp. 321. \$29

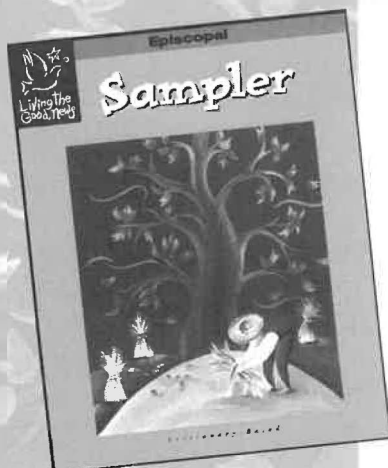
### **Anti-Judaism and the Gospels**

Edited by William A. Farmer  
Trinity. Pp. 311. \$24 paper

Hating Jews cannot be justified by scripture. These two volumes contain careful biblical studies analyzing deeply and in a scholarly manner the New Testament and its portrayal of Jews as people and Judaism as a religion. The complex relations between Jews and Christians in scripture make

(Continued on page 10)

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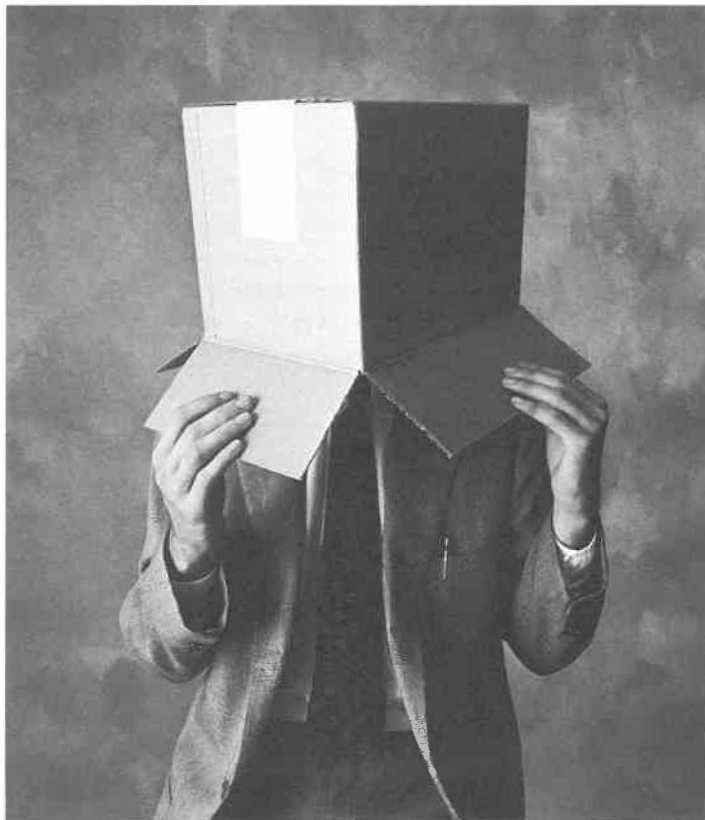
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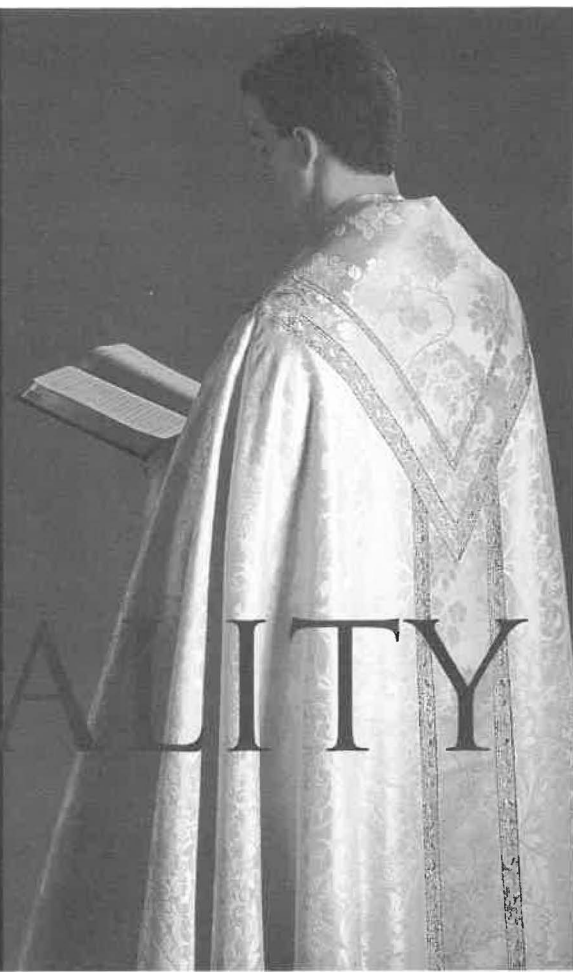
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## BOOKS

(Continued from page 8)

clear that hatred of the Jews is not rooted in scripture.

*Christian Engagements with Judaism* is a collection of essays written over many years by W. D. Davis, emeritus professor of Christian origins at Duke University. He portrays Christianity not as a new religion but as a religious movement within Judaism. There are essays on the nature of Judaism, the canon and Christology, the Torah and the law and the notion of the Promised Land in Judaism and Christianity.

The second section deals with Paul and Judaism with discussions of the law, the exodus and the allegory of the two olives in Romans 11:13-24. The next deals with the background of the gospels, focusing on Matthew and John. Another section is a study of the American engagement with Judaism, especially in relation to the Mormon claims to be descendants of the Jews. The final section deals with mystical anti-Semitism and the role of "The Jews" in Jesus' crucifixion. Preachers and teachers will find this a wonderful review of New Testament studies.

*Anti-Judaism and the Gospels* is a collection of papers given by biblical experts in a research project on the topic. Papers were written and presented with responses to each paper by other scholars. Christian and Jewish scholars participated.

The first three essays deal with anti-Semitism in Matthew, Luke and John. "The Jews" are mentioned many times in John, which often is seen as the most anti-Semitic of the gospels. The scholars point out "the Jews" may refer to Jewish people, the Judaens, or Jewish leaders. One must work carefully to get at those distinctions before labeling the Gospel of John as anti-Semitic. This is just one of many examples of the interesting and complex issues dealt with in these essays.

The last three papers deal with the temple, critical studies of the gospels and a final reflection on anti-Judaism in the New Testament.

(The Rev.) Robert Warren Cromey  
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## Euthanasia and the Churches

Edited by Robin Gill  
Cassell. Pp 136. \$19.95 paper.

This book will surely accomplish its purpose, to stimulate further reasonable debate in the church over the subject of euthanasia. Christian ethicists and clinicians address the changing attitudes toward it among Christians. They touch on the range of issues usually elicited with opinion weighted somewhat toward caution concerning legislation. There is ample material for further consideration as the brevity leaves many questions urging additional exploration.

Perhaps other readers will join this reviewer in recognizing the difficulty of engaging in such debate in order to learn and not to persuade and wandering how that fact should inform and guide our further efforts to progress beyond stalemate. The conclusion of Robin Gill in his presentation offers a haunting stimulus, "I fear we are still too confused to legislate safely in this area."

*(The Rev.) William Beachy  
Rosseau, Ontario, Canada*

## Development as Freedom

By Amartya Sen  
Knopf. Pp. 298. \$24.95

In a world changing so rapidly with so many cultural permutations, it is wise for Christians to acknowledge some valuable allies from other traditions. One such is Amartya Sen, winner of the Nobel Prize for Economics in 1998, chosen for his writings on poverty and famine, and especially for his having brought to the field ethical and moral insights.

In his new book, *Development as Freedom*, his arguments are very similar to those of some of the African bishops at the Lambeth Conference with regard to the essential importance of considering not just monetary goals in the international world of business but likewise and inescapably, also the humane factors.


He feels that altruism and pragmatism both insist that development cannot take place in long-range terms

unless one takes into account the needs of the poorest and the least-trained for education, training, health care and child care.

He has had a direct and significant impact on the policies of the World Bank, the IMF, and the World Trade Organization, and represents a serious

value in seeing in other traditions (he may be called a secular Hindu) values much like those of Matthew 25 and other teachings and practices which constitute our own Christian witness. Romans 2:15 comes to mind.

*(The Rev.) Ward McCabe  
San Jose, Calif.*



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## End to Provincial Structure Proposed

A resolution to discontinue the church's existing system of provinces will be presented to the 73rd General Convention in July by the Standing Commission on the Structure of the Church.

The resolution, contained in the commission's report to convention, will be offered "as opportunities for the General Convention to express its will" as to whether the present provincial system should be continued or eliminated in favor of more flexible arrangements for mission and ministry, the report states.

Under the current structure of provinces, dioceses are grouped into geographic areas, with eight involving domestic dioceses and the ninth comprised of dioceses in Central America.

The resolution advocates discontinuance of the provinces as of the adjournment of the 74th General Convention, in 2003. It would provide support for the ongoing mission and ministry of the networks that now exist within the provinces.

The Rev. Canon John Kitagawa, of the Diocese of Maryland, who chairs the commission, said the resolution was intended to give some direction to the commission.

"We don't want to end up with a request to 'please study this,'" he said. "We want the convention to tell us what it wants, or what it wants us to do serious work on."

The resolution also directs the structure commission to prepare and present all canonical and rules-of-order amendments necessary for the provinces to be discontinued.

## Consecration Called Off in Atlanta

For the second time in less than two months, the consecration of a bishop-elect has been canceled.

Eight days before the March 4 consecration of the Rev. Robert G. Trache, the standing committee of the Diocese of Atlanta, in consultation with the office of the Presiding Bishop and others, withdrew its consent for consecration. Fr. Trache was elected bishop coadjutor of the diocese Oct. 23 [TLC, Nov. 14].

Fr. Trache told TLC that his attorneys asked him not to make public statements on the matter until it is resolved.

"This decision is a result of very recent discoveries of lack of disclosure in personal financial and family matters," said a news release from the diocese. "The standing committee is no longer confident in Trache's ability to function as Bishop of Atlanta."

Cary Patrick, communications director for the diocese, said the concerns came to light during the week of Feb. 21.

An investigation by *The Atlanta Journal-Constitution* revealed that Fr. and Mrs. Trache had filed for Chapter 7 bankruptcy in federal court. "Chapter 7 is designed for individuals... who wish to start over but cannot pay their debts from their incomes. Under this chapter, the individual debtor is permitted to keep certain exempt property and the remaining property is sold to satisfy creditors," according to the Administrative Office of the U.S. Courts' website.

The Rev. Richard Callaway, president of the standing committee, told the newspaper, "Bankruptcy is not something we can talk about. The issues are not so much what has gone on, but how they handled the decisions they made and how they were disclosed to the body of the faithful." He added that anyone could have those kinds of prob-

lems. "Those are not the kind of things that disqualify someone."

The lack of disclosure was, for the standing committee, in the way Fr. Trache described the financial and family problems. He identified them as "personal stuff" of "the kind that... overwhelms people in their lives."

"I am grateful for the long, hard and prayerful work of our standing committee that, even through it was the last hour, had the courage to do what they firmly felt was the right thing," said the Rt. Rev. Frank Allan, Bishop of Atlanta, in a letter to the diocese. "Theirs was not an easy decision, and it was not without tears."

"I am deeply sorry for what both the Traches and our diocese are going through at this time, but I also know that this is a strong and resilient diocese and that, in spite of all, God reigns and grace will prevail."

Until his election, Fr. Trache was rector of St. James' Church, Richmond, Va. He will not return to that parish. The senior warden of St. James', Lilo Ukrop, said, "... we're two months into the search process for a new rector and we're going to keep going in that direction."

Of concern to many are the others affected by this decision, clergy and administrators who have resigned from previous positions to work on Fr. Trache's team.

Bishop Allan delayed his retirement date by an extra week, to March 12, to help the diocese make decisions for the interim. The standing committee will be the ecclesiastical authority until a successor can be elected and installed.

The withdrawal of consent for Fr. Trache's consecration follows by less than two months the resignation of the Rev. A. James MacKenzie as bishop-elect of Eastern Oregon, just three weeks after his election [TLC, Jan. 23].

Fr. MacKenzie acknowledged "inappropriate e-mail exchanges" which, when brought to light, raised questions about his suitability for the office of bishop.



Fr. Trache

Ira Leidel of Eastern Michigan helps at a building site in Honduras, where she was joined by other spouses of bishops for a week of work (story at right).

Kate Smith photo



## Bishops' Spouses Build Homes in Honduras

In early February, 20 bishops' spouses left home and family to spend a week in Honduras, helping to build houses for a project of the Presiding Bishop's Fund for World Relief (PBFWR). Among the volunteers was Kate Smith, wife of the Bishop of Connecticut, the Rt. Rev. Andrew D. Smith.

"Yes, we were invited to build houses," Mrs. Smith said, "but we were also really there to be immersed in the culture of Honduras and to learn as much as we could about the country and the people."

The spouses — all women — stayed at guest quarters in Our Little Roses, a home for abused or abandoned girls, in San Pedro Sula. Diana Frade, wife of the Bishop of Honduras, founded the home in 1988. The women had brought games and craft projects for the girls, and played with the children when their schedules allowed time.

On most mornings the women reported to the site near San Pedro Sula where the PBFWR is helping to build new homes for families left homeless by Hurricane Mitch in 1998. The five-room houses are made of cinder blocks with tin roofs, and have electricity and running water.

At the site, the spouses worked on 12 homes nearing completion. They filled in the low spots and holes in the foundations with broken cinder blocks and sand so that other workers could later pour cement floors. One day, the women formed a human chain to move a pile of blocks, and another day they filled in a huge puddle with sand and broken cinder blocks.

"I thought I was going to go build a house, but it really is a kingdom," Mrs. Smith said. "Who

(Continued on next page)

## It Really Is *Déjà Vu* All Over Again

The Diocese of Mississippi will have its third Bishop Duncan Montgomery Gray. The Rev. Duncan M. Gray III, rector of St. Peter's Church, Oxford, Miss., was elected Bishop Coadjutor of Mississippi Feb. 26 at St. Andrew's Cathedral in Jackson. The bishop-elect was chosen on the third ballot by a majority vote of clerical and lay delegates.



Fr. Gray

"I'm truly humbled by this whole process and the election and look forward to offering what gifts that may have been discerned in me to the diocese," said bishop-elect Gray. "It's my home — where I've been nurtured and shaped and formed — and I'm thrilled with the opportunity to offer these gifts."

Fr. Gray is the son of the Rt. Rev. Duncan M. Gray, Jr., seventh Bishop of Mississippi, who served from 1974 to 1993, and the grandson of the Rt. Rev. Duncan M. Gray, fifth bishop, whose episcopate extended from 1943 to 1966.

The bishop-elect is a graduate of the University of Mississippi and Virginia Theological Seminary. He was ordained deacon in 1975 and priest in 1976. He served as curate at St. James', Greenville, Miss.; chaplain of Trinity School, New Orleans, La.; and associate at Holy Communion, Memphis, Tenn.,

before he became rector of St. Peter's.

The new bishop will serve from the office of the diocese in Jackson, and will work with the Rt. Rev. A. C. Marble, Jr., Bishop of Mississippi. He will initially have responsibility within the diocese for missions and clergy oversight and will assume such other duties as may be assigned by the diocesan.

Assuming consents, consecration of the bishop-elect will occur June 17, at the Municipal Auditorium in Jackson.

Fr. Gray, 50, and his wife, Kathryn, are the parents of two children.

Other candidates for election were the Very Rev. Henry L. Hudson, dean of Trinity Cathedral, Little Rock, Ark.; the Rev. Elizabeth Claiborne Jones, rector of Epiphany, Atlanta, Ga.; the Rev. John R. Price, rector of St. Anne's, Annapolis, Md.; and the Rev. Leslie C. Smith rector of Trinity, Princeton, N.J.

		MISSISSIPPI					
		1		2		3	
Ballot		L	C	L	C	L	C
L = Laity; C = Clergy							
Needed to Elect		83 56					
Gray		63	58	81	72	101	87
Hudson		42	18	53	22	54	19
Jones		22	9	3	1	2	0
Price		5	7	1	1	0	0
Smith		32	18	25	14	8	4

## Bishop Schofield and Others Join Opposition of 'One Florida' Initiative

Members of the Diocese of Southeast Florida's commission on racism, justice and reconciliation, and parishioners from several congregations, were among the crowd of nearly 5,000 gathered at Gusman Center for the Performing Arts in downtown Miami on the afternoon of Feb. 3. They attended a hearing on the "One Florida" initiative, Gov. Jeb Bush's controversial proposed replacement for Florida's affirmative action statutes.

Although not on the list of speakers at the seven-hour hearing, racism commission chair Terrence Taylor placed into the record his own statement, on behalf of the commission, as well as a statement from the Rt. Rev. Calvin O. Schofield, Bishop of Southeast Florida, opposing the governor's plan.

In November Gov. Bush issued an executive order prohibiting the use of "racial or gender set-asides, preferences or quotas" in hiring, retention or promotion of state employees, awarding of state contracts and admission to state institutions of higher learning. In place of the affirmative action measures the proposed plan would abolish, the

governor suggested new programs that he feels would provide equity in education and in contracting.

Under the One Florida initiative, factors such as socio-economic background, first-generation college student and whether a student comes from a school ranked D or F (based on test scores) would replace the use of race and ethnicity as factor in university admission. Admission would be guaranteed to the top 20 percent of students in every high school; need-based financial aid would be increased; and additional resources would be made available to improve the quality of D- and F-ranked schools, which are attended by disproportionate number of minority students.

"... I feel that affirmative action is still very much needed in these United States," Bishop Schofield said in his statement, "and especially in the state of Florida, which has a less than honorable history of race relations ... All too often we award scholarships and educational privileges to the very few while ignoring the many."

*Mary Cox*

## Bishops' Spouses Work in Honduras

(Continued from previous page)

knows what else we're building? The girls at Our Little Roses get a lot of love and support, and they'll go back out into their communities in Honduras and pass it on. And at the housing project, it's the same kind of thing. People are going to come live there and raise themselves up and have a better community, and it will spread out. It's not just plunking down a house."

During the afternoons, the spouses visited area churches and heard about the work of the church in Honduras. "The Episcopal Church is extremely strong there. It's the

church of the poor in Honduras," Mrs. Smith said.

The spouses also visited one of the many clothing assembly factories in the areas, and heard from different women about their experiences working in the factories. One guest speaker, a graduate of Our Little Roses and now the wife of a local priest, monitors four factories for The Gap, which pays her through the Episcopal Church of Honduras. Most factories are not monitored, however, and working conditions are harsh.

*Karin Hamilton*

## AROUND THE DIOCESES

### Cut Short for Boycott

In an unprecedented move, the executive council of the Diocese of Upper South Carolina decided to shorten the annual diocesan convention Feb. 4-5 from two days to one day to support the NAACP boycott against the South Carolina tourism industry. The intent of the boycott is to put pressure on the state legislature to remove the Confederate battle flag from flying on the top of the statehouse.

The diocese passed resolutions in 1994 and 1997 asking for the removal of the flag to a more appropriate and less offensive place.

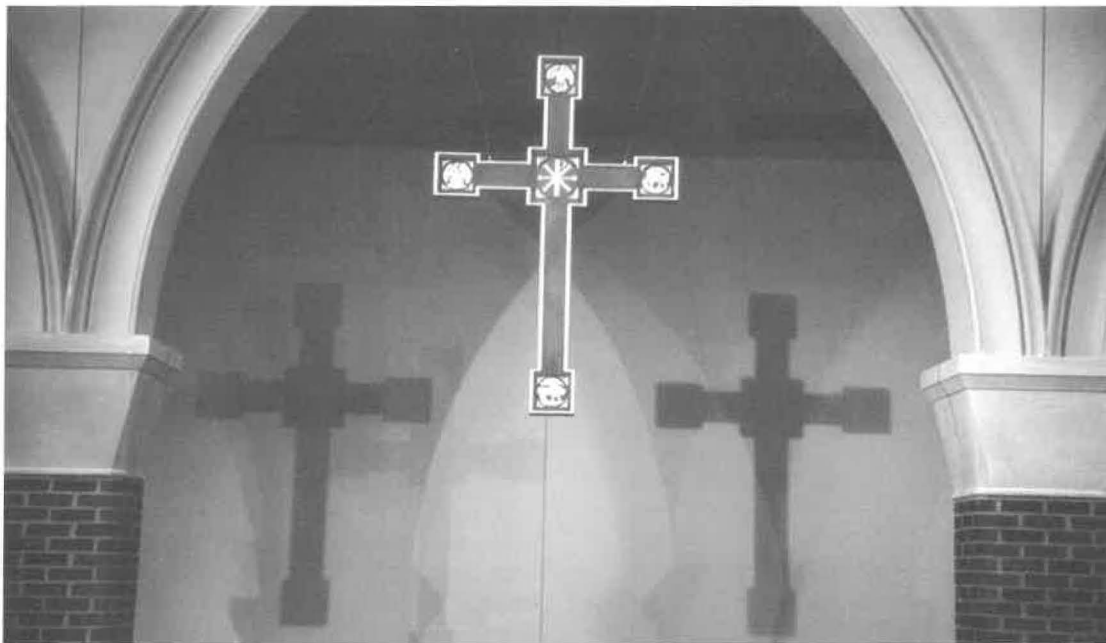
As a result of the decision to shorten the convention, a suggestion was made to ask the Adam's Mark Hotel, Columbia, which was originally scheduled to house the convention, to use the diocese's nonrefundable \$20,000 down payment to help feed the poor.

James Gibson, the Adam's Mark Hotel general manager, agreed to the suggestion and offered also to use the funds from all other groups who canceled because of the boycott to feed the needy. The Adam's Mark will provide box lunches to be distributed to the poor over several months' time.

Mr. Gibson said the agreement to use the fees to feed the poor was not related to the national church's decision to cancel plans to use the Adam's Mark in Denver as a site for some of the meetings for the General Convention in July, because of an alleged racial discrimination suit brought against the chain by the U.S. Justice Department.

Diocesan treasurer Art Bjontegaard presented a \$2.4 million budget for approval of convention, in spite of cutting a number of programs and eliminating two diocesan

(Continued on page 31)



Top:  
Cross suspended  
over the new sanctuary  
area at St. Paul's Church.



Bottom (l to r):  
The ambo (pulpit); the  
font, 19th century Italian,  
purchased and restored  
for the new church  
with an expanded bowl;  
the old church, now  
St. Paul's Chapel,  
in the foreground —  
the new church building  
in the background.

David Crean photos

## New Worship Space Features Rich Acoustics

The new worship space for St. Paul's Church, Greenville, N.C., was consecrated by the Rt. Rev. Clifton Daniel III, Bishop of East Carolina, Feb. 28. Planning for the new church began some years ago when it became apparent that the existing building could no longer accommodate a fast-growing congregation.

When the present rector, the Rev. Canon C. Thomas Midyette III, newly designated canon theologian for the diocese, came to the parish in 1994, it was with the specific understanding that fund raising would begin immediately for the new church. Construction began in the summer of 1998. The bishop celebrated the first Eucharist in the new building on Christmas Eve. It seats more than twice the number of worshipers as the old building and is fully accessible to persons

with physical handicaps.

A particular feature of the new church is the three stained glass rose windows created by artist Brenda Belfield, designer of the "Space Window" at Washington National Cathedral. Another feature is the new building's acoustical richness. "It was designed very specifically for the acoustics," said parish member David Crean. With a planned reverberation of some 3.5 seconds, it will be especially suited to the talents of the St. Paul's choir and the East Carolina

**The new building's acoustics are suitable for the St. Paul's choir and the East Carolina University (ECU) School of Music.**

University (ECU) School of Music, which will use the space for an additional recital hall. ECU is collaborating in a fund-raising campaign to enable the building of a 60-rank Fisk organ for the building.

# THE BISHOP IS COMING

## WHAT THIS MEANS FOR CONGREGATIONS



By Harry W. Shippo

**"The bishop is coming for confirmation!"**

**Right? Wrong!**

The bishop is coming for visitation, for canonical visitation. There may or may not be persons to be confirmed.

The bishop's visitation often is misunderstood and therefore can fail to meet expectations and fulfill its potential. It is intended to achieve a variety of functions and duties which are spelled out clearly in the canons of the Episcopal Church.

In Anglicanism, the bishop's ministry is rather different from that of bishops in other churches. The bishop, in our tradition, is primarily pastor, teacher, preacher and sacramentalist. The bishop alone may confer confirmation, and also is encouraged to administer baptism in the context of canonical visitation.

Let us look at Canon III 24, Sec. 4:

(a) Each diocesan bishop shall visit the congrega-

tions within the diocese at least once in three years. Interim visits may be delegated to another bishop of this church.

(b) At every visitation the visiting bishop shall preside at the Holy Eucharist and at the initiatory rites, as required, preach the word, examine the records of the congregation required by Canon III. 14.3, and examine the life and ministry of the clergy and congregation according to Canon III. 14.2(e)

And for parish priests, Canon III.14, Sec. 2:

(d) It shall be their duty to encourage and prepare persons for confirmation, reception, and the reaffirmation of baptismal vows, and to be ready to present them to the bishop with a list of their names.

(e) On notice being received of the bishop's intention to visit any congregation, the clergy shall announce the fact to the congregation. At every visitation it shall be their duty and that of the wardens, vestry or other officers, to exhibit to the bishop the parish register and to give information on the state of the congregation, spiritual and temporal, in such categories as the bishop shall have previously requested in writing.

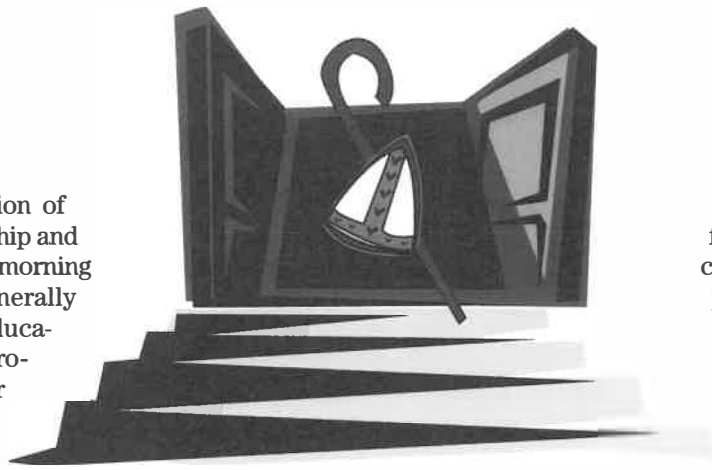
To review the commission of a bishop, it is helpful also to read the ordination rite, especially the exhortation, and to consult local diocesan canons.

The bishop should allot sufficient time to give undivided attention to the life of the entire parish or mission he/she is visiting. While general practice is for the bishop to schedule a visitation in one congregation or another of the diocese each week, the bishop should remember that for each parish priest, the visitation is a major event. A check-off list sent to the rector/vicar well in advance is helpful. The visitation is best made on Sunday morning and should include all the morning liturgies. The early Eucharist, incidentally, is the service attended by some of the senior, and often the most influential, parishioners. They need to know the bishop and the bishop needs to know them. Although the bishop may preach at all the morning liturgies, he/she need celebrate only at the main liturgy.

Interaction with the people is vital for the bishop's ongoing pastoral ministry. Opportunity to meet with various groups of the congregation, or the leadership of those



## REMEMBER, THE BISHOP IS NOT A "VISITOR" TO A PARISH IN THE DIOCESE.



groups, allows discussion of their purpose, discipleship and accountability. Sunday morning parish schedules generally include a Christian education hour, and this provides opportunity for the bishop to engage in his/her teaching ministry, especially with adults. Questions and answers about the diocese and the Episcopal Church can be addressed. This is helpful for communication and dialogue, and may be a far more effective use of time than a covered dish meal. If there are persons to be baptized and/or confirmed, the bishop will so do, and may visit with confirmands before the liturgy to further their preparation for confirmation.

And, of course, there is the parish register. Some are kept meticulously up to date; others are an embarrassment. The bishop notes what may be needed and initials the last entries for baptisms, confirmations, marriages and burials. Apart from the register's function in documenting the life of the parish, there is the possibility that parish records may be required as legal documents in a secular court.

As facilitator and host, the local priest is a key player in the visitation, and can make the occasion bland or memorable. An attentive, positive manner is important. Careful advance planning produces good results, and discussion of the visitation during a prior vestry meeting is salutary. Remember, the bishop is not a "visitor" to a parish in his/her diocese. The bishop is chief pastor of the parish.

At least a week's notice to the congregation that the open offering will be for the bishop's discretionary fund is beneficial. When there are persons to be confirmed (received or reaffirmed) or baptized, a complete advance rehearsal by the parish priest is required for meaningful liturgy and joyful participation. If the bishop will arrive Saturday evening, arrangements for overnight accommodations should be made. A spot should be set aside for the bishop to park near the sacristy Sunday morning, with someone to greet and assist him/her to the sacristy. Is there room for the vestment case or bag in the sacristy? Are the liturgical colors and scriptural readings mutually understood? Is a deacon or lay chaplain to assist the bishop? Have plans been made for photographs, if desired, to be taken expeditiously? Are parish

registers set out? A cup of coffee? Are special needs made clear (an afternoon visit to an ill parishioner?). The bishop may well need to spend private time with the rectory family and establish a more personal relationship.

A married bishop often is accompanied by his/her spouse, who may be quite unfamiliar with the parish and its people. It is helpful if someone is assigned to welcome and escort the spouse, introduce him/her to parishioners, fetch coffee and refreshments, even possibly steer him/her away from monopoly by the local eccentric.

The canons infer opportunity for lay leaders and wardens to confer with the bishop. The canonical visitation is the time to ask questions and express feelings, time for the bishop to affirm leadership and encourage the parish. This should be in a setting which encourages dialogue, apart from "social" time. Advance planning by the vestry could include a "state of the parish" report. Are there property concerns that need to be addressed? Perhaps the bishop needs to intercede for the rector (a sabbatical?). The bishop will seek information concerning parish growth, stewardship, evangelism and social outreach, and will challenge the lay leaders in areas where progress is not evident.

Large parishes often ask for the bishop at times other than canonical visitations, most commonly for additional confirmations and celebrations of new ministries. It should be understood that these occasions are apart from the official visitation and may occur weekday or Sunday evenings, hence they may be expeditious and limited to the liturgy itself.

The bishop is servant of the diocese (which is the basic unit of the church) and of the parish. The bishop is to minister in ways not only canonical, but helpful for development of the congregation. To shortchange the full potential of the visitation is to miss significant quality time with the chief pastor. A well-planned, effective visitation is a joy to all and develops and strengthens the unity of parish and diocese. Most significantly, it aids effective proclamation of the gospel. □

*The Rt. Rev. Harry W. Shipps is the retired Bishop of Georgia.*

Below: The stark desert, which starts with only sand, rocks and ashes, slowly shows signs of life with a few cacti and dwarf plants.

Right: On Easter Day the transformation is complete; a lush rain forest blooms where only bleakness reigned a few weeks before.



## Making an Easter Garden

Every year, from Ash Wednesday to Easter Day, the parishioners of St. George's Church, Belleville, Ill., experience the wonder of a desert of sand and rock transformed week by week into a lush rain forest-appearing collection of plants and flowers. This metamorphosis from barren wastes to tropical-like vegetation symbolizes the joy felt by Christians as emotions build for the Resurrection of Jesus.

The idea was conceived anonymously but was brought to St. George's by one of its parishioners, Jim Pappas. He had witnessed a similar display and was impressed. That it caught the fancy of St. George's is obvious. It has become a yearly staple.

Maintained by St. Margaret's Altar Guild, the gradual transformation of an area of the narthex, called the Canterbury Room, from the dry bleakness of the desert on Ash Wednesday to the glory and wonder of the Resurrection of Jesus on Easter Day catches the attention of members and visitors alike. It draws comments, smiles and some pensive looks as though those who look at it are offering a silent prayer.

The scene begins with dry sand, a few rocks and ashes on Ash Wednesday. Each week, a few plantings or shrubs are added until at the end, a glorious garden with a fountain of the water of life are achieved.

Early concerns about the "mess" that might be caused by the display or by unthinking children playing in it never materialized. The children seem to be as spell-bound by the display as the adults.

St. George's has provided parishioners an opportunity to travel visually from the dry, barren sand of their lives on Ash Wednesday to the bountiful and beautiful Resurrection on Easter.

*Don Gillen*

**Parishioners can visually travel from Ash Wednesday to the Resurrection on Easter.**

# Rest for Weary Acolytes

In the Feb. 21 issue of *Time*, Calvin Trillin answers “the campaign questions that readers have been itching to ask.” He posted the following fascinating question: “There are only three rich Episcopalians in this country who are fervently anti-abortion, and every one of them ran for the 2000 Republican presidential nomination. Is this a coincidence?”

The equally fascinating answer: “Sort of. Although it’s true that George W. Bush, Steve Forbes and John McCain are all from what students of comparative religion call the boarding-school wing of the Episcopal Church, Bush now belongs to a Methodist congregation. He apparently underwent a denominational transformation after a spiritual encounter with Billy Graham, an evangelist preacher whose vision of hell is a world in which he does not get to play golf with the president. It’s unclear whether Steve Forbes will continue his financial support of an effort to persuade members of his own congregation to abandon Planned Parenthood and blockade an abortion clinic with their foxhounds.”

\*



**‘Two acolytes did not only doze off, they stretched out in the sanctuary.’**

— Bishop Charles Jenkins on visiting congregations

Bishop Charles Jenkins of Louisiana has had some notable visitations in his diocese recently. In his journal, published by *Churchwork*, the diocesan newspaper, Bishop Jenkins recounts those events:

“Listen, I have had people snooze during sermons before, but never like this,” he wrote. “Two acolytes did not only doze off, they stretched out in the sanctuary.”

And when visiting another congregation, Bishop Jenkins recalled a brunch following the service.

“That was briefly interrupted by a man who burst into the hall screaming obscenities and claiming to be the Klan,” he said. “He was ushered right out by women and men, who would have no part of it.”

\*

At the funeral of the Rt. Rev. Joe Harte,

retired Bishop of Arizona [TLC, Jan. 16], Bishop Robert Shahan of Arizona used his sermon to tell some interesting tales. After describing the late Bishop Harte as “a true believer, an enthusiastic believer, a contagious believer,” he acknowledged “there are hundreds of Joe Harte stories floating around here today.”

Bishop Harte corresponded with me on occasion about things he liked, or didn’t, in the magazine. It was no surprise when I read this story Bishop Shahan told:

“I will remember Joe as a man who left a wide track in the road called The Church. I actually played golf with a Roman Catholic gentleman recently who asked me if I knew Bishop Harte. He went on to tell me a story of how Bishop Harte was asked to address a group of 30 men who shared a Catholic fellowship years ago. The meeting was in the Westward Ho Hotel, and Bishop Harte stood at the door introducing himself to each man. This was not so remarkable. What was remarkable was that this man saw Joe about two months later in the airport and when they passed by Joe said, “Hi, Matt.”

\*

The behavior of some Anglicans becomes curi-ouser and curi-ouser. The Very Rev. Rowan Smith, dean of St. George’s Cathedral, Cape Town,

South Africa, is pictured in the *Sunday Times* of Cape Town in full eucharistic vestments with a “devil’s tail” protruding from beneath his alb. The photo appeared with an ad for the Out-in-Africa Gay and Lesbian Film Festival. In the ad, Dean Smith is shown preaching that “they say homosexuals are the devil’s spawn but I don’t believe that.”

Dean Smith has apologized to cathedral parishioners and to Archbishop Njongonkulu Ndungane and said he had made “a serious error of judgment.”

\*

Note to Bob in Corpus Christi: The parish you visited in Baltimore probably was observing Martin Luther King Jr.’s birthday on the Sunday you were there. “We shall overcome” is not standard fare in the Episcopal Church.

*Did You Know...*

**Christ Church, Woodbury, Minn., claims to offer “the best Anglican pancakes.”**

*Quote of the Week*

**The Rt. Rev. Rogers Harris, interim Bishop of Lexington, on the state of the Episcopal Church: “The Episcopal Church today is enjoying the greatest unity in Christ that I have ever seen.”**

## Confusion Over Provinces

The last time it met, the national Executive Council appropriated some \$600,000 to the proposed budget of the Episcopal Church to strengthen the church's provinces — those nine geographic areas which usually receive little attention. Now the church will wrestle with whether it should discontinue the existing system of provinces, as the result of a resolution proposed to General Convention by the Standing Commission on the Structure of the Church.

In recent years there has been considerable thought that the provinces might offer an alternative to some of the bureaucratic problems encountered at the Episcopal Church Center, the church's national headquarters in New York City. The idea was to move some of the church's programs and ministries to the provincial level. Some provinces went so far as to hire executive directors, bringing better organization and additional ministry. Unfortunately, some provinces have done more than others. Provinces 1 and 8, for example, have been far more active than the others, so the Executive Council appropriation was to help other provinces pay for coordinators, perhaps enabling those provinces to serve their dioceses better.

The resolution from the Commission on the Structure of the Church contends that geographic combinations may be a convenient method of grouping dioceses, "but this often does not combine dioceses of like interests and concerns." The commission notes that there are concerns that the provinces add an additional layer of governance that may not be necessary, and "may be inefficient, uneconomical and a hindrance to effective mission and ministry." In its explanation to the resolution, the commission states that this and other resolutions are offered as opportunities for General Convention to express its will as to whether the present provincial system should be continued or eliminated in favor of more flexible arrangements for mission and ministry.

While the commission's resolution advocates discontinuing the existing system of provinces, it also recommends arrangement of ongoing support for existing networks and programs being handled by provinces.

In recent years, we have been supportive of the idea of increasing the role of provinces. Because of the mistrust which sometimes exists between dioceses and the national church, and because of the opportunity it affords to work more closely with nearby dioceses, the province can play an increasingly important role in the life of the church. Unfortunately, many others don't see it that way.

Whether the present provincial system should be continued or eliminated will be discussed at General Convention.

## The Parish Is the Place

From time to time we are asked by readers why this magazine places such a strong emphasis on parish life. We are not congregationalists, some claim. Indeed we are not. Our Parish Administration Issues, published four times each year, call attention to life in our parish churches. While we recognize the importance of the diocese and its bishop in our governance, there is no disputing the fact that the parish is where our most vital ministries take place. People join a parish, not a diocese or province, usually because some effective evangelism was done by a member of that congregation. Such important ministries as pastoral care, stewardship, Christian education and outreach are most successful when done by the local parish.

Strong, healthy parishes are vital to the well being of the Episcopal Church, and we will continue to be supportive of that fact. While this Parish Administration Issue may be of particular interest to rectors, vicars and priests-in-charge, we hope lay administrators, wardens and members of vestries will find articles and advertisements of interest too. For others who are not involved in running a congregation, you'll find the usual parts of this magazine you've learned to enjoy. We're happy to offer this special issue to the entire church.

# 10 Myths

## of the Debate Involving the Liberal Majority and the Conservatives

By Donald O'Malley

With the consecrations of John Rodgers and Chuck Murphy in Singapore [TLC, Feb. 13, 20], it appears the gloves have come off in the ongoing battle between the liberal majority in the Episcopal Church and the conservative / traditionalist / evangelical / Anglo-Catholic / charismatic minority. For many years I have stood on the sidelines and observed this debate. I have been concerned by some of it, amused by much of it, and amazed by most of it. And so now, as an unarmed man in this battle of wits, I offer my humble observation that a number of myths seem to have become generally accepted in the debate, largely without any challenge, and I wonder why.

**MYTH 1: We should not use labels (e.g., liberal, conservative) when describing ourselves or our positions.** This seems like foolishness to me. Labels have always been useful in religious dialogue, not just in Christianity, and long before Christianity. For instance, I find

book reviews to be useless to me, unless I know the theological bias of the author of the review. Since words are now subject to anyone's interpretation, using a phrase like "faith in Jesus Christ" means something very different if it is used by Marcus Borg or by Alister McGrath. I can illustrate this point further if I state that I am an evangelical conservative. Now everyone has a more certain expectation of where I am coming from in whatever follows. So my questions are these: Why are liberals afraid to call themselves liberals? Why do so many people say they are in the "center" when there is no "center" to be in?

**MYTH 2: The Presiding Bishop's Year of Jubilee is to allow the Holy Spirit to work in the church and help us discern the mind of Christ.** Are the conservative bishops so naïve as to think that this is an effort to maintain the status quo until we discern God's will? The liberal bishops are already doing whatever

they want, so why do they need to bring anything to a vote? So I ask, Is it the Holy Spirit at work in the Episcopal Church or is it Satan? Who needs the time? Hasn't the church answered these heresies before?

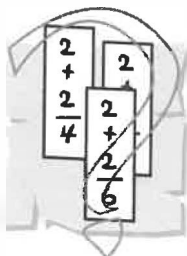
**MYTH 3: All truth is pluriform and has many facets.** If we are talking about the color of the sky, and one person says it is blue and another person says it is gray, I can understand that compromise, by agreeing that the sky is blue-gray, can be a good thing. But, if one person says two plus two equals four and another person says two plus two equals six, I do not understand how it is a good compromise to say two plus two equals five. So my questions are these: If we say truth is pluriform, and personal, how could we ever say that any opinion is not true? Aren't we really saying that there is no truth?

**MYTH 4: If you don't agree with me, we just have to keep on discussing the issue until you see it my way.** I get into this with my wife all the time. If I don't agree with her she says I don't understand her. In 25 years of marriage I admit great susceptibility to this criticism. But I also insist that it is at least theoretically possible that I understand her perfectly; I just happen to disagree. That means one of us is wrong. Doesn't it seem like "more discussion" is just a ploy by the majority to wear down the minority? How does a minority ever get a majority to admit they could be wrong?

**MYTH 5: We in the Episcopal Church are "the Church."** When I hear liberals say "we the church have discerned God's will on moral issues," I cringe. When I hear a bishop say "the church wrote the Bible, we can rewrite it," I am amazed. The arrogance of these statements is astounding. We, the Episcopal Church, are 2 million out of 70 million just in the Anglican Communion. That's less than 2 percent. And we are about one millionth of 1 percent of the worldwide Christian Church. Who do we think we are?



If one person says two plus two equals four and another person says two plus two equals six, I do not understand how it is a good compromise to say two plus two equals five.





**MYTH 6: The unity of the church is more important than anything else.** It seems to me that this is another

ploy of the majority to get the minority to conform. If unity is the foremost consideration, then we should repent of the protestant reformation

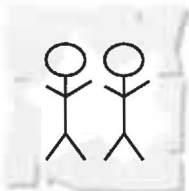
and return to the Roman Catholic Church. If we cannot justify schism under any circumstances today, then we cannot justify the separation from Rome by the English Parliament in 1534. But then 1 Cor. 11:19 says, "for there must be factions among you in order that those who are genuine among you may be recognized." Then I ask, If there is a distinction between the church and the world, what is it

and how do we maintain it? If we cannot define a boundary between the church and the world, doesn't that really mean there is no church?

**MYTH 7: The Anglican way is not based on theological authority.** This is not true. Christian/Anglican teaching has always been based on authority. Until 1517 the pope and the councils were the authority. In the protestant reformation the Bible became the authority. In the Church of England the king was the head of the church. It was only in 1789, when the Episcopal Church was established, that we rejected the authority of the king. It has only been in this century that we have rejected the authority of the Bible, by our historical biblical criticism. For the first time in our Christian history we have no theological authority. So I ask: On what basis, greater than ourselves, do we evaluate Christian teaching? Is each of us our own authority? Is there no danger of false teaching?

**MYTH 8: The consecrations in Singapore are not valid because "the Church" did not approve them; it was not done the Anglican way.** "The Church" did not approve the ordinations of women in Philadelphia; was that the Anglican way? "The Church" has not approved the blessing of same-sex unions, yet many bishops have allowed the blessing of same-sex unions. Isn't this hypocritical? If the Holy Spirit was doing a "new thing" in Philadelphia and in recognizing human sexuality, isn't it possible that the Holy Spirit was also doing a "new thing" in Singapore?

**MYTH 9: The real issue is homophobia.** This part of the debate has been a struggle for me. I kept asking, how is human sexuality connected to the gospel of Jesus Christ? Is the liberal gospel a different gospel? I have come to the conclusion that it is, and for

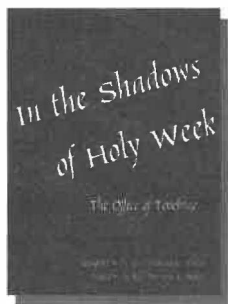


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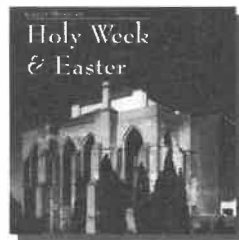
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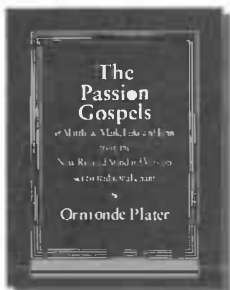
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these reasons. The liberal gospel is half the gospel; it is only half of the covenant. The liberal gospel is God loves everyone, God forgives everyone. That is true, but a covenant is a two-party agreement. What about our part? The message of Jesus Christ and the apostles was – repent, the kingdom of God is at hand (Mark 1:15, 6:12). Thus, a gospel that does not lead people to repentance is not the gospel of Jesus Christ. So my questions are these: If the liberal gospel is a different gospel, then in God's eyes hasn't the schism already occurred? If the liberal gospel is based on love, is there anything more unloving than for the blind to lead the blind into the pit?

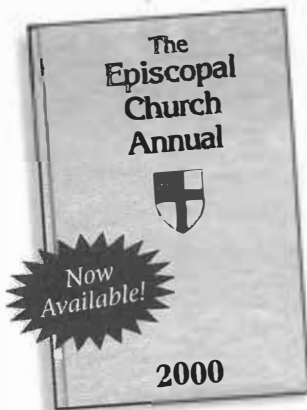
**MYTH 10: It's not about winning or losing.** This is another ploy by the majority. The whole gospel is about victory and defeat, light and darkness, life and death, good and evil, truth and deceit. Not only is it about winning and losing but it is all about winning and losing.

**CONCLUSION:** It is my observation that we have, in the Episcopal Church, a liberal majority with hierarchical authority, but which recognizes no theological authority. A church with hierarchical authority but no theological authority cannot remain a Christian church because it has no boundary beyond which it will not drift theologically, and it will repress any attempts by a theological minority to reform it. A church without theological authority, however, will inevitably lose its hierarchical authority. Singapore is probably just the beginning. We have seen the liberal bishops leading us into congregational Unitarianism. But now, when the minority steals a page from the liberal playbook, the Unitarians respond with intolerance and judgment. Does that tell us something? Well, the people in the parish I serve really don't care about all this stuff, so I think I'll just go back to the sidelines where I belong, and pray. □

*The Rev. Donald O'Malley is the rector of Church of the Good Shepherd, Hayesville, N.C.*

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## LETTERS TO THE EDITOR

# Try Something Clever

We are informed in a news article [TLC, Feb. 6] that the church decided not to use the Adam's Mark Hotel in Denver as its headquarters for General Convention. The reason given was because of a Justice Department suit against the hotel chain alleging "a pattern of racial discrimination."

While I am certainly against any kind of racial discrimination, anywhere, I wonder if the church made the right decision here. I would remind that our constitution states that no one is guilty until so convicted. This hotel chain has only been accused at this point. We are also told in this article that the church has a contract with the hotel which calls for a "\$1.2 million cancellation payment."

This is a lot of money. And, as far as I can tell, it will go directly into the coffers of the hotel chain.

Think for a moment about this situation. If the hotel does not have to provide rooms and services for the convention attendees, it will have to lay off employees. Those employees will not see any of that \$1.2 million.

Rather, the hotel will have less overhead and thus be able to profit from most of that money. That money could then be used to pay attorney's fees.

I would suggest that rather than make a basically useless gesture and lose \$1.2 million besides, that the church could have been a bit more clever.

It could have said, "We will go

## More Spiritual?

This morning, on my way to the office, I picked up an NPR report on the Iowa Caucuses. Both Al Gore and George W. Bush were effusive in their gratitude to the people of Iowa for voting for them. I thought their exuberance was a bit much, since both have a long way to go. But what really got me was the use of the term "spiritual" by candidate Bush. He actually said out loud on radio that his victory was a "spiritual high" for him. Now that really takes the word "spiritual" to a new low. I can understand a comment like "emotional high," but a "spiritual high?" Come on.

This is just one more example of how the word spiritual has become overused and subsequently under-rated. When a politician refers to a political victory as spiritual, he/she has insulted our intelligence by making a religious term crass.

We are told that people in America are becoming more spiritual. How are they becoming more spiritual? What is the nature of their spirituality? I think that what people are really saying is that feeling spiritual is akin to a state of general well being. This may be true

to some extent, if spirituality is merely defined as emotional and mental health.

But the spirituality we feel and the object of our faith is something far deeper. The Greek and Hebrew words for Spirit mean breath, wind and fire.

In the language of scripture this means the Holy Spirit: God's breath, wind and fire. For one to be spiritual, then, or have a spiritual experience, one must somehow be in relationship with God the Holy Spirit. Hence spirituality is explicitly connected to the Divine One

So when George W. Bush called a political victory a "spiritual" experience, watch out. He is playing on the religious ignorance of people. This is a political victory, not a spiritual victory. The only spiritual victory I know about is the victory of Jesus Christ over the powers of evil, sin and death. This is resurrection spirituality; the true spirituality based on faith in the crucified and resurrected Lord, who then sent the Holy Spirit to be with us now and forever.

*(The Rev.) Robert A. Terrill  
Grace Cathedral  
Topeka, Kan.*



ahead and stay at the Adam's Mark. We know that they have been accused of discrimination and this concerns us. We wish to act in a way that will send a message of our opposition to discrimination, if it existed in this case. Rather than forfeit \$1.2 million by canceling our contract, we will stay at the Adam's Mark, but we will donate \$1.2 million to the (take your pick) Honduran Relief Fund, or some other charity."

I have seen too much evidence of the church's prodigality and poor stewardship of funds. As a person of limited means, I find it more offensive that the church makes extravagant gestures, than that it might be thought of as possibly condoning discrimination. The church has an excellent record, available to all, of its opposition to such practices.

*F.G. Breckenridge  
Tucson, Ariz.*

## Unique Mission

I wonder which traditions the Rev. Amy Lawrence was referring to in the "Quote of the Week" [TLC, Feb. 20].

I have no problem with her questioning our music, architecture, or use of Rite 1. They appeal to some people, young and old, and not to others.

If she is referring to our church's traditional belief in Christ's Incarnation, Resurrection and atonement, I have a big problem. This belief distinguishes Christians and our churches from other people and organizations. Our unique mission is to tell this to all people, young and old.

When Bishop Furman Stough went to Okinawa many years ago as a priest, a friend told him that the students at the local university wanted to meet him. The friend said, "You will have only a few minutes. You are not yet fluent enough in Japanese, and I will translate. They are not hostile, but they will ask why you come to their Buddhist country as a missionary."

When the question came, Bishop Stough said, "We Christians believe that 'God so loved the world that he gave his only Son so that all who believe in him may have eternal life,'

and I have come here to tell you this." The answer satisfied the students.

*Joseph G. Gamble  
Birmingham, Ala.*

## Clarification Needed

I would very much like to have a clarification from our retired Presiding Bishop and others who endorsed

the statement, "Religious Declaration on Sexual Morality, Justice, and Healing" [TLC, Feb. 13], including women and sexual minorities in congregational life, including their ordination and blessing of same-sex marriages.

I supported the equality of women long ago. Just exactly who are the "sexual minorities"? Are several wives, or several husbands, or

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exploitation of children the next "in" thing? Are faithfulness and monogamy out of fashion? Have people become bored with a lifelong commitment, preferring to use others as toys for cheap thrills?

Finally, the most important question ... do the bishops signing this statement really know how few gay men have a monogamous relationship over a long time, or do bishops want to go on record as endorsing promiscuity?

*Jim Burke  
Covington, La.*

## Not as Appealing

I learned at my father's knee that whenever we fight anyone we become just like they are. Small wonder conservatives have finally resorted to a methodology much like that of the illicit ordinations of 1974. And so far as "waiting" is concerned, haven't conservatives been doing that? The problem is that waiting in order that something not be done will never have the same appeal as waiting to do something. The liberal contingent in our church always has had a social program they identified as the gospel, something they wanted to accomplish, specific, tangible goals to be fulfilled. In our present culture all that seemed so much more real and authentic than maintaining the orthodox status quo.

Whether there is any reward to be won in the Singapore consecrations [TLC, Feb. 13, 20] is doubtful. Our problems have never seemed amenable to a political fix. But the gospel still has orthodox, intrinsic truth that Christian preaching, liturgical and pastoral witness have always been able to proclaim savingly. Proclamation of that truth savingly has always been a conservative's goal because it is Christ's goal. When we conservatives stop our whining and resort less to General Convention politics, more to prayer, more to studying competent biblical and theological scholarship, and give ourselves more to preaching that challenges with God's truth, God will honor our ministry.

*(The Rev.) Roger W. Wotton  
Malden, Mass.*

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It is said: "What goes around, comes around." Some 25 years ago, advocates of ordination of women went out and "just did it." So why the surprise that advocates of so-called "flying bishops" went out and "just did it." The lack of will to accept scripture and to abide by canon law was bound to lead the church into its present chaotic state.

Bishops are called upon "to defend the faith" as received through scripture, tradition and reason — and I submit in that order. They are committed to making difficult decisions without compromise of their calling, whatever the cost. Some of them are of a mind not to do this, hoping the issues will go away. I have news for them: They won't.

The House of Bishops must make its decisions and give its godly admonition to the House of Deputies. If this results in schism, so be it.

The Church of God has endured

schism in the past and will again. The Church of God has endured culture changes in the past and will again. But the church must not succumb to the seductions of the secular world.

*(The Rev.) Robert A. Tourigney  
The Woodlands, Texas*

Regarding the consecration of Bishops Rodgers and Murphy in Singapore, we can all be sad that the traditions of ordination and consecration are being ignored, now by both extremes of the gender/sexuality questions. To our disappointment, the traditionalists now have their own renegades, just as the revisionists have theirs.

I confess to being amused by Bishop Griswold's reaction. He is "... appalled at this irregular action ..." Where was he, I must wonder, when the irregular ordination of the first women priests occurred? And where is he now as the irregular ordinations

of open and active gay priests and the irregular blessings of gay couples take place throughout the Episcopal Church? Was he ... is he "appalled"? I think not. Does he really believe this "crisis" was largely fomented by orthodoxy? Either his objectivity or his memory has deserted him.

His words quoted in TLC are less than conciliatory. So much for Jubilee.

*Robert Hancock  
Glen Allen, Va.*

An observation concerning the consecration in Singapore, and Archbishop Moses Tay ...

I went as a tourist to Laos last year and wrote the archbishop concerning the Anglican church in Vietneme, which I wished to attend ... and maybe assist for the Sunday. I received a reply personally from the archbishop to the effect that the Angli-

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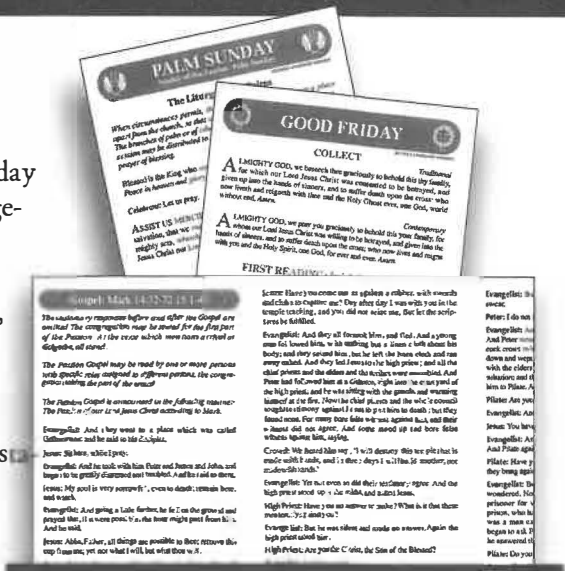
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can church had been closed (gleefully it seemed) and that I should attend the local pentecostal church!

My family lived in Chiang Mai (Thailand) for many years and when the Anglican priest took ill, and died, he was not replaced and the work closed down. This is the second city of Thailand and ripe for Anglican work.

So much for the Archbishop of

South East Asia!

(The Rev.) *Marlin L. Bowman*  
*St. James of Jerusalem Church*  
*Long Beach, N.Y.*

## Witness, Not Apostle

I appreciated the letter of the Rev. Donald B. Hill [TLC, Jan. 16]. I fully agree with him that Mary Magdalene

was a witness to the Resurrection and therefore met the requirement to be an apostle. To her credit, she was the first person to encounter the risen Christ and to have a conversation with him, quite ahead of Peter and John [John 20:1-18] and of the two disciples who, on the very day of the Resurrection, met the Lord while on their way to Emmaus [Luke 24:13-15].

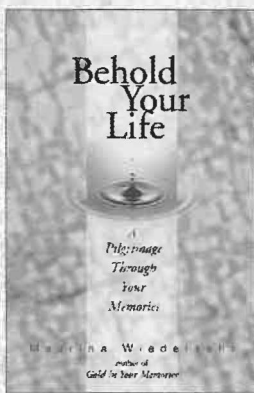
In spite of her seniority as a witness, she was not chosen by the Lord Jesus nor by the apostles to be part of their inner circle. When Judas' betrayal turned "the twelve" into "the eleven," Peter spoke to about 120 disciples and ended his speech saying, "So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us — one of these must become a witness with us to his resurrection. So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias" [Acts 1:16-22, RSV]. Only the latter became an apostle, the former remained a disciple and a witness. Obviously, all apostles were witnesses, but not all witnesses were apostles.

From the words of Peter, it appears that, in addition to being a witness an apostle had to be a male who had been with Jesus, from the beginning to the end. The only exception being Paul, the apostle chosen personally by the Lord on the road to Damascus.

It could be argued that Peter and all the other apostles were reluctant to add a woman to their ranks because they were bound by the culture of their day. It is more difficult, however, to apply that argument to the Lord Jesus "for in him the whole fullness of deity dwells bodily" [Col. 2:9] and because he was known to break quite freely social and religious conventions whenever he judged it necessary. On the day of his resurrection, Jesus had the golden opportunity to make Mary Magdalene an apostle, but he did not do so. Apparently, a female apostle was not part of his plan of salvation.

(The Rev.) *Federico Serra-Lima*  
*Old Chatham, N.Y.*

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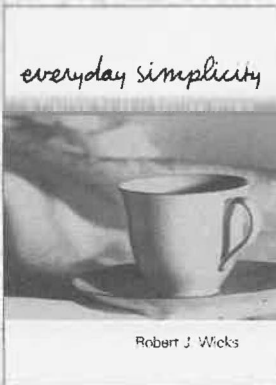
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# The Heart of the Matter

**JOURNEYING THROUGH LENT: Daily Meditations.** By **Greg Weyrauch.** Augsburg Fortress. Pp. 64. \$5.99 paper.

For personal or small-group use, these daily Lenten meditations are based on passages from Mark's gospel. Also includes reflection and study questions. I liked this question: What gift of childhood have you left behind that could bring greater joy and zest to your life today?

**THE CONTEMPLATIVE HEART.** By **James Finley.** Ave Maria. Pp. 223. \$13.95 paper.

By the well-known student of Thomas Merton's and author of *The Awakening Call*, this new book looks more deeply into "the divinity of what just is" and of being moved by the depths of what immediately arises in our world. If you've shied away from books on "spirituality" or "contemplation" in the past, repent and read this one.

**ASHES, GLORY, SPIRIT: Daily Meditations**

for Lent, Easter Season, and Pentecost. By **Peter A. Chiara.** St. Mary's. Pp. 128. \$7.95 paper.

A retired Roman Catholic priest and spiritual director outlines these daily meditations. He provides some thoughtful word studies and understandings of the cross: "the cross of fidelity to our faith," for example. I very much like his short, one-line arrow prayers.



**PRAYING WITH THE CELTIC SAINTS.** By **Mary C. Earle** and **Sylvia Maddox.** St. Mary's. Pp. 112. \$8.95 paper.

By an Episcopal priest and an Epis-

copal lay woman respectively, both of whom live in San Antonio, Texas. *Praying with the Celtic Saints* is both instructive and inspiring. We are provided brief sketches of many Celtic saints (St. David of Wales, for example), passages of reflection with spiritual exercises, and prayers ancient and modern. A good Lenten companion.

**PRAYING FROM THE FREE-THROW LINE — FOR NOW.** By **Minka Shura Sprague.** Church Publishing. Pp. 128. \$11.95 paper.

Part of the new "JourneyBook" series, this one by an Episcopal deacon in the Diocese of New York who shares numerous vignettes and dialogues and metaphors to help us into God's imagination for our lives and to see our human experiences as prayer: "Support is Christian business."

**A GRACEFUL AGE: Reflections for the Wisdom Years.** By **Mark LaMont.** St. Mary's. Pp. 167. \$ 12.95 paper.

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for easy readability, these random thoughts cover everything from art and angels to health and heaven, to memories and miracles. Very good reflection on poetry: "inspiration is the thinking of the heart."



**SEND YOUR SPIRIT: Prayers for Parents of Teenagers.** By Carl Koch. St. Mary's. Pp. 153. \$4.95 paper.

I'm giving this book to my wife, who has often said nothing has increased

her prayer life more than being a mother to two teenage boys. The prayers themselves are not my style and strike me as too wordy, but they can certainly suggest important themes for personal prayers.

**AN EPISCOPAL DICTIONARY OF THE CHURCH: A User-Friendly Reference for Episcopalians.** By Don S. Armentrout and Robert Boak Slocum, editors. Church Publishing. Pp. 578. \$32.95.

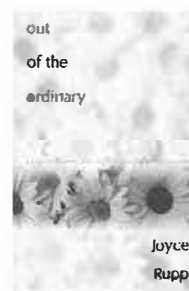
A handy guide to the sometimes-confusing terminology of the church (i.e., sexton, rota, narthex). Particularly valuable is the inclusion of notable persons, places and events from the history of the church. It even includes TLC. (D.K.)

**LECTIONARY-BASED GOSPEL DRAMAS**



**FOR LENT AND THE EASTER TRIDUUM.** By Sheila O'Connell-Roussell and Therese Vorndran Nichols. Illustrated by Vicki Shuck. St. Mary's. Pp. 127. \$29.95, spiral bound workbook.

For each Sunday through Lent and Easter Day, the authors and illustrator provide lists of roles to be played, items needed for costumes and a script for the gospel drama to be performed. A useful learning and teaching tool.



**OUT OF THE ORDINARY: Prayers, Poems, and Reflections for Every Season.** By Joyce Rupp. Ave Maria. Pp. 252. \$13.95 paper.


The subtitle best describes these 125 pieces, including Blessings for a Newly Birthed Child, A Prayer of Compassion, a Litany for Fruits of the Spirit, a Prayer for the Body, an appendix of chants. Eclectic and sprightly.

**THE BEST SPIRITUAL WRITING 1999.** Edited by Philip Zaleski. Introduced by Kathleen Norris. HarperSanFrancisco. Pp. 342. \$16 paper.

The 1998 edition was a big hit, so HarperSanFrancisco has released a new collection of writings on subjects spiritual. A couple or three to whet the appetite: Thomas More's "On Memory and Numbers," Barbara Brown Taylor's "The Day We Were Left Behind" and Philip Levine's "After Leviticus."


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(Continued from page 14)

san staff positions due to an unexpected rate increase in hospitalization insurance. Convention approved the budget.

The Rt. Rev. Edward L. Salmon, Bishop of South Carolina, was a guest of the convention. Also present was the Rt. Rev. David Donges, bishop of the Evangelical Lutheran Church in America, who was the guest preacher at the Eucharist.

*Pam Steude*

## Missionary Support

The convention of the **Diocese of Easton** was held Feb. 21-22 at a hotel in Ocean City, Md.

Delegates discussed and voted on various canonical changes in order to bring the diocese's canons into conformity with national canons. Con-

vention also voted to accept diocesan council's proposal to take the year 2000 to develop a diocesan strategic plan for ministry development. The planning process is expected to involve the broadest possible range of people from throughout the diocese.

At the opening service, the Rev. E.A. (Tad) de Bordenave, director of Anglican Frontier Missions, preached, speaking of his experience in supporting missionary work in areas that have never been exposed to the Christian gospel.

The budget, as adopted by convention, projects expenditures of \$166,843 for mission and ministry; \$90,230 for service; \$38,700 for nurture; and \$394,070 for ministry support services.

In his address to convention, the Rt. Rev. Martin Townsend, Bishop of Easton, emphasized that the diocesan mission is clear: to support congregations in their ministries of evangelism, worship, nurture and service. He urged convention to be faithful to this mission and to the resources for its fulfillment.

*Sister Mary Winifred, CA*

## Forgiving Spirit

From the sound of the ram's horn that began the festival Eucharist until the dismissal given by the Rt. Rev. Henry N. Parsley, Bishop of Alabama, the theme of the annual convention of the **Diocese of Alabama** was "Jubilee." More than 500 delegates, alternates and guests gathered Feb. 17-19 at Shocco Springs, the Southern Baptist camp and conference center, near the home of host parish St. Peter's, Talladega, which is celebrating the sesquicentennial of its founding.

The Rev. Walter Brueggemann, Disciples of Christ minister and pro-

fessor at Columbia Theological Seminary, issued a call to delegates to embrace the forgiving spirit of Jubilee, to combat the doctrine of scarcity, and to find answers to what he calls the true question of Jubilee: "What do I have that belongs to somebody else, and how can I give it back?"

The Rt. Rev. Onell Soto, newly appointed assistant bishop and a native of Cuba, gave the sermon at the Eucharist, which was held at the chapel of nearby Talladega College, a historic college founded by freed slaves in 1867.

In his address to the convention, Bishop Parsley encouraged the

# ONWARD CHRISTIAN SOLDIERS:

*The Church After  
General Convention 2000*



The Rt. Rev. Edward L. Salmon, Jr.  
Bishop of South Carolina

*Anglican Institute Banquet Address*  
May 11, 2000 • Birmingham, Alabama

assembly to work to spread the kingdom of God through mission work and, quoting from the 55th chapter of Isaiah, urged delegates to "enlarge the limits of your house, spread wide the curtains of your tents." To do so, said Bishop Parsley, requires a continued commitment to build new parishes, increase the present Hispanic mission and ministry work in the diocese, and deepen the long commitment of the resources of the diocese to campus ministry. "Let us be bold in our mission," said Bishop Parsley. "Let us love others as Christ loves us; let us enter the promising land of this new century empowered afresh for ministry rejoicing in the power of the Spirit."

The diocese admitted two new congregations, one a Hispanic mission associated with Grace Church in Birmingham, and the other a newly formed parish in the Huntsville area, which welcomed more than 160 persons at its first worship service. In its

business sessions, the convention passed a budget of nearly \$2.4 million, reflecting a 9 percent increase in parish covenants, which made possible full funding of program initiatives submitted by the various departments of the diocese.

*(The Rev.) Kenneth L. Fields*

## A Plea for Patience

The 210th convention of the **Diocese of South Carolina** met at St. Philip's Church and Charleston Place in Charleston, S.C., Feb. 11-12. The convention began with a celebration of the Holy Eucharist according to the Rite of 1662.

In his sermon for the occasion, which came against the backdrop of the recent consecrations of Bishops John Rodgers and Chuck Murphy in Singapore [TLC, Feb. 13, 20], the Rt. Rev. Edward L. Salmon, Bishop of South Carolina, observed that the church is God's planting, yet judg-

ment would come. "Both grow together," he emphasized, pleading for both patience and the vision of the church itself not to be lost.

"How we interact with one another" in these challenging times "is as important" as what we speak about, Bishop Salmon said, asking for lowliness, meekness, and forbearance in our conduct with each other.

In his address to the convention later that afternoon, Bishop Salmon discussed how he himself would seek to work with Bishop Murphy. Bishop Salmon sought what he termed a "Gamaliel-like strategy" in which he would wait on God to see what develops. During a period of waiting on any word from Canterbury, the Anglican primates or others as to this unusual event, Bishop Salmon agreed that Bishop Murphy would serve as rector emeritus of All Saints' Church, Pawleys Island, a position without canonical authority, with the Rev. Thad Barnum being the

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interim rector there. Bishop Murphy could function sacramentally as a priest in the diocese, but not as a bishop.

"There is a crisis of authority in the church" which has led to these events, according to Bishop Salmon.

"Our long history of unilateral action on the part of the bishops in the American church has produced the authority

crisis. One of the definitions of dysfunction is the absence of any boundaries. Another name for it is anarchy. The consecrations in Singapore continue this story, but it is the first such action on the orthodox side. I can readily see why years of frustration, growing from dialogue, often used as a cover for change, would result in consecrations to get people beyond what they perceive as canonical oppression."

In other events, the diocese voted in favor of transferring the confederate flag from its present location above the state capitol, and to oppose South Carolina's attempt to sponsor a state lottery.

As Bishop Salmon celebrated what God had done in the 10 years since he began his ministry in the diocese he noted his 10-10-10 plan for giving that has resulted in congregational income moving from slightly more than \$9 million in 1990 to more than \$21 million in 2000.

In addition, the convention approved a \$2 million budget for 2000.

*(The Rev.) Kendall Harmon*

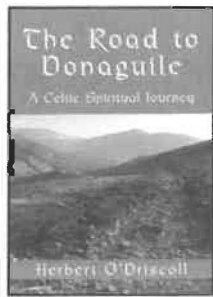
## First Time in Texas

The annual council of the **Diocese of Texas** made history Feb. 11, when more than 1,000 clergy and lay delegates elected the Rev. Dena Harrison, rector of St. James' Church, Conroe, to the standing committee. The election marks the first time in diocesan history that a female member of the clergy has been elected to the committee.

Another first for the diocese came

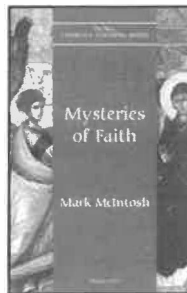
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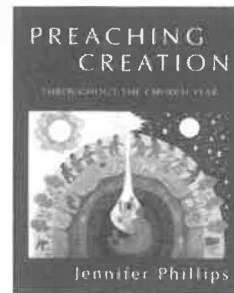


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## AROUND THE DIOCESES

when, following council, the standing committee elected Dolly Bush as president. The job has historically fallen to the senior clergy person on the committee.

Over the last five years, the Rt. Rev. Claude E. Payne, Bishop of Texas, told delegates in his council address, the average Sunday attendance has risen from 26,000 to more than 30,000. From 1993 to 1998, he said, the sum total of income to churches in the diocese has risen from "\$32 million in 1993 to \$45 million," while support of diocesan budgets has proportionately declined.

"A daunting task" is what executive board member Andy Doyle called the board's charge to find a non-legislative way in which to deal with referred resolutions from the 150th council concerning "sexuality and violence." After nearly a year of extensive research, a special task force has designed an open forum at which the sexuality issue will be discussed. "We believe that ... having a conversation — outside of council — for issues of pastoral, ethical and theological concern is the way in which a healthy commu-

### Southeast Florida Nominees

The Diocese of Southeast Florida has announced a slate of five candidates for its third bishop.

The nominees include: the Rev. Canon Richard M.L. Barry, rector of St. Agnes' Church, Miami; the Very Rev. Bernard Griffith, rector of Christ Church, Coconut Grove, Miami.; the Rt. Rev. Leopold Frade, Bishop of Honduras; the Rev. Wilfred Allen-Faiella, rector of Trinity, King of Prussia, Pa.; and the Very Rev. Robert Gepert, dean of Trinity Cathedral, Easton, Md.

The Rt. Rev. Calvin O. Schofield, Jr., diocesan bishop for the past 20 years, will retire after the consecration of his successor.

An electing convention has been scheduled for May 6.

nity deals with its brokenness and divisive concerns," he said.

The council also adopted the diocesan and missionary budgets for 2000. The missionary budget supports mission congregations, including two new mission starts: St. Catherine's, Houston, and St. Philip's, Austin. The total missionary budget increased to more than \$3 million in 2000. Council also passed a \$4.3 million diocesan budget.

## New Approach

Delegates itching for a fight needed to go elsewhere than the annual council of the **Diocese of Southwestern Virginia** Feb. 4-6 at a Roanoke hotel.

Aside from one proposed change that was incorporated into the diocesan budget, neither resolutions nor any other business before council engendered any debate.

"We have a fundamentally new way of doing business," said the Rt. Rev. Neff Powell, Bishop of Southwestern Virginia. "We should be proud that we have conducted diocesan business and concluded it on a positive note."

Delegates welcomed Horace Clarence Boyer, a retired professor from the University of Massachusetts, as council keynote speaker. Mr. Boyer warmed many delegates to African-American hymnody found in *Lift Every Voice and Sing II*. Said Mr. Boyer to delegates on their second attempt at a traditional gospel hymn, "Come to this music with everything you have and it will all get sorted out as we go along."

The budget, in the amount of \$737,000, was adopted on Saturday. A request to reinstate funds that had been cut from the budget for *The Southwestern Episcopalian* was the only significant change made during the council meeting. The cut represented the cost of one issue of *The Southwestern* and *Episcopal Life*.

Several members of the Roanoke convocation presented resolution #7, which declared opposition to any prohibition of teaching scientific theory, including the theory of evolution, in public schools.

*Christie Meredith Kelsey*



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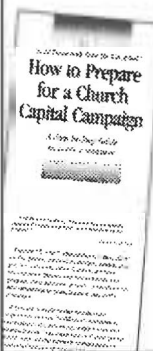
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**Appointments**

The Rev. **Monroe Freeman, Jr.** is interim of St. Bartholomew's, Pittsboro, NC; add. 5500 Fortunes Ridge Dr., #91-B, Durham, NC 27713.

The Rev. **Glendon E. Heath** is rector of Grace Church, 1926 Virginia Park, Detroit, MI 48206.

The Very Rev. **Tracey Lind** is dean of Trinity Cathedral, 2021 E 22nd St., Cleveland, OH 44115.

The Rev. **J. Hugh Magers** is interim of St. Andrew's, 917 Lamar St., Fort Worth, TX 76102.

The Rev. **Mary Jo Melberger** is rector of St. John's, 404 Levering Mill Rd., Bala Cynwyd, PA 19004.

The Rev. **James S. Melnyk** is assistant at St. Mark's, 1725 New Hope Rd., Raleigh, NC 27604.

The Rev. **Barbara C. Mudge** is vicar of St. John's, PO Box 246, Bandon, OR 97411.

The Rev. **Walton Pettit** is interim of St. Andrew's on the Sound, 101 Airlie Rd., Wilmington, NC 28403.

The Rev. **Jennifer Phillips** is vicar of St. Augustine's, 35 Lower College Rd., Kingston, RI 02881.

The Rev. **Steven Powers** is rector of Trinity, 311 Division St., Oshkosh, WI 54901.

The Rev. **Paulette T. Schiff** is assistant at Good Shepherd of the Hills, PO Box 110, Cave Creek, AZ 85327.

**Ordinations**

*Deacons*

**Kansas** - **Robert Charles Pearce**, St. Paul's, Manhattan

*Priests*

**Kansas** - **Gary Grant Kennedy**, St. Mary's, Galena, and St. Stephen's, Columbus

**Mississippi** - **Sandra Moss DePriest**, Christ Church, Tuscaloosa, AL

**North Carolina** - **Catherine A. Caimano, Melanie Mudge**, All Saints', Roanoke Rapids

**Resignations**

The Rev. **Candis Burgess**, as rector of St. James', Sault Ste. Marie, MI.

**Retirements**

The Rev. **Anne W. Baker**, as vicar of St. David's, Page, AZ.

The Rev. **Roger M. Cromack**, as deacon at Holy Family, Chapel Hill, NC.

The Rev. Canon **Michael M. Marrett**, as rector of St. Michael and All Angels', Adelphi, MD.

The Rev. **Woodson Lea Powell IV**, as rector of Grace, Weldon, NC.

**Change of Address**

The Rev. **Frank M. Harron**, Trinity Institute, 74 Trinity Pl., New York, NY 10006.

The Rev. **Karin Howard Lindsay**, 878  
(Continued on page 38)

**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.**

**RICHARD HOOKER PROPHET OF ANGLICANISM.** Burns & Oates/Anglican Book Centre, 1999, by Philip B. Secor. Send check made out to Philip Secor for \$39.95 (includes postage) to **Burns & Oates USA, Box 1511, Bethlehem, PA 18016.**

**CATECHUMENATE**

**MAKE DISCIPLES with Christian Formation:** A Twentieth-Century Catechumenate by the Rev. Canon William Blewett, Ph.D., and Lay Canon Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Rd., Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

**CHURCH FURNISHINGS**

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

**CURRICULUM**

**MUSTARD SEED SERIES @ ONLINE**, resources for Christian educators. Homilies for children, activities, teaching tips, MSS preview kit, etc. Download free from [www.mustardseedseries.com](http://www.mustardseedseries.com). CD-ROM of Mustard Seed Series@ Sunday School Curriculum \$175. **(800) 705-4441.**

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**BEAUTIFUL NEEDLEPOINT KITS:** Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

**POSITIONS OFFERED**

**EPISCOPAL CHAPLAIN.** York Place Episcopal Church Home for Children has an opening for a creative and energetic person. Clinical background preferred. York Place is a residential treatment center for emotionally disturbed children. We are interested in developing a Christ-centered community for the children and staff. Responsibilities include working with the Diocese of South Carolina and the Diocese of Upper South Carolina. Hours will be flexible and should include weekends. Some travel is included with this opportunity. Please respond to: **York Place, Attn: Julia Peterkin, 234 Kings Mountain St., York, SC 29745-1131. (803) 684-8016. FAX (803) 684-8017.**

**MISSIONER, St. Paul's, Bad Axe, MI.** The people of St. Paul's, Bad Axe, MI (a family-sized congregation with growth potential) have entered into a creative partnership with the people of St. John's, Saginaw (a fast-growing, program-sized church) to revitalize and grow St. Paul's. The rector of St. John's is seeking a priest (or transitional deacon out of seminary) to serve as full-time missionary of St. Paul's. This is a unique opportunity to lead a congregation to strength and vitality with the support of a strong and growing church and its staff of seven. After five years (or less), the missionary shall become rector when St. Paul's is self-sustaining. For further information, please contact: **Richard Winters, Rector, St. John's Church, 123 N. Michigan Ave., Saginaw, MI 48602. (517) 793-9575.**

**POSITIONS OFFERED**

**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 repertoire of music, from Plainsong to polyphony, 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.

**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.stlukes-dsm.org](http://www.stlukes-dsm.org) or contact: **The Rev. Robert Elfin, St. Luke's Episcopal Church, 3424 Forest Ave., Des Moines, IA 50311.**

**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.**

**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>

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

**INTERIM/EXTENDED SUPPLY.** Our vicar will be on sabbatical from 4/28/00 to 8/31/00. A replacement is needed for this time. Small, rural parish in South-Central Indiana. Popular tourist area. Contract: **Carol Walker, P.O. Box 331, Nashville, IN 47448. (812) 988-4473.**

**RECTOR: St. Peter's Protestant Episcopal Church, Albany, NY.** Our church is a national historic landmark in the heart of downtown Albany, the state capital of New York. Our worship remains very traditional, low church. Our congregation is drawn from an approximately 40-mile radius, and we have a large professional choir. Suburban rectory provided, as well as excellent salary and benefits. Send resume, CDO profile and cover letter to: **John Bailey, Search Committee, c/o St. Peter's Church, 107 State St., Albany, NY 12207.** Visit our web site: [www.stpetersalbanychurchalbany.org](http://www.stpetersalbanychurchalbany.org)

(CONTINUED ON NEXT PAGE)

# CLASSIFIEDS

## POSITIONS OFFERED

**RECTOR SEARCH:** St. Luke's Episcopal Church, a historic downtown church in piedmont North Carolina, is seeking a rector. The candidate must be an Episcopal priest and should submit a resume no later than April 15. Additional information will be forwarded to qualified candidates. Please send inquiries to: **Rector Search, P.O. Box 4336, Salisbury, NC 28145-4336.**

**ST. JOHN'S CHURCH** in Columbia, SC, seeks two full-time assistant clergy to share ministry with the lay people and rector of this active, friendly, neighborhood parish. Near downtown, the Capitol and USC. Candidates/seniors in seminary encouraged to apply along with those already ordained. Wide scope of responsibilities available according to your spiritual gifts. Send resume and CDO to: **Clergy Search Team, St. John's, 2827 Wheat St., Columbia, SC 29205.**

**DALLAS YOUTH DIRECTOR—Church of the Incarnation, Dallas, TX,** seeks dynamic, vigorous individual who relates to kids on their level and can create a Christian atmosphere of trust, love and 2-way communication. Large (150+) established Episcopal youth organization with a history of local, national and international mission, and a passion for fun and religious inquiry needs full-time youth director who will organize weekly meetings, schedule summer program, including day-camp and mission trips abroad, coordinate Bible studies, develop and implement community service projects, and function as a staff member of the church. Very competitive salary and benefits. Must be motivated and a proven self-starter. Rush resume and references (specify if confidentiality required) to: **Lee Schaufele, Youth Director Search Committee, 3530 Caruth Blvd., Dallas, TX, 75225. (214) 692-8503.**

**DYNAMIC AND GROWING EPISCOPAL MISSION** in Mooresville, NC, seeks an energetic and creative keyboard musician to enhance the liturgical ministry of the community. Candidates should be competent musicians with at least two years of experience in church music. Major emphasis of this position will be to increase the adult choir program, teach the congregation new forms of liturgical music, and create a youth music program. Qualified candidates should send their resumes and references to: **The Rev. Brian S. Sunken, St. Patrick's Episcopal Mission, P.O. Box 1491, Mooresville, NC 28115.**

**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.**

**GROWING PARISH** in an upstate New York village, close to Albany, is seeking a committed, spirit-filled, Eucharist-centered rector. Our pastor should be a motivating preacher who brings the Word alive. He or she will be a community builder and leader who will gently push us out of our comfort zones and equip us to be disciples making disciples. A strong scriptural foundation and love of Episcopal Church tradition is a must. Our pastor needs to be compassionate, sensitive, innovative and a good role model. Both a sense of humor and a passion for our parish are important as well. Send inquiries and/or resume with CDO profile to: **Deployment Office, Diocese of Albany, 68 S. Swan St., Albany, NY 12210-2301, voice (518) 465-4737, FAX (518) 436-1182, e-mail mchilton@global2000.net**

## POSITIONS OFFERED

**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.**

**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 Almqvist, 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.**

**ASSOCIATE RECTOR: St. David's (Radnor) Episcopal Church, Wayne, PA.** is a growing, energetic parish of 2,000 communicants in the Diocese of Pennsylvania on the Main Line of Philadelphia. We are a church on a mission of knowing God through Jesus Christ and making Christ known. We seek an experienced priest to assist the rector in leading worship, preaching, teaching, pastoral care and the overall ministry of the parish. The associate will be a loving pastor, an effective preacher and a strong teacher who is spiritually centered, self-motivated, creative and able to empower persons of all ages to exercise their Christian ministry. As a member of a very collegial staff, the associate will have specific responsibilities for adult education, community life and assimilation of newcomers. The salary is above diocesan standards with excellent benefits. Please send resume to: **The Rev. W. Frank Allen, Rector, 763 Valley Forge Rd., Wayne, PA 19087. E-mail inquiries may be made to fallen@stdavidschurch.org**

**FULL-TIME MUSIC AND ARTS ASSOCIATE** for large, mission-minded church with vibrant, Christ-centered worship. Work closely with rector and music and arts director in planning, directing and accompaniment (variety of musical expressions—emphasis on the Anglican tradition). Music and Arts ministry includes Royal School of Church Music training. Take part in regular worship life and help shape new initiative in Music and arts instruction. This growing church plans to expand with additional services, renovations/additions to church campus and installation of 85 rank E. M. Skinner/Aeolian-Skinner organ. Salary \$35,000-\$40,000, generous benefit package. Address letters of inquiry with resume and references to: **Alan Bonsall, Music & Arts Associate Screening Committee, Truro Episcopal Church, 10520 Main St., Fairfax, VA 22030. (703) 273-1300, ext. 220. FAX (703) 591-0737. E-mail: gjaskulski@truro.org. Web site: www.truro.org**

## POSITIONS OFFERED

**ALL SAINTS' EPISCOPAL CHURCH, Atlanta, GA,** is looking for a full-time director of youth ministries. Experience and/or professional training expected. Contact: **The Rev. Dr. James D. Curtis, phone (404) 267-4271; FAX (404) 881-3796; Or e-mail jdc Curtis@mindspring.com**

**RECTOR: Redeemer Episcopal, Astoria, NY.** A new rector is sought for Redeemer Episcopal Church, located in Astoria, Queens, New York City. Our congregation is bilingual, therefore, we are seeking a rector who is fluent in both English and Spanish. If you are looking for the challenge of a multi-ethnic ministry that emphasizes strong biblically based preaching for bilingual worship and programming with respect to different cultures, Redeemer may be the parish for you. Interested parties should contact: **Sarah Jonker-Burke, Search Committee Chairperson, 25-20 30th Road, 5G, Astoria, NY 11102 by March 31, 2000.**

**YOUTH MINISTRY AND CHRISTIAN FORMATION.** St. Stephen's Episcopal Church is a suburban, program-sized parish. The primary focus of this position is ministry to youth (6<sup>th</sup>-12<sup>th</sup> grade). The successful candidate would also provide oversight for the Christian Formation program, providing support and acting as a resource for a volunteer Sunday school director and teaching staff. Please contact or send information to: **The Rev. Dr. Jake Owensby, Rector, St. Stephen's Episcopal Church, P.O. Box 4207, Huntsville, AL 35815-4207. Phone: (256) 881-7223. E-mail: revdrjake@aol.com**

## POSITIONS WANTED

**SABBATICAL SUPPLY OPPORTUNITIES:** just retired priest seeks such positions. Excellent preacher, liturgist, pastor with interim experience. For resume, CDO profile, and references call (828) 670-7195 or e-mail **bedenk@earthlink.net**

## FOR SALE

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

**ROGERS 945 1992** in residence little use, can't be told from new. Many Rogers upgrades, "Walkerized" custom stops and antiphonal. Three manuals, 62 speaking stops, medium oak shell with walnut jams, rosewood sharps on manuals and pedal, matching movable oak platform with parquet inlay. \$42,500. OBO (305) 666-7776. FAX (305) 666-4009. E-mail **upllpar@aol.com**

## TRAVEL/TOURS

**ATTENTION CLERGY:** Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc, and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959. E-mail: holytours@worldnet.att.net Web site: journeys-unlimited.com**

**PILGRIMAGE 2000, Oberammergau, The Passion Play, June 25-July 6.** \$2,990 from New York with Prague, Salzburg and Munich and more. Excellent itinerary and accommodation led by Bishop Michael Marshall and Canon Jim Rosenthal. Contact: **Veronica Elks +44-171-620-1110 Phone: +44-171-620-107 FAX: +44-171-620-1070. oldpalace@anglicancommunion.org**

## WANTED

**CLERGY CLOAKS,** vestments, altarware, communion sets, etc., for churches in Newfoundland and Labrador. Short-long term appointments possible for adventurous priests. Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

# PEOPLE & PLACES

(Continued from page 36)

Peachtree St. NE, Loft #730, Atlanta, GA 30309.

## Deaths

The Rev. **John Nelson Brockmann**, 88, retired priest of the Diocese of West Missouri, died Feb. 16 of endocarditis and congestive heart failure in Indianapolis, IN.

Fr. Brockmann was a native of Indianapolis. He graduated from the University of California and the Church Divinity School of the Pacific, both at Berkeley. He was ordained deacon in 1941 and priest in 1942. Fr. Brockmann served as vicar of St. Alban's, Yerington, and Coventry Cross Chapel, Smith, NV, 1941-42; vicar of St. Philip's in the Desert and associated missions, Hawthorne, NV, 1942-46; rector of St. Paul's, Elko, and vicar of St. Barnard's, Wells, NV, 1946-51; dean of Trinity Pro-Cathedral, Sacramento, CA, 1951-53; rector of St. Andrew's, Seward, NE, 1953-56; rector of St. Martin's, Omaha, NE, 1956-62 and chaplain at Bishop Clarkson Memorial Hospital, Omaha, NE, 1958-63; vicar of Holy Spirit, Bellevue, NE, 1961-70; and rector of Trinity, Lebanon and vicar of St. George's,

Camdenton, MO, 1970-78. Fr. Brockmann is survived by his wife, Marie Louise Sturges Brockmann, two sons, Stephen and George, four grandchildren, one great-grandchild and a brother.

The Rev. **Chiron William Forsyth**, 85, retired priest of the Diocese of New York, died Feb. 9 in Florida.

Fr. Forsyth was born in Panama and was a graduate of Codrington College in the West Indies, Durham University in England, and General Theological Seminary. He was ordained deacon in 1942 and priest in 1943. He served the Church of the West Indies, 1942-52, before becoming rector of the Church of the Crucifixion, New York City, where he served until his 1986 retirement. He is survived by his wife, Marjorie.

The Rev. **John Greenlee Haynes**, 86, retired priest of the Diocese of Arizona, died Jan. 9 in Mesa, AZ.

A native of Baltimore, MD, Fr. Haynes was a graduate of Oberlin College and Bexley Hall. He was ordained deacon and priest in 1950. Fr. Haynes served as curate at Emmanuel and chaplain to college students, Cleveland, OH, 1950-52; priest-in-

charge of Trinity, New Philadelphia, and St. Barnabas', Dennison, OH, 1952-56; and rector of St. John in the Wilderness, White Bear Lake, MN, 1956-78. Since his retirement, he had served as assistant at St. Mark's, Mesa, AZ.

The Rev. **John W. Hildebrand**, 81, retired priest of the Diocese of Fort Worth, died Feb. 3 in Fort Worth.

Fr. Hildebrand was a native of Washington, DC, and a graduate of Virginia Theological Seminary. He was ordained deacon and priest in 1948. Fr. Hildebrand served as rector of All Faith Parish, Charlotte Hall, MD, 1948-52; chaplain at the University of Wyoming at Laramie, 1953-55; rector of St. Paul's, Duluth, MN, 1955-68; and rector of St. Andrew's, Fort Worth, TX, 1970-89, where he was named rector emeritus. A son, David, a daughter, Janet, a grandson and a sister survive Fr. Hildebrand.

Next week...

## An Interview with Bishop Murphy

# LENT CHURCH DIRECTORY

## PHOENIX, AZ

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The Rev. W. Neal Moquin, SSC, r  
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

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**SAINTS PETER AND PAUL** 500 S. 5<sup>th</sup> St.  
The Rev. Robert J. Tally, r (760) 352-6531  
H Eu Sun 8 & 10

## SAN DIEGO, CA

**GOOD SAMARITAN** 4321 Eastgate Mall, 92121  
The Rev. Wayne F. Sanders, r (858) 458-1501  
Sun H Eu 8 & 10, Wed H Eu 9:30, Sat H Eu 5:30  
Tues Dr. Creasy Bible Study 10-12 noon & 7-9

**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 Eu 8, 10:30. Daly Eu 12 noon

## WASHINGTON, DC

**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. MARY'S, Foggy Bottom**  
728 23rd St., NW 1 block south Foggy Bottom/GWU Metro  
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985  
Sun H Eu 8, Cho Eu 11. Wkdays MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

**ST. PAUL'S, K Street**  
2430 K St., NW — Foggy Bottom Metro/GWU Campus  
The Rev. Andrew L. Sloane, r  
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30, Thurs & Prayer Book  
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

## SARASOTA, FL

**CHURCH OF THE REDEEMER** 222 S. Palm 34236  
The Rev. Fredrick A. Robinson, r, the Rev. Richard C. Marsden, the Rev. John Porter, the Rev. Ferdinand Saunders, the Rev. Jack Bowling, the Rev. Orley Swartzentruber, ass'ts  
Tel: (941) 955-4263; FAX (941) 365-1379  
Sun Masses: 7:30 (Low), 9 & 11 (Choral); Wkdays 10; Wed 7:30 & Thurs 5:30

## STUART, FL

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

## LIMESTONE TOWNSHIP, IL (Peoria)

**CHRIST CHURCH** Christ Church Rd.  
The Rev. John H. Throop, D.Min., v (309) 673-0895  
Sun H Eu 9:30. Peoria's historic church built by Bishop Philander Chase

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
www.stpaulsparish.org (708) 447-1604  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8, 9 & 11, 10 Christian Formation

## CHARITON, IA

**ST. ANDREW'S** 1112 N. 7th St. (515) 774-8264  
The Rev. R.J. Lintner, v, the Rev. Dr. Sue Palmer, d  
Sun Mass 10:15

# LENT CHURCH DIRECTORY

## BATON ROUGE, LA

**ST. JAMES** (Founded 1844) 208 N. 4th St. (225) 387-5141 Internet: <http://www.stjamesbr.org>  
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## BOSTON, MA

**CHURCH OF THE ADVENT**  
30 Brimmer Street (617) 523-2377  
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, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

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

## 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

**OLD ST. MARY'S** 1307 Holmes  
Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat  
(816) 842-0975

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
1 mile off Strip (702) 735-7655  
H Eu Daily (ex Sat)

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## SANTA FE, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Logan Craft, c; the Rev. Robert Dinegar, Ph.D., assoc.  
Sun H Eu 7:30, Sung H Eu 9, 11:15, Christian Ed 10:15. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St. (212) 378-0200 [www.stbarts.org](http://www.stbarts.org)  
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Cafe open for lunch M-F. Book & Gift Shop open daily.

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**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
Daily Morning Prayer 8:45; H Eu 12:10

**ST. LUKE IN THE FIELDS** (212) 924-0582  
487 Hudson St., Christopher St. Corner  
The Rev. Roger Ferlo, r; the Rev. Dan Ade, v; the Rev. Ruth Ferguson, c  
Sun Masses 8 (Low), 9:15 (Sung); 11:15 (Sol). Tues/Thurs 7:40; Mon-Fri 6:15

**ST. MARY THE VIRGIN** (212) 889-5630  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
[www.stmvm.org](http://www.stmvm.org)  
Sun Masses 9, 10, 11 (Sol & Ser) 5. MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

**ST. THOMAS** 5th Ave. & 53rd St. (212) 757-7013  
[www.saintthomaschurch.org](http://www.saintthomaschurch.org)  
The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11. Choral Ev 4. Wkdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed 12:10. Sat Eu 10:30

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl)  
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

## WHITE PLAINS, NY

**ST. BARTHOLOMEW'S** 82 Prospect St.  
The Rev. David F. Sellery, p-i-c; Br. Richard T. Biernacki, BSG, Dir. Music (914) 949-5577  
Sun Eu 8 & 10:30, Ch S 9:30. Wkdays as anno

## ELIZABETHTOWN, NC

**(Diocese of East Carolina)**  
**ST. CHRISTOPHER'S** West Broad (Business 87 & Hwy 41)  
The Rev. Dale K. Brudvig, p-i-c Tele: (910) 882-3015  
Sun Eu 11, Adult Sun school 10. E-mail [stchirst@intrstar.net](mailto:stchirst@intrstar.net)

## ARDMORE, PA

**ST. GEORGE'S** Ardmore Ave. & Darby Rd. in Haverford  
The Rev. William Duffey, Ed.D., r; the Rev. John B. Pumphrey, v; the Rev. Cordelia L. Rausch, d (610) 642-3500  
Sun Eu 8 (Rite I) & 10 (Cho Rite II). Compline (Cho 2S & 4S) 7:30. Midweek Masses Tues 9:30. Thurs with HJ 7 & all HDs @ time anno. MP 9 & EP 6 Tues-Fri. Sun adult catechumenate & Bible classes 9:15, ChS and nursery care 10, YPF 5; Wed dinner & Lenten study groups 6:30, centering prayer 8:15; Sat youth confirmation ed 11. Quiet Day with CSM Sister, Mar. 11. Phone for other events

## PHILADELPHIA, PA

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

**HOLY TRINITY** 1904 Walnut St., Rittenhouse Square  
The Rev. Terence C. Roper, r (215) 567-1267  
H Eu Sun 8:30 & 11, Thurs 12:15, Holy Week Services: Palm Sun H Eu 8:30 & 11, Tenebrae 7, Maundy Thursday & Good Friday Liturgy 12 & 7. Easter Day 8:30 & 11

## PITTSBURGH, PA

**CALVARY** [www.calvarypgh.org](http://www.calvarypgh.org) 315 Shady Ave  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H. Williams, the Rev. Leslie G. Reimer (412) 661-0120  
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

## SELINGROVE, PA

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

## WHITEHALL, PA

**ST. STEPHEN'S** (NORTH OF ALLENTOWN) 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

## CHARLESTON, SC

**ST. MARK'S** Thomas & Warren Sts.  
The Rev. Dr. Richard Cornish Martin  
Sun 11 Sung Mass

## COLUMBIA, SC

**TRINITY CATHEDRAL** 1100 Sumter St. 29201  
The Very Rev. Philip C. Linder, dean  
Sun Eu 7:45, 9, 11:30 & 6, Ch. Ed 10:30

## 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. Michael S. Mills; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15; 5. Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

**EPISCOPAL SCHOOL OF DALLAS** 4100 Merrell Rd.  
The Rev. Stephen B. Swann, headmster & r; the Rev. Paul E. Stricklin, the Rev. K. Michael Harmuth, chaps (214) 358-4368  
Middle & Upper School: Mon-Tues, Thurs-Fri MP II 8 & 8:50; Wed H Eu II 8:50. Lower School: Mon-Fri MP II 8:15, 9, 1; 1st Fri H Eu II 8:30

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

## FORT WORTH, TX

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown) (817) 332-3191 [www.st-andrew.com](http://www.st-andrew.com)  
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP daily as anno. *Evangelical and Anglican in the heart of Fort Worth*

## 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

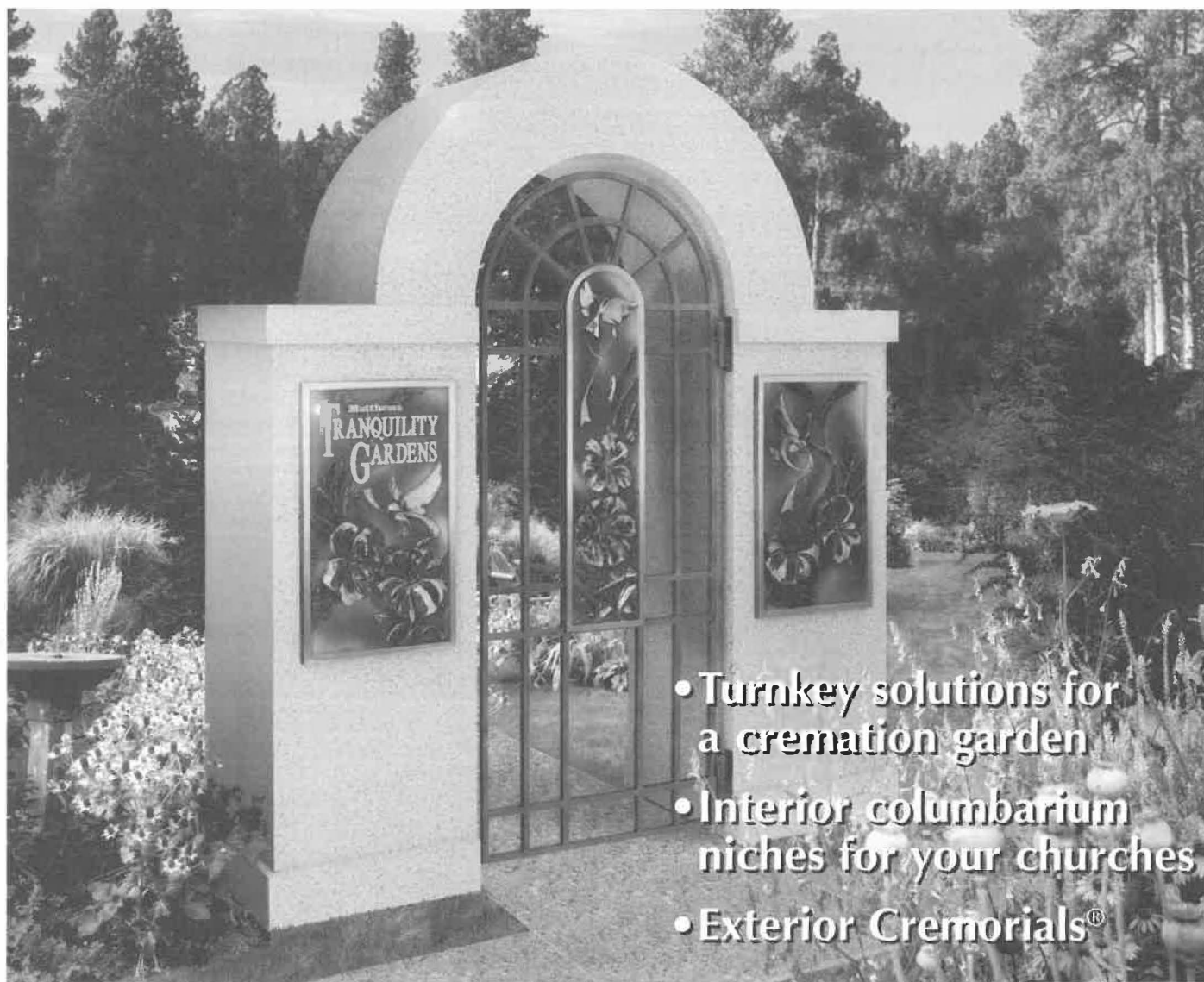
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