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- **Adults Who Work With Youth: *Order in the Midst of Chaos*** — Coordinators: John Bernhardt and Carol Percy. Keynote: Dr. Jim Kern, author of *Build the Fort...Today*.

**Christian Formation: *The Spirituality of the Family*, June 25 - 30** — For all who lead parish or diocesan programs of Christian Education/Formation.

- Keynote: Dick Harde, a Lutheran pastor now head of the Augsburg Youth and Family Institute.
- Staff includes Friends of the Groom, Jerome Berryman, Robyn Szoke, Julia Huttar Bailey, and Malinda Harris.

**Spirituality: *Passion for Life—Mid-Life* (Age 35-65+) and *Long-Life* (Age 60-85+) *Directions*, June 25-30** — How does living longer affect spiritual growth? Keynotes: Dr. Anne Brennan, csj, and Dr. Janice Brewi, csj, authors of *Passion for Life*, and *Mid-life Spirituality* and *Jungian Archetypes*. Coordinator/chaplain: Bob Haden. Musician: Chelsea Wakefield.

**Renewal Reality: *Being the Presence of Jesus*, July 2-7** — How do we live out renewal between the peaks of spiritual experience? Keynote: Al Durrance. Staff includes chaplain Mike Szymanowski, Ascension Praise Band, as well as coordinators John and Suzanne Franco.

***The Healing Power of Story: A Literature Conference*, July 2-7** — Learn how the power of story can be a catalyst for healing of mind, body and spirit; with Susan Ketchin and Bebe Guill. Susan Ketchin teaches literature at Duke University and wrote *The Christ-Haunted Landscape: Faith and Doubt in Southern Fiction*. Bebe Guill, M. Div., directs the Brain Tumor Family Support Center, a service of Duke Medical Center. Coordinator: R. Bruce Birdsey.

**Voices of the Heart: *Pilgrimage to Taizé*, July 20-30** — For ages 16-22 and accompanying adults. Orientation at Kanuga, then on to France. Staff: Cookie Cantwell, Monroe Freeman, Kathleen Lees, Tom Poyner.

**Liturgical Arts: *Holy Works for Holy Places*, August 27 - September 1** — Church needlework instruction by Sally Boom, Pat Crane, Karen Johnson, Marion Scoular, and Eileen Za. Music leader, Marji Elzey. Spiritual directors, Elisa Wheeler and Elizabeth Hart.

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Post Office Box 250, Dept. LC  
Hendersonville, North Carolina 28793-0250  
Telephone 828-692-9136 • Fax 828-696-3589  
e-mail: info@kanuga.org  
www.kanuga.org



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*Editorial and Business offices:*  
316 E. Juneau Avenue  
Milwaukee, WI 53202-2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)  
[www.livingchurch.org](http://www.livingchurch.org)

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A bagpiper leads the procession to inter the ashes of the Rt. Rev. J. Stuart Wetmore in a columbarium at the Cathedral of St. John the Divine, New York City, March 25. Bishop Wetmore, who died Dec. 28, was Bishop Suffragan of New York from 1960 to 1987 [TLC, Jan. 23].

Susan Lerner photo



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**A cross at St. James' Church, Bolivar, Tenn.**  
Frances Boyd photo

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## SUNDAY'S READINGS

# God at Work

### Sunday of the Passion: Palm Sunday

Is. 45:21-25 or Is. 52:13-53:12; Psalm 22:1-21 or 22:1-11; Phil. 2:5-11; Mark (14:32-72) 15:1-39 (40-47)

One of the most popular public actions for political and ecclesiastical officials to perform these days are expressions of contrition and apology for the sins of the past. These are noble and powerful symbolic acts, something like the great public confessions of national guilt we read about in the Old Testament historical books. As we enter into the powerful symbol/sacrament of Holy Week, we encounter what is the ultimate act of self-disclosure and reparation this creation has ever seen and will ever see. The suffering and death of Jesus for the world is such an act, for in it God is literally taking upon himself the full weight of guilt and punishment for the outrageous sins of the whole human race.

We walk the way of the cross this week as we enter the solemn liturgical expression of unity with Jesus in his passion. If we enter into the full pace of the week with daily services and the long readings of the Passion gospels today and on Good Friday, we will begin to feel the heaviness of Jesus' burden. We will need to cry out to God for relief from the terror of this moment, which is a unity of a single saving action initiated by God and fulfilled by God.

The figure least noted in the passion drama is the one we all can identify with — the young man in the Garden of Gethsemane who was following Jesus and lightly dressed so that in the scuffle of securing the prisoner he fled, leaving his linen garment behind. We can, and need,

to identify with him because the saving power of Jesus' love this week strips us naked of our self-erected defenses that serve as protective barriers between our self-image and the reality of our rebellion against God, the giver of life.

This week, God cries out to us "Turn to me and be saved, all the ends of the earth!" He cries out from the cross with the bloody wounds of our selfishness, pride and deceit covering him. He cries out, having taken upon himself our guilt — he makes the apology for us. He makes the act of reconciliation for us so we can be free to accept and live in that gift, for he is God, and there is no other!

**Look It Up** What is the role of an obedient slave in the Bible? Check out a Bible dictionary with the thought in mind that this is how St. Paul describes Jesus in Philippians 2:5-11.

**Think About It** The cross is God's way of saying "I'm sorry" for all the suffering of the world. Not because he caused it. But because we are not able and are not willing to own up to our sin he takes the responsibility of it all to free us from the slavery of the delusion that began in the Garden of Eden. Will you accept his word for it?

### Next Sunday Easter Day

Acts 10:34-43 or Is. 25:6-9; Psalm 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; Mark 16:1-8

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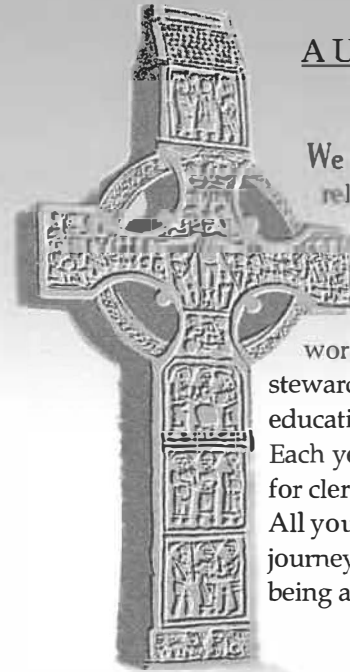


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Phone: 416-946-3525 ◆ Email: [pj.thomas@utoronto.ca](mailto:pj.thomas@utoronto.ca) ◆ Web: [www.chass.utoronto.ca/wycliffe](http://www.chass.utoronto.ca/wycliffe)

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## SHORT & SHARP

### Lenten Prayers

By Travis Du Priest

**THROUGH GOOD TIMES AND BAD: Prayers for a Lifetime Together.** By Robert M. Hamma and Kathryn A. Schneider. Ave Maria. Pp. 93. \$11.95 paper.

A married couple share 15 years worth of prayers covering a myriad of occasions — the wedding, the joy of making love, the gift of being loved, after an argument, unexpected pregnancy. Beautifully printed small book.

**AWAKE, MY SOUL! Meditating on Hymns for Year B.** By Nancy Roth. Church Publishing. Pp. 262. \$12.95 paper.

Priest-writer Nancy Roth offers a companion volume to *A Closer Walk* (Year A). Each meditation begins with the Sunday or holy day followed by the hymn number from the 1982 Hymnal. Wednesday in Holy Week, for example, is hymn 158 *Ah, holy Jesus, how has thou offended*. The meditation explores "this beautiful text so full of pathos..."

**THE BETTER PART: Stages of Contemplative Living.** By Thomas Keating. Continuum. Pp. 126. \$14.95.

Thomas Keating draws enormous crowds whenever he speaks on centering prayer and living contemplatively, and this new book — based on a John Main seminar he led — is sure to be a success: Wisdom on *lectio divina*, the Eucharist, contemplative dimensions of the gospel and, of course, centering prayer. Excellent question and answer section.

**DEATH ON A FRIDAY AFTERNOON: Meditations on the Last Words of Jesus from the Cross.** By Richard John Neuhaus. Basic. Pp. 272. \$24 paper.

Sustained reflections on each of the seven last words of our Lord from the cross, written by the Roman Catholic priest who is president of the Institute on Religion and Public Life. Textured with references to church history, theology and his personal life.

**PRAY THE BIBLE.** By Page McKean Zyromski. St. Anthony Messenger. Pp. 104. \$6.95 paper.

Described by the author as a "roll-up-your-sleeves sort of book." Emphasizes different ways to treat scripture reverently and personally. Also deals with the problems that geographical names, highly symbolic and vengeance passages present.

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Florence, Rome, Assisi, Venice  
Nov. 6-13, 2000
- SOUTH AFRICA** - a journey into the light of creation  
Capetown, Johannesburg  
Nov. 7-16, 2000
- TURKEY** - mysteries of the Second Holy Land  
Ephesus, Smyrna, Pergamum, Istanbul  
Nov. 9-16, 2000
- THE HOLY LAND** - from the Galilee to Jerusalem  
Bethlehem, Jerusalem, Nazareth  
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## Primates Aim to 'Preserve Bonds of Communion'

The 38 primates of the Anglican Communion returned home March 29 following a week of meetings in closed sessions in Oporto, Portugal. Before they left, the archbishops, presiding bishops and moderators issued a communiqué which reported on their activities. During their time in Portugal, the primates discussed some of the most potentially divisive issues facing the Anglican Communion.

Although the meeting could not result in any binding decisions, the primates did consider issues important to the Episcopal Church — the ordination of non-celibate homosexual persons, blessing of same-sex unions, and the Singapore consecrations [TLC, Feb. 13, 20]. They also discussed world debt, ecumenical matters and other issues of church governance.

The meeting was held in a Roman Catholic retreat center and included daily Eucharist, Bible study and Even-song.

"Many of the primates came here burdened," said the Most Rev. Robin Eames, Archbishop of Armagh (Ireland), "and we have been refreshed by our time together."

Presiding Bishop Frank T. Griswold of the Episcopal Church didn't sound as positive.

"It is troubling that sexuality took a disproportionate amount of time, given the more drastic concerns of poverty, world debt and genocide," Bishop Griswold said. He added that he saw a "profound sense of healing and deepened communion in the wake of the 1998 Lambeth Conference."

In a prepared statement at the close of the meetings, the primates said two issues emerged during the meeting as points of particular convergence.

"First, primates reporting from around the world on their work and their hopes unanimously underlined the priority of evangelism for their provinces, together with a deep sense

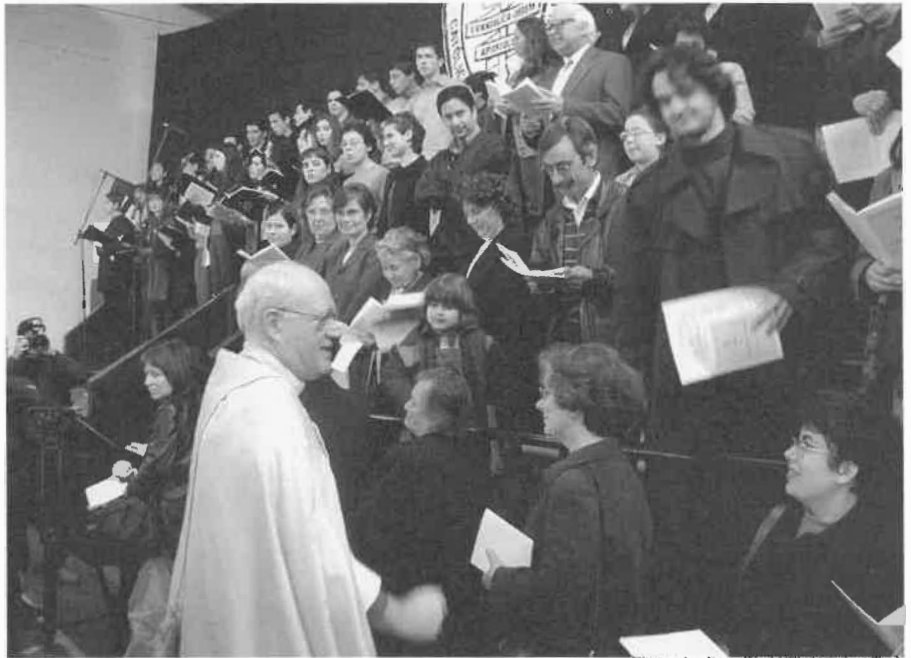


Photo: Anglican World/Christopher Cook

Archbishop Carey greets worshipers during the peace at the Sunday Eucharist in Oporto.

**"Many of the primates came here burdened, and we have been refreshed by our time together."**

Archbishop Eames

of their responsibility to and for the whole social environment in which they find themselves. All agreed in giving priority not simply to the proclamation of the gospel in words but to the 'holistic evangelism' that looks to transform the whole person.

"Second, in a session on the use and authority of the Bible, there was an equally unanimous witness to the unique role of Holy Scripture in realizing such a transformation, and a shared acknowledgment of Scripture's decisive authority in the life of our Communion."

In that context the primates approached problems arising from conflicting teaching and practice in relation to sexual ethics in different provinces of the communion. They considered that "For some ... homosexuality is part of the brokenness of human life which needs to be healed by the power of the Gospel ... So, the differing views expressed or implied in the practice of other provinces are

experienced as actively hurtful to and undermining of mission.

"For others, even if they share a traditional interpretation of biblical ethics, this should not be identified as the question on which the church's integrity depends. In their situations mission would be held back in a context where the church is seen to be too concerned with sexual matters at the expense of other crucial issues."

Closing a list of expectations of one another, the primates said, "We expect honesty and challenge from each other. But we also look for humility, self-examination and a willingness to preserve those bonds of communion that reflect the unity we share."

In one of its more definitive statements, the meeting said that "(one) province's adoption of certain policies may result in severely impaired communion with some other provinces or dioceses ... We believe that the unity of the Communion as a whole still rests on the Lambeth Quadrilateral: the Holy Scriptures as the rule and standard of faith; the creeds of the

(Continued on next page)

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undivided Church; the two sacraments ordained by Christ himself and the historic episcopate. Only a formal and public repudiation of this would place a diocese or province outside the Anglican Communion."

Speaking of the rejection of Lambeth Resolution I.10 in many dioceses, the primates said, "Such clear and public repudiation of those sections of the Resolution ... have come to threaten the unity of the Communion in a profound way. We strongly urge such dioceses to weigh the effects of their actions, and to listen to the expressions of pain, anger and perplexity from other parts of the Communion. We urge all bishops to recognize that further public actions of the kind mentioned above strain the reality of mutual accountability in a global communion, where what may seem obvious and appropriate in one context may be harmful and unacceptable in another." The primates reiterated the need for "us all to listen to the experience of homosexuals in the church," and urged "a careful, patient and pastoral process must be encouraged."

Addressing the consecrations in Singapore the primates said, "... such action taken without appropriate consultation poses serious questions for the life of the Communion." They also endorsed Archbishop of Canterbury George Carey's letter [TLC, March 12] as a "clear and decisive response." They said "a rapprochement and reconciliation concerning any regularizing of the status of the bishops consecrated in Singapore must include discussion between the primates of the three provinces involved." Further, they said, "It is our firm hope that in future no steps damaging to our mutual trust will be taken."

Archbishop Carey noted that the primates will begin to meet annually and called the gatherings "key to the continuing process of formation for the primates as one of the 'instruments of unity' of the Communion."

*(Anglican Communion News Service contributed to this article.)*

## Discrimination Lawsuit Settled

The Adam's Mark chain of hotels has settled a discrimination lawsuit filed against it by the U.S. Justice Department in December. The allegations and the pending suit led the Executive Council to cancel its contract with the Denver Adam's Mark for rooms and meeting spaces during the 73rd General Convention in July [TLC, Feb. 6].

In a statement following the announcement, the Most Rev. Frank T. Griswold, Presiding Bishop, and Pamela Chinnis, president of the House of Deputies, said, "We have gratefully received news that a settlement has been achieved in the discrimination suit filed by the Justice Department against the Adam's Mark hotel chain. The agreement ... demonstrates a good beginning to resolving deep concerns in parts of the Denver community about hotel corporate policy."

The settlement includes an agreement for the chain to pay \$8 million

in monetary relief. It also resolves a suit brought against the chain's Daytona Beach, Fla., hotel. That suit, by a group of African American guests who stayed at that hotel during the Black College Reunion event in the spring of 1999, was joined by the State of Florida. The settlement also contains an agreement that the hotels will have an independent investigation of any complaints and a specific marketing plan to attract African American guests.

Distribution of the settlement is as follows: \$4.4 million will be distributed among the guests at the Daytona Beach hotel, and \$1.5 million will pay for scholarships and internships in hotel management at four historically African American colleges. In addition, \$112,000, over a three-year period, will go to those colleges to promote the annual Black College Reunion. The remaining monies will cover attorneys' fees and the cost of administering payments.

## BRIEFLY

The New Sudan Council of Churches reports that an Episcopal church in the area of Nimule in the **southern Sudan** was hit by a Sudanese government bomb and "reduced to rubble." A German church team who witnessed the bombing said that a nearby school, where more than 1,000 children were attending classes, was nearly hit.

**Washington National Cathedral** has received a total of about \$17.5 million in two bequests. Both gifts come from long-time friends of the cathedral. Katherine Thomas provided the largest single gift in the cathedral's 92-year history in an unrestricted bequest of about \$15 million. A special endowment fund has been provided by Paul Mellon in the amount of \$2.5 million.

**The Nashotah House Foundation, Inc.** has received a challenge gift of

\$500,000 which, when fulfilled, will provide a permanent endowment fund for the conservation and maintenance of the historic Wisconsin seminary's buildings and grounds. The donation was made by Lawrence P. and Judith Tanner Moon of Mequon, Wis., in the hope that others will contribute additional permanent endowment funds to the foundation.

Agencies, organizations or institutions interested in one-year grants from the **George C. Niblo Mission Fund** may submit applications to St. John's Church, Norristown, Pa., through May 15. One grant each year is awarded to a church-affiliated group and a second is made to a non-Episcopal group. Grants are designed to support organizations ministering to human needs.

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# Through Easter Eyes: The Great Vigil Made Great



By Jonathan B. Coffey

It was that greatest of all 20th-century theologians, Karl Barth, who affirmed that the Christian faith can happen, as the New Testament itself and all subsequent theology could happen, only after and because of the Resurrection of Jesus from the dead. For the Christian community then, the raising of the Son by the Father in the power of the Holy Spirit is the central fact of the universe. This is the sun around which we orbit, whose rising and setting gives depth, perspective, tone and resonance to the meaning of our life. In its light we see light, and in its shade we, all of us, long for light's return.

Hence it is that, "The sequence of all Sundays of the Church Year depends upon the date of Easter Day" (BCP, p. 15). Easter is the lynchpin of our cycle of sacred time because it is the cypher of our common faith. All days, all seasons, all fasts and feasts and ferias find their place in Easter's light, even as do we. And at the heart of the Easter celebration is the observation of the Great Vigil. "The Great Vigil ... is the first service of Easter Day. It is celebrated at a convenient time between sunset on Holy Saturday and sunrise on Easter Morning" (BCP, page 284).

In the early years of my ordained ministry, I

came out of seminary with zeal for this theological and liturgical truth. I came into my first parishes intent on bringing the Great Vigil of Easter out of its obsolescence, out of its place of indifference in the life the faithful and into the center of our life together. It had lived too long in a shed in the back. I was convinced it could return to the living room, filled with family, gathered around the hearth in joy and hope. Imagine my surprise when, after my eloquent and fervent teaching, admonition and exhortation to the churches I served, several dozen (of only the most faithful and/or families of those being baptized) showed up on Easter Eve for this "Queen of Feasts." I could not believe my eyes.

## Bringing the Vigil Out of Obsolescence

So, I redoubled my efforts, salting my pastoral persuasion now with dashes of guilt and (modest) recrimination. But each year I would be disappointed. It just did not seem that people could or would get the message that this is the heart of our faith, the "moment of moments" in our celebration of sacred time. While pockets of the congregation





Once they have experienced the power of the Great Vigil, my own experience is that there is little need to cajole them to come back.

might experience this great feast and be touched and transformed by its power, the Vigil did not seem to ever move from the back to the front, from the periphery of parish life to its center.

Then, some 10 years into my ministry as an ordained cleric, it dawned on me (pun intended) that maybe my model was flawed and not the people of my parishes. Maybe I was trying to make something happen which simply (this side of heaven) would not occur: that the Christian community would (re)orient itself from morning to night when it came to Easter. So I allowed myself to think differently, not about the theology of this problem, but about its tactical execution. Maybe we could do it not better, but differently, and in doing it differently maybe we could do it more effectively.

So, in this moment of change, I recognized the obvious fact that, at least in the United States of America, people orient toward the dawn when it comes to Easter. I might hold forth at considerable length about the importance of the cross (no cross, no crown!) and hence the crucial presence of night before the glory of dawn. I might speak with articulation and even eloquence on the deep truth of having the paschal light ignited in the night of our sin so that we might proceed in its light from bondage to freedom. But in the end (as I have always told my children), gravity always wins. And gravity at Easter inclines not toward night (as it does at Christmas), but toward dawn. This is not only a seasonal and cultural inclination, but one rooted in the scriptural accounts: "On the first day of the week, at early dawn, the women went to the tomb ..." (Luke 24:1).

The next Easter (this was in Winter Park, Fla., at the Church of St. Richard) I decided we would celebrate the Great Vigil of Easter at dawn rather than on the evening (or night) before Easter. We held the service at 6 a.m. and the congregation went from 108 the year previous to 425 that year. I almost could not believe my eyes as I walked out into the courtyard where we held the lighting of the paschal candle: Standing room only! All these people, young and old, with children and visiting relatives, clearly still somewhat stiff with the rigor of such an early rising, yet expectant, reverent, hopeful there in the early hint of dawn's light. All my dreams for the celebration of the Great Vigil came true that morning as the first shafts of sunlight came through the skylight and bathed the newly baptized in a

splendor I could appreciate but never choreograph.

As the years have gone by, I have learned some other "tricks" in the establishment of the centrality of this liturgy in the common life of common congregations. First of all, hold the service at dawn (however that is understood) rather than at night. I will guarantee you a dramatic increase in attendance (I have never seen less than a 300 percent increase the first year). Also, the first year, present it as the Easter Sunrise Service rather than the Great Vigil (which can sound forbidding). And, if you want this to be truly the central service of the year, accessible to all, opt for the minimum number of Old Testament lessons (two) rather than the full nine. What you lose in narrative depth you will gain in pastoral exposure. Then, plan a festive Easter breakfast with traditional Easter breads and other dishes (eggs are an obvious choice) which will be

They do so,  
and they bring friends.



attractive to the families in the parish. And finally (the *coup de gras*) follow the breakfast with an Easter egg hunt on the grounds or (if weather does not permit outdoor activity) indoors.

The greatest experience I have had with the hunt was in a church (St. James the Less in Scarsdale, N.Y.) with a parish cemetery. The scene of Easter-clad little ones looking for eggs amidst the grave-stones of ancestors is enough to bring joy to the most committed "C&E" cynic. These "after service" events have the benefit of attracting a wide range of parishioners and visitors to the service. Once they have experienced the power of the Great Vigil, my own experience is that there is little need to cajole them to come back. They do so, and they bring friends. In time, the Vigil can and will take its place in the local parish as the central act of Christian worship, giving light and meaning to all other liturgies, and tender, heart-felt experiences and memories to God's people. Few greater joys await both clergy and congregations than this celebration of the Resurrection of Jesus from the dead.

*The Rev. Jonathan B. Coffey, Jr. is the rector of St. Anthony on the Desert Church, Scottsdale, Ariz.*



# The Act of One Man

## St. Joseph of Arimathea

By Deborah Tucker

Old Joseph walked out the front gate of his Jerusalem residence and onto the dusty street. The sun was lower in the sky now. He must hurry. Touching the mezuzah which resided in a little niche carved in the doorpost, he turned and bid his servant goodbye, promising to return before sundown for the beginning of Sabbath.

Concerned by his master's insistence on venturing out unaccompanied this afternoon, but obedient to his wishes, Joseph's servant lowered his eyes, bowed slightly and slowly closed the gate.

As Joseph turned, he heard the gate being latched behind him. The rich aromas of meaty stew and fresh-baked bread became fainter, almost distant. Joseph wondered if he would indeed be able to return to eat that Sabbath meal.

He adjusted the robe about his shoulders, feeling the brush of fine linen around his neck. What is the worst that could happen?, he thought, pulling his hood up to cover his head.

He shuddered. He knew all too well the worst that could happen. If his request were misjudged — if it was decided he was a sympathizer, an insurrectionist, or one of those Zealots — he could be thrown in prison, or crucified.

These thoughts of repercussion were not new to him this day. Each time they recurred, they were accompanied by a fresh wave of fear that took his strength and left him in a cold, aching sweat, smelling of his own mortality.

The old man remained troubled as he made his way through the narrow streets. He was not a radical, nor a troublemaker, and certainly not a Zealot. His gray hair and beard would surely tell the Roman official this, too.

Such passions are for younger men, he thought. The Roman governor could ask anyone in Jerusalem about his character, his views. The only answers he could receive would indicate his status as an established citizen, and as a righteous man. At least, he hoped he would be characterized with that word — righteous. Or at least with the word "respected." A member of the Sanhedrin would hardly be described otherwise. Although, Joseph reasoned, anyone who became aware of what had transpired this day might find "respect" a more difficult word to use in connection with himself or any other member of the Sanhedrin.

Turning a corner, he passed through a public square and past a fountain, where a group of small boys were arguing at play. Some game had not gone well, and the boys were choosing up sides to settle who was right, as if their childish force could establish who was right. Their shouting at each other and their reproaches stung his ears and heart. These children did not realize how such fighting would shape them, and continue shaping them in the future. As adults, they would most likely be fighting still.

Are we much different from each other, this group of shouting children

*Joseph wondered if he would indeed be able to return to eat that Sabbath meal.*

and we members of the Sanhedrin? How fractious we all are, he thought. So many fights.

He walked on, deep in thought.

Today it had been bad. It had not been the force of children's fists that set the path taken this day, it had been

# St. Joseph of Arimathea

the force of fear. He had learned over the years that decisions based on such fear were seldom just. Today's choice was further proof of this.

How wrong the majority had been with their decision! Practical, yes, but very wrong. He wondered, if he had been there, if they would have listened to him, and kept themselves from this evil. Could he somehow have prevented it?

It was too late. He would never know the answer to that.

How could they have done this thing? Not only was it unjust, it was illegal. No one is condemned on the day of trial, no one. It must wait until the next day — the next day at the earliest — for a condemnation to be pronounced. It is in the law. Who knew the law better than the council? Acquittal, yes, an acquittal could be pronounced on the day of trial, but not a condemnation. Never a condemnation.

And such a condemnation! The Sanhedrin had used the Roman occupiers — foreign soldiers — to carry out the death sentence. There had been other such executions-by-proxy in the history of their people. The great king, David himself, in ancient times had arranged for the death of one named Uriah in battle, and the sword had not left the house of Israel since then. Theirs had been a history of division, defeat, exile and, now, of occupation by the Romans.

The Romans, he thought. The Romans did the killing. They kill as if it were nothing. They care not who they kill for the good of the state, for the prestige and honor of their emperor, their king. They killed all the time, every day, it seemed.

Usually the mere thought of them would bring a curse to Joseph's lips, but today he could not blame the Romans. They had merely provided the means to an end the Sanhedrin desired.

The Romans at least honor their king, he thought. God is Israel's king, but had Joseph not heard the crowd, his brothers, declare that they had only one king, and that Caesar was their king?

The old man was ashamed. Ashamed and grieved. How had God, Israel's king, been honored in this execution? How could Messiah ever come to a people such as this?

Joseph stopped for a moment to sit on the edge of a low garden wall, and brushed his hand over his face as tears rose in his cloudy eyes.

"What has happened to the world? Such awful things happen now. It was not so when I was young," he said out loud to no one in particular. The rabbi they killed had been an innocent man, and a gifted teacher. And he may have been more — many hoped he would be more. Nicodemus, Joseph's friend and a fellow member of the Sanhedrin, had said much in this regard. Although Joseph had never heard the executed man speak, Nicodemus had been much impressed, not only by the rabbi's wise and powerful words, but also by the man himself. Poor Nicodemus. Where would he place his hope now?

Joseph stood, straightened his stance as much as possible, and took a deep breath.

What could be done must be done. He had decided he must at least try to arrange a decent burial for this right-

eous man. Those executed by the Romans were seldom allowed burial. Their bodies were discarded carelessly. At best, they were buried in shallow graves from which their bodies were often dug up by dogs, torn apart and eaten. Such a thing should not happen to anyone, and certainly not to any child of Abraham.


He must succeed, thought Joseph. This man had done no wrong, and as it is, his blood is on all of us. His blood cries out, as Abel's blood cried out from the ground against Cain, his brother, his murderer. God hears. God knows.

Time was running short. His goal must be accomplished before sundown and the beginning of Sabbath. Even if his request was granted, the proper burial rites could only be partially performed today. The customary anointing would have to wait until the day after tomorrow, the first day of the new week. Unfortunate, but it couldn't be helped. There simply wasn't time.

His breath came harder as he climbed the shallow grade toward the cluster of Jerusalem's official Roman buildings.

"God of our fathers, of Abraham, Isaac and Israel, aid my cause. I, too, will be breaking the Law, for I will be made unclean by going to see this gentile, this Roman governor, Pontius Pilate. But this is my decision, and I willingly undertake it. I am old, and only one man. What can the act of one man mean in such a world as this? But I must try. Perhaps instead of clouding my vision, the years have cleared my eyes to see what is truly important. What is the worst he can do to me?" He trembled slightly. "I know what could happen, but promise not to involve any other person in my decision. It would be too dangerous for them. I will ask for this man's body on my own behalf, and give him my own tomb. Perhaps this one act will count for something."

*Deborah K. Tucker is a resident of Arlington, Va., and a member of Christ Church, Georgetown, Washington, D.C.*



*He wondered,  
if he had been there,  
if they would have  
listened to him,  
and kept themselves  
from this evil.  
Could he somehow  
have prevented it?*

## Grace: More Than a Table Prayer

I have fond memories of my father, a non-practicing Episcopalian raising, his eyes heavenward on many occasions and more or less demanding of God, "Give me grace!" Each time this imperative surfaced in Dad's experience, it was in response to an episode or circumstance that, even to an ecclesiastically non-practicing person seemed to demand a strength which could only be gained by an appeal to deity. Dad had this one corner of theology right.

Christians often toss around the word "grace" without much attention to its scriptural origins. Efforts that are made often stop short of the richness afforded by plumbing the depths of the Bible's use of *charis* and its related terms.

One such simple definition of grace is often exploited as "unmerited favor." No doubt when this is the definition put forth Paul's declaration "For by grace are you saved through faith and that not of yourselves. It is the gift of God, not of works, lest anyone should boast" is what is in mind. And to understand grace as God's favorable stand toward humanity under the fall is a great discovery. But as great as this is, it is insufficient in and of itself. If grace is only God's posture in relation to humanity, how is grace something that becomes operative — something for which we may ask? Is it possible that we may possess grace in some way? After all, the Bible directs believers, "Stir up the gift (or grace) that is in you." It appears, then, that grace is more than a position God takes on our behalf. It is indeed a reality that is passed off, from God into the possession of the believer. It is as if grace is a gift. And we know that a gift always has content — so biblically speaking, grace goes beyond God's favorable stand toward humanity and encompasses God's favorable

enablement of humanity.

John and Charles Wesley understood such a reality of grace as operative even in the lives of those who do not yet believe — they termed this "prevenient grace." This was defined as the gift of God which would enable the feeble, fallen human will, to believe — to hear truth and to act upon it. It was, for the great evangelical leaders, that "by grace are you saved," in that what humans alone could not do, the "graced" humans would have done for them. "The grace of God has appeared bringing salvation..." wrote Paul. Grace is that which delivers on that which is promised. When the frustration surfaced that the

human, unaided, could not keep the law, the scriptures remind us that the "law came by Moses, but grace and truth came by Jesus Christ." Again the impotence of the human is met with the potency of God's gift.

So where does this take us? I believe back to the very place my dad often was — back to his three-word prayer: "Give me grace."

Dad wanted strength equal to the situation's demand. He knew what needed to be done (don't we usually?). Somehow, though, he knew he needed help in doing it — be it dealing with unreasonable people or doing the right thing in a difficult situation. And so grace becomes the ability to grasp truth and to make it applicable in one's life. There is not so very much to know about grace as there is so very much to experience. With all the believer is called to do in this world, at this time, it can only be done with the affirmative answer of God to the prayer, "Give me grace."

Our guest columnist is the Rev. Jeffrey A. Mackey, a member of the faculty of Nyack College, Manhattan Center, New York City.



**It is as if grace is a gift.**

### *Did You Know...*

**Abraham Lincoln was married in St. Paul's Cathedral, Springfield, Ill.**

### *Quote of the Week*

**The Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts, on his month as a Congressional intern: "A lot of people here are doing a tremendous amount of good, and leading self-sacrificing lives, and I'm not sure that's something I was aware of."**

## Primates Avoid Controversy

Never had a meeting of the primates of the Anglican Communion been so eagerly anticipated. When the 38 primates gathered in Portugal March 23-29, a sizable portion of the Anglican world was watching to see how their leaders would handle some of the difficult issues facing the Communion. The Singapore consecrations, the role of scripture, the disregard for the Lambeth Conference resolution on sexuality, indeed, the unity of the Anglican Communion, all confronted the primates at their gathering.

Amazingly, the primates addressed all these topics and more. Like typical Anglicans, they managed to speak out on a plethora of topics without making great pronouncements or controversial statements about any of them. In a well-written, 2,000-word "communiqué" issued near the end of their meeting, the primates tell members of the Communion how they spent their week in Portugal.

In mentioning the Singapore consecrations [TLC, Feb. 13, 20], the primates "noted with deep concern" what took place and said "such action taken without appropriate consultation poses serious questions for the life of the Communion." They commend the Archbishop of Canterbury, the Most Rev. George Carey, who stated in a letter dated Feb. 17 that he would not recognize the consecration of the Rev. John Rodgers and the Rev. Chuck Murphy III as bishops. Such a stance will not please those at the far left or the far right of the Anglican theological spectrum, who probably were looking either for some sort of punishment for the two Americans or for full recognition as missionary bishops to North America.

The primates seemed more serious about addressing matters of sexuality. They wrote that the disagreement over sexual ethics and the differences in the reception of the Lambeth sexuality resolution by various parts of the Communion "does not necessarily amount to a complete and definitive rupture of communion." In a welcome recognition of reality, they note that such disregard "has caused very great concern in many parts of the Communion . . ." It is encouraging to note that the primates take seriously the possibility that the actions of some dioceses in ignoring the Lambeth resolution "have come to threaten the unity of the Communion in a profound way." While not addressing what might happen if such flagrant disregard for the Lambeth resolution continues, the primates urge those dioceses to "weigh the effects of their actions," and to consider the opinions of persons in other parts of the Communion.

Some of the communiqué's most effective prose shines forth when the primates address the unity of the Anglican Communion. In a vivid Lenten analogy, they state, "We are conscious that we all stand together at the foot of the cross of Jesus Christ, so we know that to turn away from each other would be to turn away from the cross." They added that they believe the unity of the Communion still rests on the (Chicago-)Lambeth Quadrilateral, "the holy scriptures as the rule and standard of faith, the creeds of the undivided church, the two sacraments ordained by Christ himself, and the historic episcopate." They added that only a formal and public repudiation of this would place a diocese or province outside the Anglican Communion.

There are other elements of the document which are encouraging. The primates recognized the importance of collegiality and agreed they should meet more often, they continued to emphasize the importance of evangelism, and they stressed the "decisive authority" of scripture.

The primates may not have been decisive enough to suit some Anglicans, but they have left us a document that has addressed clearly some of the essentials of being Anglican. In these days of challenges and changes, that is most welcome.



Some of the communiqué's most effective prose shines forth when the primates address the unity of the Anglican Communion.

## Golgotha's Hillside



O Jesus, the hillsides are covered  
with glory.

The wildflowers are blooming;  
The birds are in song.  
Now Springtime is filling  
The air with its fragrance  
Of blossoms and beauty,  
Of life newly born.

But up on Golgotha's dark, stony  
summit

Where you walked painfully,  
O go you there, yet?  
The pathway of sorrows  
Was strewn with the crimson  
Of droplets of blood,  
Of tears and of sweat.

O Jesus, men thought that death  
could contain you,  
The cross could destroy you,  
The grave could decay.

Look now on Golgotha  
Where fragrant red blossoms,  
Sprung from your footprints,  
Transform sorrow's way.

Golgotha's hillside  
transformed forever.  
No more will corruption  
Impose its own way,  
O Lord, you have triumphed,  
And death is defeated.  
The dark night of sadness  
Has turned into day.

O Jesus, the hillsides are covered  
with glory.  
The wildflowers are blooming,  
The birds are in song.  
Now Springtime is filling  
The air with its fragrance  
Of blossoms and beauty,  
Of life newly born.

*Marjorie W. Avery*



## VIEWPOINT

# Hope

## in the Presence of the Abyss

By L. William Countryman

Our situation as Anglicans today is radically shaped by the experience of the 1998 Lambeth Conference, where we walked up to the brink, peered over, and saw the abyss of disunion staring us in the face. For the moment, at least, most (though by no means all) of us are sobered enough by that prospect to wonder how we can find the necessary hope to remain together.

Some of us, I fear, rather like the prospect of schism. It has, after all, a kind of drama to it that ordinary Anglican muddling along lacks. Also, it indulges the propensity we share with all biblical peoples to (if I may borrow a biblical phrase) "go whoring after idols." We make up our mind exactly what value is important enough to count for more than the true God's will that "they all may be one." And we then devote all our energies to serving that one ideal.

The more difficult path — and the more faithful one — is to seek the virtues of faith, hope, love, and humility on which the true unity of the church is founded. The church does not exist — Anglicanism above all does not exist — on the basis of perfect knowledge. No one has perfect knowledge of God. The church lives in and by a God-given hope.

The degree of hostility and contempt that seems to have characterized some of the interchanges at Lambeth cannot be of God. There has always been the danger of mistaking an attack of dyspepsia for a vocation to prophecy. But true prophecy needs not merely to condemn those with whom we disagree, but to point toward the hope that we all need in order to go forward.

I challenge all Anglicans in this new decade to devote more energy to articulating the good news that you have heard than to denouncing those whom you see as being in error. I ask us all to try to articulate that good news in ways that can be heard by all people, not just those who are already members of our particular party. And I ask us all to listen carefully to one another to hear how the good news heard by others may be related to the good news we ourselves have heard.

As Christians, we don't have perfect understanding of God; we have the gift of faith. We don't have certainty about the future; we have the gift of hope. We don't have the unique possession of truth that authorizes us to hurl thunderbolts at one another; we have the more difficult gifts of love and humility. Only these will enable us to step away from the brink of the abyss and resume our journey to the heavenly Zion in one another's sometimes difficult and awkward company.

*The Rev. L. William Countryman is the Sherman E. Johnson Professor in Biblical Studies at the Church Divinity School of the Pacific.*

The more difficult path is to seek  
the virtues on which the true  
unity of the church is founded.

Hope  
Love  
Faith  
Humility

"This resolution is a rather clever way of avoiding a yes-or-no vote at General Convention . . ."

## Beyond Local Option

I read the editorial on "Troublesome Local Option" [TLC, March 12] with great interest. I think it covered the subject very well as far as it went. I believe local option approval is in reality "full approval without every diocese being required to do so yet." It therefore is saying that the blessing of same-sex unions and the ordination of non-celibate homosexual persons is in fact approved by the Episcopal Church, clearly contrary to the resolutions passed by the Lambeth Conference in 1998.

If this resolution is adopted by General Convention, it will be only a matter of time until those not going along with this new position will be forced to go along later. This was the case with Episcopalians who were opposed to the ordination of women after the 1997 convention in Philadelphia. This resolution is a rather clever way of avoiding a yes-or-no vote at General Convention, as many will not understand the full implications of local option, as it sounds so "fair."

Allan Trane  
Palm Desert, Calif.

### The Right Way

Provided the necessary canonical consents are given, the Rev. Michael Bruce Curry will be ordained and consecrated Bishop of North Carolina on June 17.

He was first nominated, then elected by clergy and lay delegates at our diocesan convention [TLC, March 5]. Before he is ordained and consecrated bishop, canonical consents will have come in from diocesan standing committees and bishops. He will have had a physical exam and a psychiatric evaluation. Early on in the liturgy on June 17, the appropriate testimonials will be read. In other words, we will do it up right.

In marked contrast, consider how

John Rodgers and Chuck Murphy became bishops in Singapore [TLC, Feb. 13]. Were they either nominated or elected? Not as far as we can tell from any of the reports. Were the proper testimonials read? The chancellor of the Diocese of Singapore refused to take part because the canons were ignored.

It is certainly one way to become a bishop, just to do away with all the checks and balances. You have to want it very badly though.

(The Rev.) James B. Craven III  
St. Luke's Church  
Durham, N.C.

### Hidden Pride

After reading the 10 cleverly devised myths as put forth by the Rev. Donald O'Malley [TLC, March 19], I wondered where he might be leading the reader. After reading his concluding paragraph, I surmised that he is as much into defining what the "true Christian Church" must look like and believe as are too many others who hide a pride behind labels.

Sadly, it is largely that the "people in the parish really don't care about all this stuff." Just as sadly, however, is that Fr. O'Malley wants to go back to

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## LETTERS TO THE EDITOR

the sidelines. Gratefully, he is willing to pray and I shall join him in that worthy endeavor.

*(The Rev.) John C. Cochrane  
St. Francis' Church  
Springboro, Ohio*

Fr. O'Malley's article disturbed me. One of his questions had to do with dialogue and discussion. The author felt these were two misused and time-worn words, that in his opinion conveyed no real meaning.

What has happened to the Episcopal Church, where diversity and theological debate made for lively and spirited exchange? Where moderates, liberals and conservatives co-existed with true and abiding respect for one another. Our society has become polarized, and I am afraid the mindset of polarization has seeped into the church, perhaps to the extent that we no longer have the breadth for toler-

ance, the endurance for dialogue.

Only through long and respectful dialogue can we discern the mind of Christ. We need to learn that the body of Christ is made up of many divergent parts. Who are we to say, "I have no need of you?"

*David R. Lyon  
Dallas, Texas*

A hearty cheer for Fr. O'Malley's article, — "10 Myths of the Debate Involving the Liberal Majority and the Conservatives." He is absolutely on target, and has hit every nail squarely on the head. Too bad he can't give a whack "up side the head" to the bureaucrats entrenched at 815, and to most of the purple shirt set.

The PB. and others need to wake up and smell the coffee. It's almost "show-time." But they won't, because there is none so blind as he who will not see.

The myths that Fr. O'Malley lists clearly indicate that the "emperor has no clothes." That's why, at the end of the day (as the Brits say) the truth of the gospel, rather than the "pluriformity" of Frank Griswold's liberalism, will be the victor. Maybe not in my lifetime, but certainly in the lifetime of my children, or even grandchildren.


*(The Rev.) Vernon A. Austin, SSC  
Plymouth Meeting, Pa.*

## Power and Authority

The Rev. Blaine R. Hammond raises interesting and profound questions in his article, "Donatism for Today" [TLC, March 12]. He draws a parallel between the Donatist Church's rejection of the consecration of Caecilian because one of his consecrators, Felix of Aptunga, was considered apostate, and the rejection or protest of some in the Episcopal Church to the ordained ministry of women or the ministry of those who promote or are involved in sexual relationships which are contrary to their understanding of scripture and tradition.

The validity of a sacrament — according to a good Donatist — is dependent on the character and sanctity of the celebrant. The church wisely rejected this notion and held up the idea that the efficacy of the sacraments resides in the unchangeable grace of God rather than the delicate, and sometimes capricious, state of a human soul.

I'm not certain that labeling as heretics — no matter how eloquently done — those who have deep disagreements with the direction that the church is moving is helpful. I find it ironic that those who regard themselves as the protectors of orthodoxy are now likened to Donatists by those who disagree with them. No matter what anyone believes, the central issue, unfortunately, seems to be one of power and authority. How do we determine who is allowed to be ordained? How do we determine orthodoxy or morality? How do we determine who's in and who's out? In our system we vote, and I'm sure that all who take our church seriously real-



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ize that in that system — at least so far — there are winners and losers.

In all fairness to those who are likened to Donatists, it must be acknowledged that their positions on ordination and sexuality were considered orthodox in the Episcopal Church only a generation ago. They did not change their positions; the church has changed her understanding.

This is very different than the situation that erupted in Africa during the fourth century.

*(The Rev.) Seth G. Richmond  
Church of the Good Shepherd  
Rangeley, Maine*

## Best Representation

I have for some time viewed the questions posed by Lutherans and Anglicans concerning the episcopate with some dismay. Is the apostolic succession best represented by a transmitting of the faith or by the laying on of hands? However, while remembering St. Matthias recently I noticed something that helped me, and so I offer it here.

It could be said that Judas lost his apostleship through “wrong doctrine,” in that he believed wrongly and thus acted wrongly. Yet Matthias, who replaced him, was chosen along with Justus to be eligible for the position based not upon belief, but because they were present with them from the beginning.

Thus apostleship seems to have two components, belief and physical presence, as a witness to the Resurrection. Perhaps then the Lutherans and the Episcopalians both have a point. Maybe doctrine and the laying on of hands go together after all.

*(The Rev.) Michael E. Bartolomeo  
St. James' Church  
St. James, N.Y.*

## It's Monotonous

In what I still call “the new prayer book,” I found the statement that “The exclusive use of a single method [of psalmody] makes the recitation of the Psalter needlessly monotonous.”

Of course the reading of the psalms is monotonous. I have been doing it for

many years and have always found not only the reading of the Psalter but also of the entire Office monotonous. But every now and then an idea springs forth that I had never thought of or had never understood before. Much of the reading and rereading of the Bible leads to this sort of experience. That is why the Bible is the living word of life.

This experience is so common and

so valuable that I used to speak of the divine boredom of worship. Reading the Office is rather like, but better than, the recitation of the Rosary or of an Eastern mantra. If we are primarily concerned with being entertained, we might question whether we are, in fact, worshipping God or ourselves.

*(The Rev.) Robert S.S. Whitman  
Guilford, Conn.*

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## BENEDICTION

# The Economy of the Cross

The economy of the cross

Is an ancient blinding terror  
And embrace.

May God have mercy on their souls.

Every person

Cuts down the tree  
To make the cross  
On which they themselves  
Shall hang.

And from what forest  
Did our Lord cut wood,  
From what tree came his cross?

And each will pray that God  
has mercy.

He found you and me,  
I do believe,  
Trees planted  
By the bitter waters  
Of our sorrows.

We each of us have a secret  
Cross of our own choosing:

Hard as rock.  
Hard as sin,  
Hard as all unlove.

I would choose a poet's cross  
If choice were mine.  
(better a bad poet  
than a good theologian),

And Jesus cuts us down  
To make his cross.

My tree a supple wood,  
Perhaps willow wood,  
Into which the nails  
join flesh to flesh,

And thus we are crucified together,  
Each of us and Jesus.

May God have mercy on my soul.

He meets us, our hands outstretched,  
His hands outstretched.  
And we embrace:

I think that those  
Who choose a bishop's cross  
Or find themselves so chosen,  
Cut a hard wood,

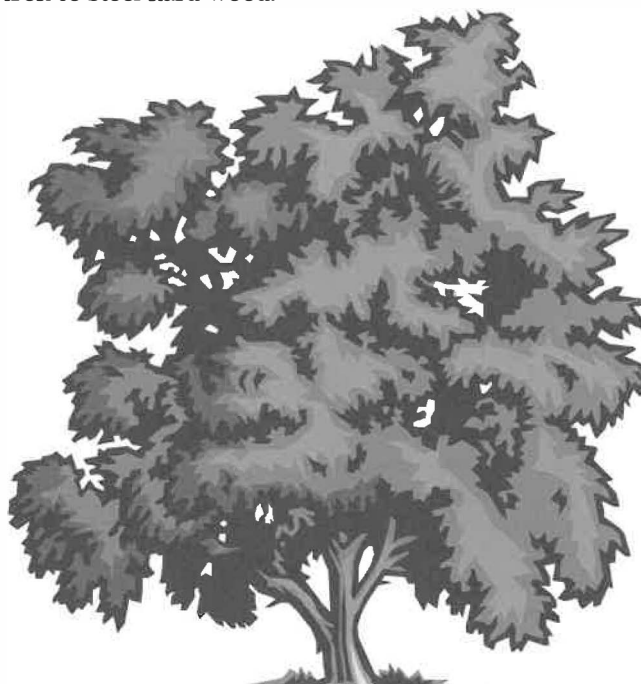
Joined at hand and foot.  
Head and heart  
And to the core.

In a difficult forest filled  
With trees of obligation  
and desire,  
And are fastened there,  
Weak flesh  
on unbending beams.  
Flesh to iron to steel hard wood.

It is a strange economy of Grace:  
Each has a cross.  
But only His  
Is us.

And God has mercy on our souls.

— Mark Harris



**Appointments**

The Rev. **Jack Brockman** is rector of St. Mark's, PO Box 337, Perryville, MD 21903-0337.

The Rev. **Douglas Carter** is chaplain at the Episcopal Academy of South Florida (Berkeley Prep), 4811 Kelly Rd., Tampa, FL 33615

The Rev. **John Elledge** is rector of St. John's, 114 N Union Ave., Havre de Grace, MD 21078.

The Rev. **William Graham** is rector of All Saints', PO Box 534, McAlester, OK 74501.

The Rev. **Gary D. Hamp** is interim of St. James', 355 W Maple St., Birmingham, MI 48009.

The Rev. **Robert John Hill** is rector of St. Andrew's, PO Box 133, Newfane, NY 14028.

The Rev. **Patricia Kellam** is resident priest at St. Paul's, Vienna, MD, and St. Paul's, Spring Hill, MD; add. St. Philip's, PO Box 92, Quantico, MD 21856.

The Rev. **Dorothy Lee** is vicar of St. Lawrence, PO Box 361, Conifer, CO 80433-0361.

The Rev. **Joseph F. Maiocco** is rector of Advent, 3760 Dover Center Rd, Westlake, OH 44145.

The Rev. **Jack Malpus** is resident priest at St. Paul's, PO Box 141, Trappe, MD 21673.

The Rev. **David A. Pfaff** is rector of St. Mark's, 2618 N Hackett Ave., Milwaukee, WI 53211.

The Rev. **Gayanne M. Silver** is associate for worship and education ministries at Trinity, 74 Trinity Pl., New York, NY 10006.

The Rev. **Edwin K. Sisk Jr.** is interim of St. John's, PO Box 605, Alma, MI 48801.

**Nancy Young** is All Saints' Parish Chaplain to Newbury College, Brookline, MA; add. 1773 Beacon St., Brookline, MA 02445.

**Ordinations**

**Deacons**

**Alabama** – Robert Herschel Van Dyke, All Saints' Chapel, University of the South, Sewanee, TN

**New York** – Kathryn Sue Corley, Katherine Boyle Ekrem, Virginia Lee Grab, Ellen Hull Poisson, Rhonda Joy Rubinson, Maria Isabel Santiviago-Espinal, Thomas Norbert Justin Syman

**Resignations**

The Rev. **Norman Hancock**, as vicar of St. Mary's, Tyaskin, MD.

**Deaths**

**Pamela Flagg Epting**, 53, wife of the Rt. Rev. Christopher Epting, Bishop of Iowa, died suddenly of a heart attack on March 16.

A native of Oshkosh, Wis., Mrs. Epting had lived for many years in Central Florida. After moving to

Iowa upon the election of Bishop Epting, she became the manager of a gift shop at the State Historical Building in Des Moines. Along with the bishop, Mrs. Epting is survived by two adult children, Amanda and Michael, a granddaughter, her mother and her brother.

The Rev. **David Cole Stanley**, retired priest of the Diocese of Western New York, died March 22 of a heart attack. He was 75.

A native of East Pembroke, MA, he was a graduate of Hobart College and Berkeley Divinity School. He was ordained deacon in 1953 and priest in 1954. Fr. Stanley served as missionary-in-charge of St. Andrew's, Evans Mills, NY, Trinity, Great Bend, NY, and St. Paul's, Antwerp, NY, 1953-58; curate of St. Peter's, Auburn, NY, 1958-61; vicar of Grace, Belfast, NY, 1961-66; vicar of St. Philip's, Belmont, NY, 1961-70; vicar of St. Andrew's,

Friendship, NY, 1966-68; vicar of St. Paul's, Angelica, NY, 1966-70; rector of St. Mary's, Salamanca, NY, 1970-80; and rector of Grace, Randolph, NY, 1983-88. In his retirement he served at St. John's, Ellicottville, NY, 1990-95. He is survived by his wife, Audrey, their three sons and three grandsons.

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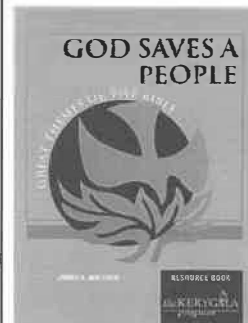
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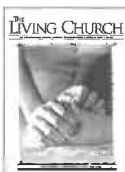
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Seminole, Okla.  
The Rev. **Herbert A. Ward, Jr.**,  
Boulder City, Nev.

AROUND THE  
DIOCESES

## Claiming Abundance

"I know what Rip Van Winkle is all about," quipped the Rt. Rev. David Joslin, returning to New Jersey after an absence of 30 years to take up his post as Assisting Bishop of **New Jersey** and beginning his address to the more than 700 people assembled for the diocesan convention March 10-11 in Cherry Hill.

In his address, Bishop Joslin challenged the diocese "... not to look at the past and try to decide who was right or wrong, but to reflect on what God is calling us to do now." He touched on the major issues facing the Episcopal Church, especially on racism, of which he said, "... we who profess the faith of the Incarnation need to be especially clear that racism is not part of the life that we espouse." This was greeted by a standing ovation from the delegates.

The theme of stewardship was carried through the convention, starting with Bishop Joslin's address, in each session's warmup in story and song by the Rev. Kirk Alan Kubicek, a parish priest from the Diocese of Maryland, and finally with a keynote address by Terry Parsons, stewardship officer for the Episcopal Church.

Ms. Parsons urged the community to "claim our abundance" and not become mired in the "assumption of scarcity," a charge that seemed taken to heart the next day as the convention approved the 2000 budget and preliminary budget for 2001. As changes were discussed in the 2000 budget, the Rev. Canon E. Thomas Higgons, speaking to the Migrant Ministry line of the budget, asked for an increase of \$10,000 because the 1977 station wagon the ministry uses is on its "last legs." Almost immediately one church pledged \$1,000 and another \$400, a third offered to donate a Ford Explorer.

Both budgets (\$2.6 and \$2.8 million  
(Continued on page 22)

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**RECTOR:** Shreveport, I.A. 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: bohpiotraczk@triton.net**

**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.**

# CLASSIFIEDS

## POSITIONS OFFERED

**MINISTRY TO MEDICAL EDUCATION.** Chaplain to students, faculty and staff at Tulane Medical School. Teach ethics and related subjects with team of faculty. Programming and some hospital visitation. Advanced degree or training preferred. Need some ministry to retirement center, also. Contact: **The Rev. Canon Ronald Clingenpeel, Diocese of Louisiana, 1623 Seventh St., New Orleans, LA 70115-4411.** Send CDO profile and two-page resume only.

**WANTED:** Priest with adventuresome spirit and missionary heart to serve two congregations on the Red Lake Nation (Ojibwe reservation) in beautiful woods and lakes country of northern Minnesota. Continue in the ministry begun by James Lloyd Breck and Enmegahbowh. 30 minutes from Bemidji, home of "Paul Bunyan," Bemidji State University and airport connections. Opportunity to share faith in Christ as well as to learn the rich cultural heritage of Native Americans. Salary and benefits provided by the Diocese of Minnesota. Supportive, collegial community of ordained and non-ordained Episcopal ministers in the Bemidji area. Contact: **The Rev. Canon Michael Smith, P.O. Box 8, Naytahwaush, MN 56566. (800) 596-3839, ext. 327.**

**RECTOR:** Calvary is a growing, 150-year-old parish at the historical center of the quaint, Eastern New York Village of Burnt Hills. Our suburban community is midway between Albany and Saratoga Springs, NY. The Calvary Church family is eager to welcome the successor to our current rector, who has recently been elected Bishop Suffragan of the Albany diocese. We are excited to continue growth trends in membership, our active youth programs, and the Christian faith. Calvary's "church family" is a relaxed, traditional, orthodox congregation. A program church with a family-centered atmosphere, our parish is routinely described by new parishioners as warm and alive. For a view of our "Parish Profile" please visit our web site at [www.calvaryBH.org](http://www.calvaryBH.org). Above average compensation and a rectory are included. If so guided by the Holy Spirit, contact: **The Rev. Mary Chilton, Deployment Officer, Episcopal Diocese of Albany, 68 S. Swan St., Albany, NY 12210; or (518) 465-4737 ext. 204; or [mchilton@global2000.net](mailto:mchilton@global2000.net)**

**RECTOR:** Christ Episcopal Church is a 160-year old historic parish located in the rejuvenating center city of Little Rock, AK. We are a spiritually mature, loyal, loving and committed congregation which has been strengthened through a positive interim ministry. We are supportive of the Rite II form of worship and have a strong music program centered around traditional Anglican music. We are seeking a strong, dynamic preacher with the leadership abilities to optimize our potential for growth. Please send resumes and personal profiles by May 15 to: **Search Committee, Christ Episcopal Church, 509 Scott St., Little Rock, AR 72201.** E-mail to: [jparke@democratprinting.com](mailto:jparke@democratprinting.com)

**LARGE, URBAN, EPISCOPAL CHURCH** seeks dynamic, organized, flexible individual to lead Christian education ministry. Appropriate education credentials and experience in the field required. Direct inquiries to: **Michael Gregory, c/o Grace and Holy Trinity Church, 8 N. Laurel St., Richmond, VA 23220.** Visit our website at [www.ghtc.org](http://www.ghtc.org)

**SMALL ANGLO-CATHOLIC PARISH** (160 communicants), Chesapeake, VA, seeking rector, S.S.C. membership not required but a plus, respond: **Jon Gower, 1789 Legare Lane, Virginia Beach, VA 23464, (757) 479-3045.**

**CURATE WANTED** for historic 1,000-member church in ocean community to offer spiritual leadership in a fully shared, mutual ministry including, but not limited to: presiding at worship, preaching, teaching, pastoral care, outreach and parish administration. See our web site at [www.websaintpauls.org](http://www.websaintpauls.org). Send resume, CDO personal profile and references to: **Curate Search Committee, St. Paul's Episcopal Church, 188 S. Swinton Ave., Delray Beach, FL 33444.**

## POSITIONS OFFERED

**SMALL HISTORIC PARISH** in the Ocean State seeks part-time rector to lead with an energetic style. St. Paul's thrives upon dynamic worship, spiritual development and witnessing to our faith. Our warm informal community is strong in stewardship/tithing, committed to healing ministry and delights in all types of spiritual music. Our style welcomes those who color outside the lines. Obtain more information by contacting: **Search Committee, St. Paul's Church, 2679 E. Main Rd., Portsmouth, RI 02871.**

**ASSOCIATE RECTOR:** St. Jude's, a socially liberal, medium-sized parish in Cupertino, CA, seeks ordained person with a ministry for working with young people. [www.ecr.anglican.org/st-judes-cupertino](http://www.ecr.anglican.org/st-judes-cupertino). Send resume to [saintjudes@usa.net](mailto:saintjudes@usa.net).

**ST. JOHN'S, Tampa, FL,** seeks assistant to the rector to share equally in worship, preaching and pastoral duties with two other clergy assistants. The position opens June, 2000. St. John's is a corporate sized parish of 2,100 members and a budget of over \$1 million. We are located in a well-established neighborhood along Old Tampa Bay. There is a parish day school adjoining the church. In addition to the general parish ministry, the assistants lead daily school services, teach middle school divinity classes and mentor parish programs such as ALPHA and FATHERS Ministry. Websites: [www.episcopal.org/stjohn/index.htm](http://www.episcopal.org/stjohn/index.htm) and [stjohnseagles.org](http://stjohnseagles.org). E-mail: [stjohnstpa@aol.com](mailto:stjohnstpa@aol.com). FAX (813) 254-6732. Interested candidates should contact: **The Rev. John R. Peterson, St. John's Episcopal Parish and Day School, 906 S. Orleans Ave., Tampa, FL 33606.**

**CHURCH PLANTER:** St. Peter's is an Episcopal parochial mission in the heart of the Rocky Mountains, located between Aspen and Glenwood Springs, CO. We desire to attain parish status within several years. We are a young church ready to grow in a community underserved by a mainstream denomination. We are a family size congregation with half of our members under 17 years old. Average attendance is 43 and most everyone is involved in lay ministry. We welcome a priest who is an articulate inspiring preacher/teacher; a spiritual guide; someone with strong leadership skills; help build our commitment to evangelism and strengthen our stewardship program. We pray for God's will. Full compensation package including housing. For further information contact: **Janet Mineo, (970) 963-1538, [mineo@rof.net](mailto:mineo@rof.net) or send resume to 0267 Red Dog Rd., Carbondale, CO 81623.**

**WHAT ARE YOUR GIFTS?** A dynamic parish averaging 300+ in attendance on Sunday, our multi-generational community seeks an energetic, self-starter as assistant to the rector. We desire an individual with good pastoral skills, a passion for the Gospel, a theology that welcomes everyone to the Lord's table, and a clear understanding of his or her own gifts. The specific job description will be determined according to the gifts and strengths of the individual. The compensation package includes salary, housing (3-bedroom townhouse), equity allowance, health and retirement benefits and professional expense account. Those interested should contact: **The Rev. Kimberly D. Lucas, Christ Episcopal Church, 5910 Babcock Blvd., Pittsburgh, PA 15237 or [revkym@stargate.net](mailto:revkym@stargate.net)**

**ROUND HILL COMMUNITY CHURCH,** a non-denominational church, Greenwich, CT, seeks a director of Christian education and fellowship. Full job description at [www.rhchurch.org](http://www.rhchurch.org) or call (203) 869-1091.

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

## POSITIONS OFFERED

**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.**

**ST. MARY'S EPISCOPAL CHURCH, in Tampa, FL,** is seeking to find a director of children's and youth ministries. We are St. Mary's Parish, an Episcopal church and school and have a strong vision for the future and desire to be on the cutting edge of what God is calling us to do. We are searching for an individual with deep and strong Christian convictions. The next member of our team must have a true calling to work with teens in the area of youth ministry in the church and school, as well as working with our team of lay leaders in the ministry of Christian Formation with our children and families. Position to begin June 2000. Send resume and cover letter to: **Karla Kirkwood, Chair of Search Committee, FAX (813) 832-9730 or [Kirk6071@aol.com](mailto:Kirk6071@aol.com)**

**ST. ANDREW'S CHURCH in Roswell, NM,** seeks an assistant priest and coordinator of children and youth programs. The emphasis of this position is evangelism, worship, discipleship, ministry and fellowship and assisting the rector in helping lay members of the church find and carry out their own ministries. For further information please contact: **Search Committee, P.O. Box 1495, Roswell, NM 88202-1495, or e-mail [saintandrews@pvtnetworks.net](mailto:saintandrews@pvtnetworks.net)**

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(Continued from page 20)

respectively) passed by unanimous voice vote and the convention was adjourned in a spirit of renewed hope for the future of the diocese.

(The Rev.) Christina Wible

## Many Things New

The **Diocese of Southern Virginia**, at its annual council Feb. 11-13, began the new millennium by forming a "new" tradition and "Singing a New Song." The new tradition was a continuation and expansion of the "Stories of Faith" begun in 1999.

Time was given for representatives from each convocation to tell a personal story of faith. They ranged from an account of how the city of Franklin came back from the ravages of Hurricane Floyd in September to personal stories of how Christ is acting in the lives of one or two of his people.

The opening Eucharist included an address by the keynote speaker, the Rt. Rev. Ted Daniels, Bishop of the Virgin Islands, Southern Virginia's new companion diocese.

The Rt. Rev. David Bane, Bishop of Southern Virginia, challenged people to new actions. He said, "... what if each year we identified a couple (of new ministries) that we could take on together as a diocesan family? I am not talking about a top-down program of some kind, but an invitation to consider ways we can cooperate at the convocation and congregational level to do ministry in the name of our Lord."

Council adopted a 2000 budget of just over \$1.7 million.

Carlyle Gravely

## Southeast Florida Adds Candidate

The Diocese of Southeast Florida has announced a sixth candidate for election as its third bishop. The name of the Rev. Stephen F. Zimmerman, rector of the Chapel of St. Andrew, Boca Raton, Fla., was added to the slate by petition to the search committee.

Fr. Zimmerman joins the Rev. Canon Richard M.L. Barry; the Very Rev. Bernard Griffith; the Rt. Rev. Leopold Frade; the Rev. Wilfred Allen-Faiella; and the Very Rev. Robert Gepert, whose names were announced earlier [TLC, March 19]. The electing convention is scheduled for May 6.

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**KEY** - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; v, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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Tel: (941) 955-4263; FAX (941) 365-1379  
Sun Masses: 7:30 (Low), 9 & 11 (Choral); Wkdy 10; Wed 7:30 & Thurs 5:30

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## LIMESTONE TOWNSHIP, IL (Peoria)

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**ALL SAINTS, Ashmont** 209 Ashmont St., Dorchester  
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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

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