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Bishop Murphy: 'We were responding to a crisis in leadership, and a crisis in faith.'

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The Rt. Rev. Charles H. Murphy III, who was consecrated a bishop in Singapore Jan. 29.

Wade Spees photo

SHORT & SHARP

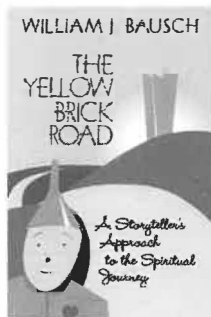
2 for the Road

By Travis Du Priest



IN THE WORLD: Reading and Writing as a Christian. By John H. Timmerman and Donald R. Hettinga. Baker. Pp. 445. No price given, paper.

An older anthology of essays, originally published in 1987, on rhetoric, writing, reading, science, literature and using language. Representative authors include Aleksandr Solzhenitsyn, George Herbert, Flannery O'Connor, Emily Dickinson and Albert Einstein.



THE YELLOW BRICK ROAD: A Storyteller's Approach to the Spiritual Journey. By William J. Bausch. Twenty-Third. Pp. 311. \$14.95 paper.

Retired Roman Catholic priest William Bausch uses Dorothy, the Cowardly Lion and other characters from "The Wizard of Oz" as guides along the spiritual roadway of life. The sprightly chapter headings invite us to journey around "Detours on the Road," with the Tin Man and other "Wounded Hearts" and the Flying Monkeys.

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If you desire hotel accommodations at the Sun Valley Lodge, please call (800) 786-8259. For more information, call the Diocesan Office (208) 354-4440 or see our website www.idaho.anglican.org.

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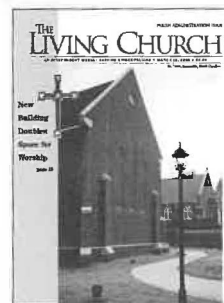
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TRAVELING?

TAKE ALONG YOUR TLC FOR
THE CHURCH DIRECTORY GUIDE.
(SEE PAGE 18)

Church in Roanoke, Va., Parts Ways with Diocese

The Church of the Holy Spirit, a 10-year-old parish in Roanoke, Va., decided at a congregational meeting March 2 not to be part of the Diocese of Southwestern Virginia or the Episcopal Church. The Rev. Quigg Lawrence is pastor of the church.

Members of the church have decided to join the Diocese of Shyira in the Episcopal Church of the Province of Rwanda. It will be under the authority of the Most Rev. Emmanuel Kolini, primate, the Rt. Rev. John Rucyahana, diocesan bishop, and the Rt. Rev. Chuck Murphy [p. 8].

Founded primarily by members of a Bible study group who had been members of St. Elizabeth's, Roanoke, the Church of the Holy Spirit had made a temporary decision to leave the Episcopal Church after receiving a letter from the Rt. Rev. Neff Powell, Bishop of Southwestern Virginia, after the diocesan council in February.

Holy Spirit bears little resemblance to a typical Episcopal church. Its letterhead identifies it as "An Evangelical Parish." In its worship, the Book of Common Prayer is not used. Committee chairs are called deacons and some lay staff members have a title of pastor.

The parish has been at odds with the diocese for a number of years. Disagreements have existed over policies of the diocese, its actions and its bishops, but largely over scriptural interpretation.

In his letter, Bishop Powell said, "It is my opinion as your bishop that Church of the Holy Spirit has separated from the Episcopal Church. By withholding financial support, stating that you were taking time to decide if you want to be a part of our household, and not attending annual council you aban-

doned the communion of the Church."

Offering an open door should the parish choose to remain, the letter asked compliance with eight specific expectations [see box].

Bishop Powell added, "These are normal to being part of the Episcopal Church. This will bring you in line with the rest of the diocese, while still allowing you all to keep your distinct character."



Bishop Powell

The church's response to the bishop's letter stated, "We are unable to meet all of the eight expectations set out in your letter. We, therefore,

believe it best for our parish and for the diocese that we advise you at this time that Church of the Holy Spirit is outside the Diocese of Southwestern Virginia."

The parish says, "Because the church remains Episcopal in affiliation, there will be no change in the order of worship. (It) will continue its tradition as an evangelical Episcopal church."

"The church continues its worship and ministry in the historic Episcopal tradition and theology," Fr. Lawrence said in the release.

The church was one of the largest in the diocese, with weekend attendance of about 600 at three services.

Asked whether the diocese would take the property, Bishop Powell said, "No. I don't think I can." The non-profit corporation, he said, "circumvents the diocesan canon. Even if I were inclined, I can't." He noted that when Holy Spirit "formed the non-profit corporation four and a half years ago, the die was cast"; it showed "at least profound uncomfotableness with the Episcopal Church.

"I'm sad but not surprised," he said, "I wish them well."

The Diocese asked Church of the Holy Spirit for ...

- "An apology to retired Bishop (A. Heath) Light for 'uninviting' him to make his visitation in his last year as bishop.

- "A full complement of (prayer books) in the pews.

- "A liturgy consistent with the rubrics of the (prayer book). (Bishop Powell rescinded Bishop Light's permission to use 'Rite III' liturgies, offering help to design a flexible liturgy to meet the parish's needs and be faithful to the prayer book.)

- "Bring... church terminology in line with... Episcopal Church usage. (Specifically, to stop improper uses of the terms 'deacon' and 'pastor'.)

- "A financial pledge to the work of the wider church through the diocese which honors both the letter and the spirit of the canons and policies of the diocese (e.g., a leadership gift setting a high standard or, at least, a fair share).

- "An indication on (the) stationary that (the church is) an Episcopal Church.

- "Each vestry member will sign the statement in Canon 14, Sec. 6 of the canons of the diocese. (The canon indicating a vestry person's promise of loyalty to the scriptures and to the worship and discipline of the Episcopal Church.)

- "Turn title to Church of the Holy Spirit over to the diocese and invite me to dedicate your church property."

Lutherans and Episcopalians: Working Together in the City

More than 100 Episcopalians and Lutherans gathered Feb. 29-March 1 at General Theological Seminary (GTS) for a conference on the future of shared ministry in an urban setting. Sponsored by GTS and the Lutheran Theological Seminary at Philadelphia (LTSP), *Common Mission in the City* drew sizable numbers of seminarians and professors from both schools.

The conference began with the Holy Eucharist on the evening of Feb. 29 at which Bishop Steven Bouman of the Lutheran New York Metropolitan Synod was the preacher.

The conference opened formally with a lecture by the LTSP president, the Rev. Philip D.W. Krey. The following day, participants heard from a variety of noted clergy and from faculty members from both seminaries.

"We need to get on with common mission," Dr. Krey said, "because God has placed a whole new set of issues before us ... we need to be ready for the new lessons that full communion, shared ministry, and common mission will bring."

He included in his remarks some success stories of cooperative ministries. Dr. Krey insisted that churches with a state church heritage — which both the Episcopal and Lutheran churches share — are also called to urban mission because they expect and insist that municipal, state, and federal structures provide services to their constituents.



General Seminary photo

Dr. Krey of the Lutheran seminary celebrates the Eucharist at General Seminary's Chapel of the Good Shepherd. With him are Bishop Sisk (left), the Rev. J. Barrington Bates, a graduate student at General, and the Rev. Cherlyne Beck, assistant to the bishop, Metropolitan New York Synod (ELCA).

"Many Lutheran and Episcopal churches have remained in our depressed urban communities after other mainline churches have left," he said.

Dr. Krey believes U.S. culture is experiencing a religious revival and that the opportunity for the increased evangelism offered by common mission with theological depth must not be missed. Exciting and productive forms of cooperative ministries are going on right now, he asserted, and they must continue and grow.

Participants gathered in the semi-

nary's chapel for a historic celebration of the Holy Eucharist. The Rt. Rev. Mark Sisk, Bishop Coadjutor of New York, was the preacher. The liturgy symbolized the seminaries' growing cooperation, marking the first time the *Lutheran Book of Worship* was used in the Episcopal chapel's 185-year history.

In 1998, General signed a seminary covenant with LTSP, which committed the schools to jointly plan academic and social justice programs. Plans for a joint Hispanic ministry between the seminaries are underway.

AROUND THE DIOCESES

The Door Remains Open

When the **Diocese of Colorado** reconvened March 4, its sole purpose was to address the Lambeth Conference resolutions on the ordination of women, blessings of committed same-sex relationships, and ordination of non-celibate homosexual persons.

Delegates left the door open to future dialogue on the issue of same-sex blessings and ordinations of

homosexual persons. They reaffirmed the ordination of women and their support of church policy requiring all bishops to ordain women, regardless of their theological point-of-view.

"Our sense is the conversation should continue," delegate Scott Peterson told the *Rocky Mountain News*.

Delegates affirmed the Lambeth resolution on primacy of scripture.

"What is increasingly under threat is our sense of whether we're still in

communion with the larger Anglican Communion," said the Rev. Ephraim Radner, rector of Ascension, Pueblo.

Jubilee Projects

The Year of Jubilee is going to be more than a slogan in the **Diocese of Kentucky**. That was the drumbeat at the diocese's convention in Louisville Feb. 25-26, an echo to the national

(Continued on page 15)

Pivotal Moment

Bishop Charles Murphy talks about his consecration in Singapore

The Rt. Rev. Charles H. Murphy III, consecrated bishop in Singapore Jan. 29 [TLC, Feb. 13, 20], was interviewed recently by Patricia Nakamura.

I know you've been asked this many times, but I must ask you once more: Why was it necessary to do this right now?

We were responding to a crisis, a crisis in leadership, and a crisis in faith, that had been building up for 25 years. There's a growing awareness that the description the House of Bishops gave of themselves in 1991 in Phoenix, they were a dysfunctional house, is accurate, that they were unable to provide the correction necessary. There was an awareness that came out of the Kampala meeting in November, when the four AAC (American Anglican Council) bishops present stated that the Episcopal Church is in a deplorable state theologically ... incapable of self-correction ... we need an intervention ... With the "come and see" visit [of Third World bishops to the U.S.] that produced serious concerns ... along with the petition that had been mailed to 800 bishops around the world documenting the American church's response to Lambeth, the archbishops who decided to act felt like that action was necessary, and that sometimes leadership needs to get out front, and cannot wait for consensus. Therefore, this was a pivotal moment. A decision was made completely on the highest levels of the Communion and it was their choice, their call, their decision.

Archbishop Carey stated in his letter to the Anglican bishops that the canons of South East Asia and of Rwanda were not followed.

That was inaccurate and it will emerge as inaccurate ... Archbishop



Bishop Murphy: '... sometimes leadership needs to get out front, and cannot wait for consensus.'

Wade Spees photo

Moses Tay has released a statement saying they were ... followed. Bishop John Rucyahana of Rwanda, one of the consecrating bishops, said, "I am president of the constitution and canons committee, and I can tell you they were followed. I wrote the constitutions and canons of the Province of Rwanda."

Why did you elect to do this before the primates' meeting in Portugal?

Again, it was not my decision. This has been an archbishop-driven work and action ... There was a concern ... that it was unrealistic to expect the Portugal meeting in March to provide clear and decisive direction. It was not a legislative gathering and it was not the forum to make major decisions. They would have to tell you the reasons they felt it was important to act prior to Portugal.

You are on your way back to Rwanda this afternoon. Why is that?

Just for conversation and consultation. I've not spoken at any length with the leadership of Rwanda since I left Singapore in January. Now that I've been able to discuss things further with the First Promise round-table and organization, I've been able

to get some sense of the response in the American church. They have as well. We felt like a couple of days' time to talk, discuss, consult and plan would be valuable. So I said, "Here I am."

When did you know that a consecration would take place?

We didn't know for sure 'til we got there. I said to Ed Salmon, this thing is being directed at the highest levels of this church, and they will do what they will do.

I must ask you: Who is paying for these trips?

We have funding sources from participating members of First Promise ... and from special designated gifts ... It's expensive to do this kind of work. But if you make the decision to do this work, go over the heads of the local church, the province, the Episcopal Church, to get leadership, you'd better have some money. Money is muscle; it makes things happen.

Can you tell me about Thursday's [Feb. 24] First Promise meeting?

It was our first chance to come together since the Singapore consecrations. It was an opportunity for

me to meet with the larger group, and with the advisory committee, which is made up of 18 people who sort of steer this work ... The larger group involving clergy and lay from around the country were here, and others — Reform of Ireland was here, a leader in this effort and work and cause in England ... We could present something of the story of the consecration, answer questions. We had a brief video presentation of the consecration, so people could see, and count the hands.

How large is First Promise now?

It formed in September of 1997. It's got a couple hundred clergy, congregations, and a thousand or so lay people — last time I asked it was about a thousand. It's a coalition of orthodox, 501c3 leaders, and clergy and lay leaders ... We have three episcopal advisors: FitzSimons Allison, Alex Dickson and Ben Benitez.

How would you identify this crisis of faith?

The crisis of faith is a crisis with the authority, the truth of the Bible, and the unique person of Jesus Christ, with his commands, his teachings — We've gotten very nervous about his unique claims. The international community began to say, if we've lost our confidence in the unique nature of Jesus Christ and therefore his command to go out and evangelize, make disciples, not just have conversations with other religions but draw them into the family of the body of Christ ... The crises of faith has expressed itself in a variety of ways. I would say one would be Jack Spang's type of positions. One would be United Religions, in which the voice of that gathering is, we need to step back from the exclusive claims of Christianity and have more of a United Nations opinion of religious thought. [Our Christian] values have become uncomfortable at the highest echelons of leadership, seminary professors.

What happens here in your diocese, your former diocese? How will you function?

[Bishop of South Carolina] Ed Salmon and I are committed to staying very much connected, and work-

ing together. He is committed to licensing me so that there is no disconnect. I will continue here at All Saints'. I'm now rector emeritus because I'm in another province. I will continue to bring my gifts and my leadership and my passion for the gospel to this community of faith, and I'll stay very connected to Ed Salmon.

What will be your see? That is, how will you act in an episcopal capacity?

The archbishops who consecrated John Rodgers and me made it real clear that this is an interim action, not the creation of a new entity. It is intended to extend pastoral care and nurture to clergy, congregations and individuals, in dioceses that have become oppressive, restrictive to those of orthodox faith. The letter that came out of Kampala in November stated ... that until orthodox episcopal oversight is restored in all dioceses there will be serious restrictions upon mission ... There is a growing consensus in the international community that there is a crisis in leadership and a crisis in faith. The archbishops asked us not to perform any episcopal actions until after the meeting in Portugal. We can visit, preach, teach, celebrate, the things any presbyter can do. Congregations are approaching us, asking to come under our oversight.

Do you expect this will be people sent only to the United States, or is Europe, England, a concern also?

The archbishops will take that up in Portugal, and the two provinces sending missionary bishops will cross those bridges when they come to them.

Will there be more archbishops taking part?

Lambeth '98 shows us clearly the position of other provinces, other than the United States, Canada, perhaps Scotland, the larger Anglican family. That's a clue. The fact that a number of provinces have come together for the meetings that First Promise has sponsored, that's a clue. The interest and concern voiced in the "come and see" report is a clue. The discussions are on a much

higher level than I. My sense is they have a strong resolve to see this through to a successful conclusion.

What about the "continuing churches"?

There are scores ... a serious family of Christians that care about the gospel and about Anglican expression of deeply theological faith. I would want to have conversations with all the continuing churches and all Christians who care about Anglican expression and ethos of the Christian faith. Several have made contact with us ... to hold conversations. I would like to talk to anyone and everyone who wants to have a conversation. We'll see where this thing could go.

How much weight does the question of homosexual people, gay ordinations, have in all of this?

I think issues of human sexuality and other hot-button issues are symptoms of the problem ... Lambeth has spoken clearly about the authority of scripture. If the teachings of the gospel, one, holy, catholic, apostolic are held up, hot-button issues can be resolved, and clearly.

Lambeth said homosexuality is incompatible with scripture. I don't know if the beloved prodigal daughter, the Episcopal Church, wants to come under the authority of the larger mind of the Anglican Communion — or the Roman church, or the Russian Orthodox, or the Greek Orthodox, or the major evangelical and protestant churches. The larger body of Christ is not operating in a theological vacuum. The question is not, "Do we have any direction on hot-button issues?" but "Do we have any desire to conform to the mind of Christ, as embodied in the larger gatherings."

Have you spoken with Bishop Griswold?

No.

Do you expect to?

I wouldn't expect he'd be interested in talking with me. I believe he's concerned about this latest development. My counsel to him is that this needs to be discussed at the highest levels of the Communion. □

Resolutions Aplenty

Just in case you've forgotten, there will be other things besides the sexuality issues to talk about when the 73rd General Convention is held in Denver July 5-14. Yes, the sexuality issues are getting most of the publicity [March 12], but there really will be plenty of legislation to occupy the time and attention of deputies and bishops. I've had a chance to read through the resolutions already on file and found items of interest. Here's a brief look at some of them:

Double Membership — A program called "20/20: A Clear Vision" would double membership by 2020 through creative strategies for evangelism, prayer and spiritual development, recruiting and equipping innovative leaders, and strengthening congregational life.

Recruiting Leadership — A total of \$500,000 annually in matching funds to parishes and dioceses would be used for recruiting, educating and training evangelists and church planters who were born after 1964 and are people of color, as well as provide for training of lay and ordained leaders in second language skills and cross-cultural sensitivity.

New Fund for Ministry and Mission — "The Alleluia Fund — Build my Church" would be a new initiative in planning, giving and spiritual transformation centered in the Easter season and would assist dioceses with new church development, revitalization of existing congregations, reaching children and youth, and ministering to those in need.

Dialogue with Presbyterians — In view of the likely approval of full communion with the Evangelical Lutheran Church in America (ELCA), and because the ELCA is already in full communion with the Presbyterian Church (USA), there would be a bilateral dialogue with the Presbyterians.

Establishment of an Episcopal Youth Corps — Some \$300,000 would be provided for the establishment of an Episcopal Youth Corps to engage in servant ministry throughout the Anglican Communion.

Common Date for Easter — A proposal of the World Council of Churches that procedures would be followed to establish a common date for the celebration of Easter as a step toward unity.

Identification of "Safe Spaces" — A formal process would be established by the Executive Council for parishes to identify themselves as "safe spaces" for lesbians and gays to tell

their stories and be heard "with love and care."

The Revised Common Lectionary — The BCP lectionary would be amended, adopting the readings and psalms of the Revised Common Lectionary as the replacement for the present readings and psalms.

Discontinue the Existing System of Provinces — The current nine provinces would be discontinued and support would be provided for the "ongoing mission and ministry of exist-

There will be plenty of legislation to occupy the time and attention of deputies and bishops at General Convention.

ing networks within provinces" [TLC, March 19].

Additional Commemorations — Additional commemorations would be proposed for the church calendar — Florence Nightingale, Enmegahbowh and Philip the Deacon.

Anti-Racism Training — The church's lay and ordained leadership, professional staff and members of committees and commissions would be required to undergo anti-racism training.

Census of the Church — A comprehensive demographic census of the entire membership of the Episcopal Church would be conducted by 2005.

Dialogue on Fidelity — A process of conversation on fidelity in human relationships, addressing such issues as truth telling, trust, forgiveness, intimacy, loyalty and integrity.

Episcopal Service Corps — An Episcopal Service Corps would complement Volunteers in Mission and Jubilee Ministry, and provide short- and long-term opportunities for volunteer service to "all aspects of the life and ministry" of the church.

Some of the other resolutions already filed address the following topics: A study of the role of confirmation, an investigation of methods to reduce the cost of General Convention, a reduction of the size of the House of Deputies, a study of end-of-life issues, a plan for liturgical revision, and renewal and enrichment of worship. And there are the usual topics: capital punishment, stewardship statement, global mission.

You'll be hearing more as we approach the dates for convention

David Kalvelage, executive editor

Quote of the Week

The Rt. Rev. David B. Joslin, Assisting Bishop of New Jersey, on his first day in his new ministry:
"I am overawed by the number of people I need to get to know, and all in the first hour."

Did You Know...

There are no churches in Pray, Mont.

There's Still Time

We have arrived at the Third Sunday of Lent, a good time to pause and check up on ourselves. How are we doing so far? Are we accomplishing what we set out to do? Most of us probably are not. Our frantic schedules in these busy days may not have permitted us to make this season what we had hoped for, but there's no need to fret. There is still time to observe a holy Lent.

No matter whether we began on Ash Wednesday or yesterday, we can focus our lives on drawing closer to God. During this season of self-denial, repentance, reflection and preparation, we have an opportunity to change our lives. By letting go of self, we can put aside whatever might prevent us from drawing closer to God. Lent can be a time of personal spiritual growth, or it can be a season in which we struggle to endure.

Let us make the most of the opportunities presented to us during Lent. It is not too late to participate in a Bible study, to make a rule of life, to go to an extra service, to read a book on spiritual matters. There's still time to make a confession, to take part in a ministry which serves others, to deny ourselves something which may not be good for us. By God's grace may we take advantage of this holy season to deepen our relationship with our Lord.



Not Much They Can Do

While the 38 primates of the Anglican Communion are gathered this week in Oporto, Portugal, there's far more interest in the meeting than usual. Anglicans throughout the world will be looking for a response to the Singapore consecrations [TLC, Feb. 13, 20]. It's possible they may be disappointed. Like the Lambeth conference, the primates' meeting has no legislative status. It's a gathering held every two years during which the leaders of the various Anglican provinces can discuss common concerns and problems and share stories of successful ministries.

Before the Singapore event, it was widely assumed the primates would have on their agenda the matter of dealing with the Episcopal Church and other Anglican bodies which are perceived by some to have gone too far in rejecting traditional Anglican teaching. Certainly the issue will be discussed by the primates, but now that bishops have been consecrated, some of the participants may be less sympathetic to the traditionalists. The subject of the Singapore consecrations certainly is of interest to the primates, but there isn't much they can do.

During this season of self-denial, repentance, reflection and preparation, we have an opportunity to change our lives.

By God, You Are Right!

Using the name of the Lord as a curse or exclamation seems to be an acceptable practice today.

By William Sydnor

For many of us the third commandment is *passé*, a meaningless bit of biblical history.

The fact is, the words are one of the Ten Commandments, a special document written by God himself, setting forth his directive to the children of Israel — and ultimately to all humankind — as to how they are to conduct themselves toward their fellows and toward him who ultimately will be their — and our — eternal judge.

This one of God's commandments states boldly and unequivocally, *Thou shalt not take the name of the Lord thy God in vain*. There are no exceptions. The holy and immortal eternal judge looks up from the tablet of stone on which his finger has just written the third commandment, looks Moses in the eye and says, *Thou shalt not take the name of the Lord thy God in vain*.

Mr. Webster tells us that vain means the absence of all value or serving no worthwhile purpose. In other words, empty and hollow.

The present almost universal usage of the Lord's name is certainly empty and hollow. Examples are hardly necessary: "O God, it's hot." "My God, what a good time we had." "My God, you are smart to figure that out." I have heard the most genteel ladies use God's name as an empty expletive in casual conversation. I have heard a parent invoke the Lord's name meaninglessly in speaking to her child. I have heard a clergyman use the throw-away expression at coffee hour after church. I have not yet heard such blasphemy in a sermon, but it will not surprise me and I doubt that it will upset many in the congregation.

The use of the name of the Almighty Lord of all as a swear word or merely as an exclamation is an acceptable general practice today. We do not think it matters. True, it violates one of God's commandments, but it is not among the Lord's principal concerns like no other gods and murder.

Really?

I don't think the Almighty chose 10 as

a good round number and used Number 3 as padding.

No. Number 3 is right up there with "no other gods," "no idols," and the importance of a special day to worship him. I think the omnipotent Father of us all was fully aware of what he was doing and was protecting us from a practice which would cut us off from him.

This can be explained better with an analogy from a playground. When children decide to destroy the worth of an unpopular child, they make fun of his name. Their sing-song jingle cheapens the name of their victim. It is insulting.

Should one of those same destroyers run for a coveted school office a few weeks later, he would never expect the child whom he had insulted and whose name he had ridiculed to vote for him. The mud of ridicule would have blotted out a possible friendship. We cannot expect one who is treated as worthless one minute to accept the role of sought-after friend shortly thereafter. This same dynamic applies to our relationship to God. That is what the third commandment is all about.

Here is a nightmare I hope you never have: It is Sunday. You arrive at church at the usual time and find that you and some others have been shunted to an unaccustomed entrance. Just inside that door is a large sign which reads:

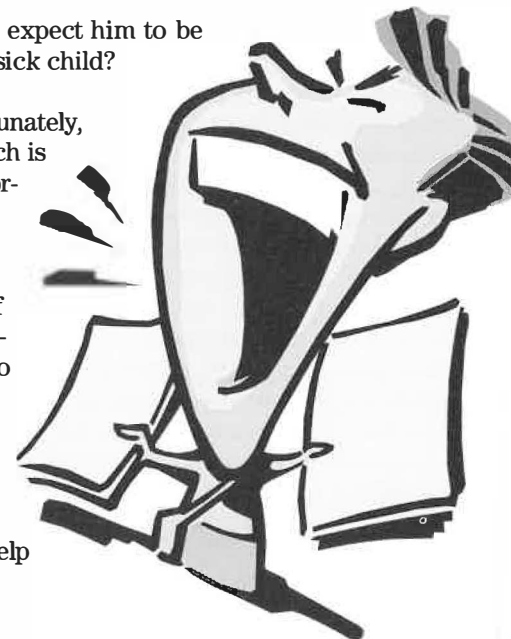
"You continually belittle the Holy Lord of Heaven and Earth.

Why should you expect him to be interested in your sick child?

Go play golf."

Shattering! Fortunately, the Christian church is the assembly of forgiven sinners for whom Christ died. I certainly know myself to be one of them. From henceforth I am going to try, with his help, to bear witness to my new awareness of that truth.

O God, please help me. □



The Rev. William Sydnor is a retired priest who lives in Naples, Fla.

Embracing Judgment

In Kathleen Ennis' article, "The Atonement" [TLC, March 5] she states, "The idea of God insisting on evening up the score by punishing Jesus to cancel out the sin of the world is not consistent with my understanding of God's nature." She also makes the bold claim the cross was not "decreed by God but by humanity."

Is this the kind of foolish doctrine we are teaching our deacons nowadays? Whether these ideas are "consistent" with her understanding seems irrelevant to me. I am more impressed with St. Paul's understanding of the cross that Jesus bore, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor. 5:21). When Jesus cried out, "Eloi, Eloi, lama sabachthani?", he was embracing the judgment that my sins, our sins, deserved. The self-giving of Christ on the cross ended in triumph, "It is finished," and with the tearing of heaven that this sacrifice was accepted, and that God's presence was now open to all who would have faith in Jesus Christ.

Deacon Ennis is right about one thing: We cannot fully understand the cross. But from the witness of scripture and apostolic teaching, we can understand, as it says in our prayer book, that his was a "full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

*(The Rev.) Scott Foresman
St. Paul's Church
Council Bluffs, Iowa*

No Longer in Common

The article about Miriam Byrne of the Scottish Episcopal Church baptizing in the name of God, Christ and the Holy Spirit [TLC, Feb. 6] is most disturbing. At one time one thing all Christians had in common was baptism with water in the name of the

Father, the Son and the Holy Spirit. Now, in spite of the Chicago/Lambeth Quadrilateral, this basis of unity of all Christians is being destroyed.

Forget about the validity of Anglican orders. Ms. Byrne puts into question the very validity of the Anglican Communion as a Christian church.

About 25 years ago, after much soul searching I accepted the idea of women in the priesthood. Now that we have women priests, many of them are threatening to destroy the church that accepted them with their "Father-hating" liturgies. When those liturgies involve once-in-a-lifetime rites, e.g.



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LETTERS TO THE EDITOR

baptism and ordination, then the very idea of the Anglican Church as a Christian entity is put into question.

*Thomas E. Stevenson
Fruitland, Ida.*

It's His Fault

Now I know what is wrong with the Episcopal Church. Schleiermacher!

Bishop John Rodgers, in his interview [TLC, Feb. 27], stated that his action in becoming a bishop is about "... an issue that, in many ways, goes back to the whole rise of protestant liberalism with Schleiermacher."

I wonder how many Episcopalians have ever read Schleiermacher or even heard of him. Friedrich Schleiermacher (1768-1834) was an apologist for the Christian faith in the period of

the Enlightenment, when many sophisticated intellectuals scoffed at Christianity. Many theologians today believe he did a valiant job in defending the faith.

However, Bishop Rodgers apparently thinks not. If we are to eschew Schleiermacher, whom then should we study? Perhaps the bishop will give us his approved list.

*(The Rev. Canon) John L. Bogart
St. Paul's Church
Benicia, Calif.*

More Than Self

I write in response to the article, "The Art of Spiritual Direction" by Joseph Byrne [TLC, Jan. 30].

With all due respect to Fr. Byrne, I, too, have read and studied the holy

scriptures and also the writings of St. Teresa. Nowhere do I find any mention of "our coming to a realization of our unchangeable roots," the necessity of our "expressing our authentic selves through our personality," the need for "esteeming ourselves as God esteems us," or the need for "recovering the beauty, truth and goodness of our inner child." These emphases on the self and the goals of discovering the self and feeling good about the self all derive from modern psychology (which is man-centered) and not holy scripture.

The people cited in the article as examples of classic, biblically focused "spiritual direction" encourage us rather to obey the laws of God (Moses), submit to the will of God (Jesus Christ), be faithful to the God-centered teachings of Jesus (the apostles) and, finally, seek union with God in such a way that the "self" is swallowed up in God (St. Teresa).

In the light of clear scriptural teachings, I must beg to differ with Fr. Byrne's conclusion that "good psychology makes good religion." Good theology never departs from the clear teaching of holy scripture in such a way as to redefine salvation as "self-actualization," and to redefine godly living as "rediscovering the self" and "feeling good about the self." Although I agree that our culture has abandoned the classic art of "spiritual direction" and turned to psychology instead, blurring the clear differences between them as Fr. Byrne does in his article does not help matters. What the church and our culture desperately need is a return to the biblical, God-centered focus of classic spiritual direction—not the narcissistic, self-absorbed feelings orientation of our psychologized culture.

*Susan Wendling
Wyndmoor, Pa.*



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TO OUR READERS



Letters to the editor are appreciated and should be kept as brief as possible.

tlc@livingchurch.org

(Continued from page 7)

church's emphasis on justice, release and reconciliation.

The gathering drew 50 clergy, 69 lay deputies and 12 youth representatives, as well as a host of visitors. Chief among the guests was the Rt. Rev. Idris Jones, Bishop of Glasgow and Galloway, and his wife, Alison. The Diocese of Glasgow and Galloway is Kentucky's companion diocese.

"The Jubilee approach is all about sharing," said the Rt. Rev. Edwin F. Gulick Jr., Bishop of Kentucky, in his address. And that means not only sharing the gospel but also sharing resources ranging from food to funds, he said.

"The call is to be mindful of those in literal prisons but ... to those in other kinds of prisons, such as the emotional, the spiritual and the subtle psychic debts that characterize too many human relationships," he added.

The bishop said he was overwhelmed by personal pledges for the new year increasing by \$80,000. And much of that increase in the diocese's \$1.2 million budget will be coming back to the parishes so they can do Jubilee projects, he noted.

Bishop Gulick introduced a new funding approach with grants going to churches for ministry above the ordinary efforts to keep the lights on.

"Churches large and small will be able to apply for grants for evangelism and outreach, property acquisition and improvement and other projects that are measurable efforts at Jubilee ministry," he said.

Joe West

'Red Letter Day'

The convention of the **Diocese of the Central Gulf Coast** gathered at St. Simon's on-the-Sound Church, Fort Walton Beach, Fla., Feb. 3-5.

It was a "red letter day" for St. Simon's, which had been nearly destroyed by Hurricane Opal in 1995. In 1996, St. Simon's was to have the

convention, but the storm forced the meeting to be relocated. Now completely rebuilt and remodeled in new facilities, St. Simon's was the host for this upbeat diocesan convention.

Friends of the Groom, a liturgical drama group led by Tom Long, performed at the opening service and for a noonday meditation.

Afternoon workshop sessions included: "Drama and Imagination in the Church," by Friends of the Groom; "Quiet Time with God," by the commission on personal spiritual growth; "Seniors on the Cutting Edge: Adding More Life in the New Millennium," by the commission on affirmative aging; and "Telling and Caring for Your Church's Story," by the registrar-histo-


riographer of the diocese.

The convention adopted resolutions approving the bishop's search process (the Rt. Rev. Charles Duvall has announced he will retire effective May 12, 2001). It also renewed the companion relationship with the Diocese of Guatemala and designated half of convention offerings to medical missions there. The other half of convention offering was designated to scholarships for Beckwith camp and conference center's underprivileged children's camp. The diocese voted to support the promotion of an "Episcopal place" in Hayneville, Ala., in honor of Jonathon Myrick Daniels. A \$1.9 million budget was adopted.

Vincent Currie, Jr.

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

'Everything Had to Be Left Behind'

In response to the massive flooding following a cyclone that devastated areas of Mozambique, the Presiding Bishop's Fund for World Relief has issued a \$25,000 emergency grant to the Diocese of Lebombo.

A representative of the Anglican Communion News Service spoke to Bishop Dinis Sengulane of Lebombo about the floods.

"People have no homes, no food and even no Bibles. Everything had to be left behind," Bishop Sengulane said of the multitudes of people escaping the ravages of the floods. "The hospitals are overcrowded with people sleeping on the floors. They are suffering from cholera, meningitis and deadly malaria. It is an awful sight! I have seen it with my own eyes."

According to the bishop, the Archdeacon of Chowke is missing and his city is completely underwater. In Xaixal, the "new church is under water and the priest has lost everything," the bishop said. He told of one priest who had 25 people living in his two-bedroom rectory as their own homes are under water.

Food was still available in Mozambique, but people who have left all their goods behind lack funds to buy that food or much needed medicines.

"We are devastated and we need help now," the bishop concluded.

BRIEFLY...

The Order of the Daughters of the King has announced the purchase of new office spaces in Woodstock, Ga. This is the first time in the history of the organization that it has owned its office space. The Daughters funded the purchase by conversion of endowment investments and with the donations of members and friends.

The Society of King Charles the Martyr marked the 351st anniversary of the beheading of the English monarch Jan. 29 at the Church of the Ascension and St. Agnes, Washington, D.C.

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

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POSITIONS OFFERED

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 jdcurtis@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 (6th-12th 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

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 for position description.

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.

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S. CLEMENT'S CHURCH, PHILADELPHIA, seeks a highly-skilled organist and choir master for its extensive music programme. The successful candidate will have strong choral and liturgical skills, and will be an accomplished organist with improvisational ability. The liturgical style is Traditional Catholic with a wide repertory of music, from Plainsong to 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.

RECTOR: Shreveport, LA. St. James Episcopal Church is a friendly and diverse community seeking a strong pastoral, spiritual leader who emphasizes family values. We are an urban church looking for leadership in growth, youth work and pastoral care. For further information, please contact: **Search Committee, St. James Episcopal Church, 2050 Bert Kouns Industrial Loop, Shreveport, LA 71118. (318) 686-1261.**

CHRISTIAN EDUCATION DIRECTOR—St. John's Episcopal Church, Fayetteville, NC, is seeking an energetic, self-starter to direct a well-established, continually expanding Christian education program. Previous experience preferred. Part-time, generous salary, no benefits. Send cover letter and resumes to: **Christian Education Committee, St. John's Episcopal Church, P.O. Box 722, Fayetteville, NC 28302.**

RECTOR: Transfiguration Episcopal Church, Indian River, MI, a pastoral sized church located in the heart of the water-winter wonderland vacation area, is seeking a full-time rector. We are a strong, active, supportive and cohesive parish family willing to help the right individual lead this church as a vital, growing and living Christian presence in the community. All inquiries are requested by April 23 and directed to: **Kathy Piotraczk**, 4236 Temple Rd., Indian River, MI 49749. (231) 238-8144. E-mail: bobbpiotraczk@triton/net

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.**

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 Schauffe, Youth Director Search Committee, 3530 Caruth Blvd., Dallas, TX, 75225. (214) 692-8503.**

(CONTINUED ON NEXT PAGE)

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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 Almquist, Sr. Warden, Grace Church, P.O. Box 447, Paris, TN 38242-0447.**

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

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

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@stdavidchurch.org**

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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.**

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.**

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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 inquires 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**

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Appointments

The Rev. **Nancy Baum** is interim of St. Christopher's-St. Paul's, 20750 W McNichols Rd., Detroit, MI 48219.

The Rev. **Fiona Bergstrom** is rector of St. Stephen's and vicar of St. Cyprian's, Oxford, NC; add. 140 College St., Oxford, NC 27565.

The Rev. **Gae Davidson Chalker** is rector of St. Peter's, PO Box 845, Litchfield Park, AZ 85340.

The Rev. **Clifford C. Coles** is interim at Redeemer, Greensboro, NC; add. 2408 Windmere Dr., Winston-Salem, NC 27103.

The Rev. **Ralph L. Delgadillo** is assistant at St. Paul's, Smithfield, NC; add. PO Box 27023, Raleigh, NC 27611.

The Rev. **Sumith S. DeSilva** is assistant at St. Alban's, 3738 Old Sabino Canyon Rd., Tucson, AZ 85750.

The Rev. **William A. Kolb** is interim of Grace-St. Luke's, 1720 Peabody Ave., Memphis, TN 38104.

The Rev. **JoAnn Leach** is associate at Christ Church, PO Box 447, Lake Oswego, OR 97034.

The Rev. **Tom Neyland** is interim of St. James', PO Box 537, Wheat Ridge, CO 80034.

The Rev. **Heather Parr** is deacon at St. Mary's, PO Box 50428, Eugene, OR 97405.

Retirements

The Rev. **Penny Berkold**, as deacon at St. Mary's, Eugene, OR.

Change of Address

The Rev. **William C. Harris**, 1411 N Randolph Cir., Tallahassee, FL 32312.

The Rev. **Malcolm A. Hughes**, PO Box 336, Hulls Cove, ME 04644.

The Rev. **Roderick Reinecke**, 1505 Von Bora Ct., Burlington, NC 27215.

The Rev. **Edward C. Scott**, 272 Post Oak Ave. SW, Concord, NC 28025.

The Rev. **Nancy E. Titus**, 1739 Berwickshire Cir., Raleigh, NC 27615.

Correction

The Rev. **Donald L. Jackson** was listed incorrectly in the Jan. 16 edition. Fr. Jackson has retired. His new address is 2139 S Norfolk Ave., Tulsa, OK 74114. In his retirement he serves at St. James', Wagoner, OK.

Deaths

The Rev. **Victoria J. Wakefield**, 54, priest of the Diocese of El Camino Real, died in San Francisco, CA, on Feb. 25 of ovarian cancer.

Ms. Wakefield was a native of Portland, OR. She was a graduate of San Jose State University and Seabury-Western Theological Seminary. She was ordained deacon in 1989 and priest in 1990. Ms. Wakefield served as associate at St. Paul's, Salem, OR, 1989-92 and vicar of St. Edward's, Silverton, OR, 1991-92; director of religious education at St. Elisabeth's, Glencoe, IL, 1993-95; and vicar of Grace, Galena, IL and priest-in-charge of St. Paul's, Savanna, IL, 1996-99. Ms. Wakefield is survived by her four daughters, Hilary, Cassandra, Alison and Judith, and one grandson.

The Rev. **Bernard Alvin Williams**, retired priest of the Diocese of Arizona, died Jan. 1 in Vancouver, WA. He was 78.

A native of Adams, MA, Fr. Williams was a graduate of the University of Michigan and Michigan Theological Seminary. He was ordained deacon in 1971 and priest in 1972. Fr. Williams served as assistant at St. Stephen's, Wyandotte, MI, 1971-81; vicar of St. Luke's, Willcox, AZ, 1982-84; and vicar of All Saints', Safford, AZ, 1982-94.

Next week...

The changing office of bishop

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Sun Mass 10:15

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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Mass 9, C 9:30

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Fri H Eu II 8:30

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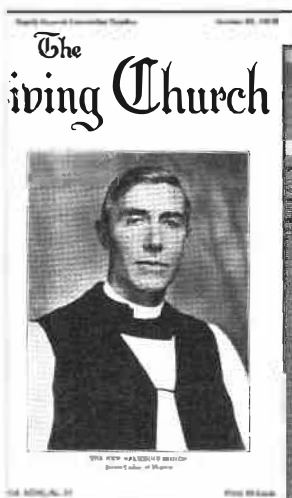
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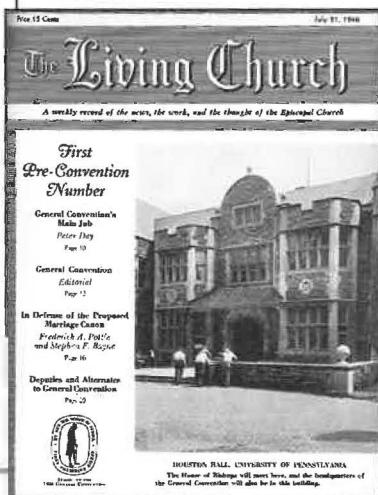


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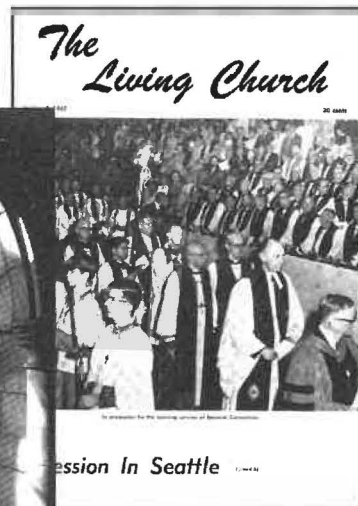
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