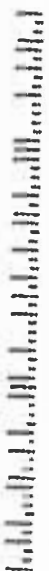


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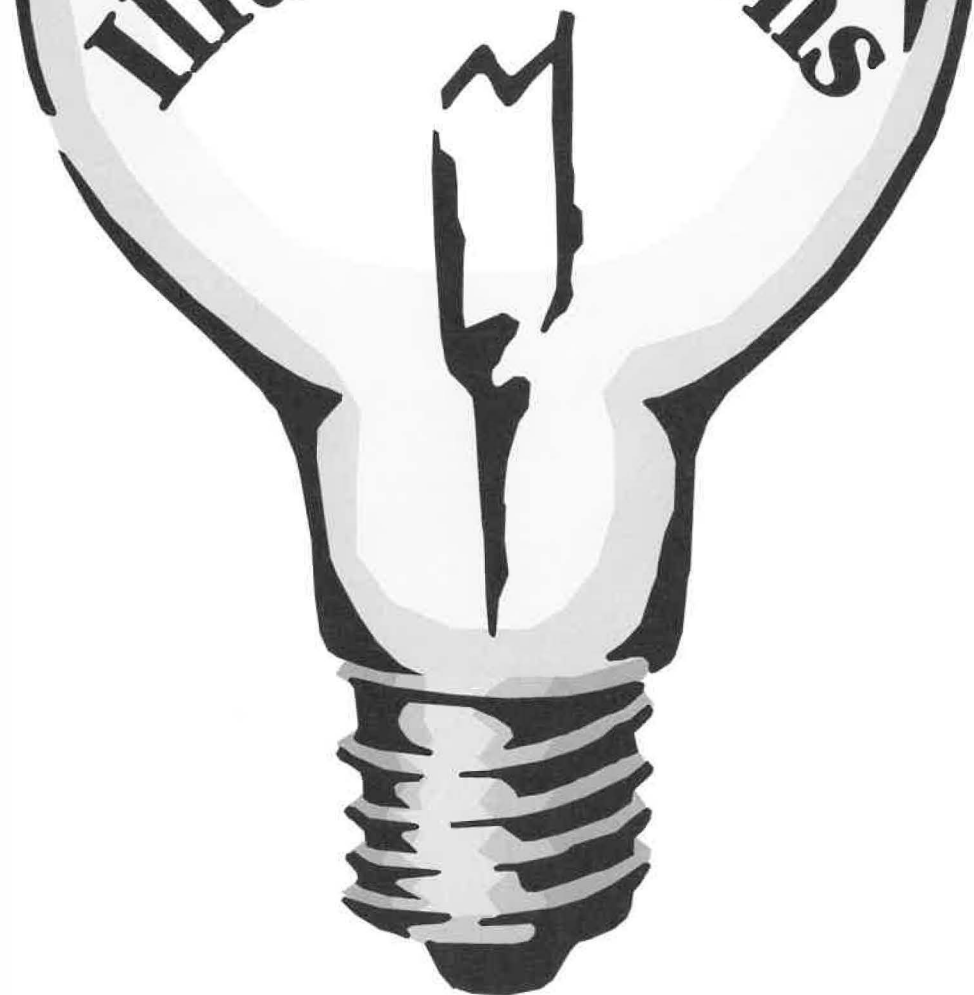
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THE BREAD OF MERCY AND GRACE page 4

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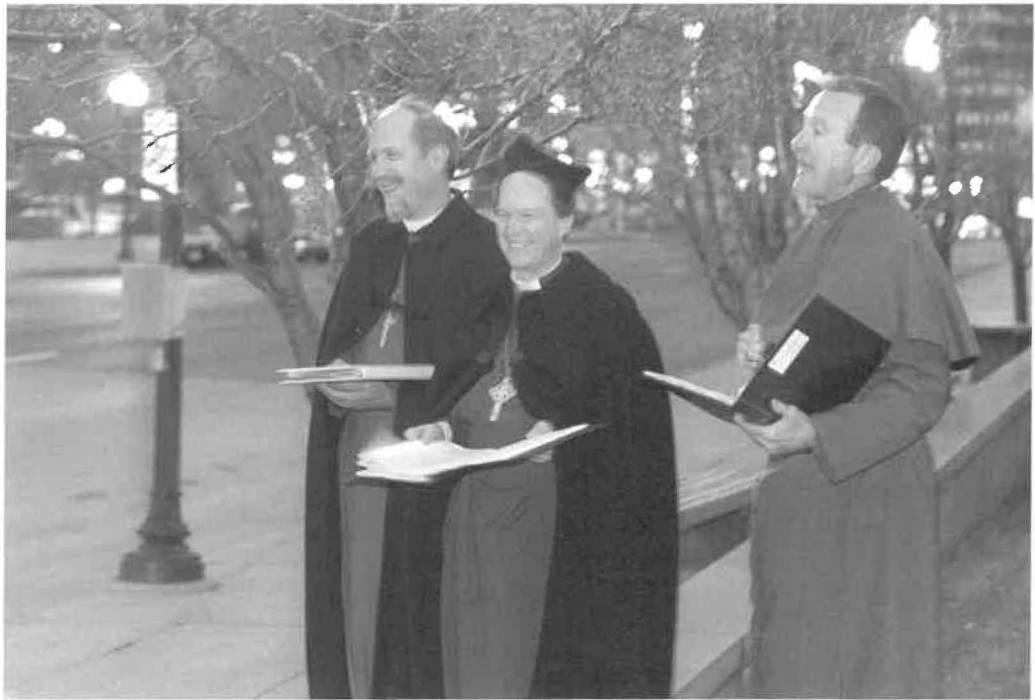
MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.  
THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.  
POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

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

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Bishops William Persell, Keith Ackerman and Peter Beckwith celebrate the 165th anniversary of the founding of the Diocese of Illinois (p.7).

Photo courtesy of Peoria Journal Star

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## SUNDAY'S READINGS

# The Bread of Mercy and Grace

*'... It is by grace you have been saved'*

(Eph. 2:4b)

### The Fourth Sunday in Lent

2 Chron. 36: 14-23; Psalm 122; Eph. 2:4-10; John 6:4-15

Bread-making machines have revived an appreciation for the great variety of breads possible to make. Many of the richly textured and flavored types weren't available before. The Bible and prayer book use the image of bread to communicate the life-sustaining enrichment of God's grace. But not all bread is good. The ancient Israelites had a habit of eating the bread of scoffing and mockery toward God, his word and prophets and suffered judgment as the consequence, much like the cleansing of the temple we read about last week.

When we pollute the Lord's house with our unfaithfulness, we lose the joy and gladness of the pilgrims described by Psalm 122. What Jesus accomplished in the miracle of the loaves and fishes is acting out a parable of grace by which that joy can be restored. In the midst of our need God enters to provide not only enough, but an abundance of life. We see in Jesus the richness of God's mercy. St. Paul wrote about to the Ephesians. The

bread of God, the bread of his Word — living in Jesus, written in scripture, enacted in the Holy Eucharist — makes us alive in Christ through the gift of grace.

Our challenge as we near the end of Lent is to recognize and welcome Jesus and his gifts instead of mocking and scoffing him as do so many in our time both inside and outside the church. How can we make sure we are part of the crowd that is seeking out Jesus and those who are fed by him rather than those seeking the bitterness of judgment? Self-examination to discern where we are unfaithful to God's word is the starting point. Going up to the spiritual Jerusalem of God's altar in our churches is another step. Seeking God's grace there and in the scriptures by asking for the grace of unity, peace and prosperity in God's kingdom is also needed to continue enjoying the fullness of mercy. We are near the feast of Passover. What bread are you eating?

## Look It Up

What is the relationship between the different expressions of God's Word — written, living, enacted? Can you see the unity of grace in scripture, sacrament and the living Christ Jesus?

## Think About It

The prophets are still being mocked. Consider the reaction of so many to such figures as Martin Luther King, Jr. and Aleksandr Solzhenitsyn when they were critical of our culture. Do you see other messengers from God being similarly treated?

## Next Sunday

### The Fifth Sunday in Lent

Jer. 31:31-34; Psalm 51 or 51:11-16; Heb. 5:(1-4)5-10; John 12:20-33

## Saints Above & Saints Below

By Travis Du Priest



**SERVANTS, MISFITS, AND MARTYRS: Saints and Their Stories.** By **James C. Howell.** Upper Room. Pp. 192. \$12 paper.

Explores our fascination that real human beings were able to live exemplary lives.

The author chooses from his favorite teachers, preachers, singers, prisoners and misfits — among them, Clarence Jordan who had “a natural sensitivity to hypocrisy;” Teresa of Avila; Billy Graham; Charles Wesley; Sojourner Truth.



**HIGH KING OF HEAVEN: Aspects of Early English Spirituality.** By **Benedicta Ward.** Cistercian. Pp. 114. No price given, paper.

Certainly one of the best writers on spirituality in the Anglican world, Benedicta Ward is a Sister of the Love of God and reader in the History of Christian Spirituality at Oxford University. In this book she explores the rich confluence of seventh- and eighth-century English spirituality — Celtic, Roman and Anglo-Saxon.



**THE SACRED GARDEN: Soil for the Growing Soul.** By **Patricia R. Barrett.** Morehouse. Pp. 144. \$9.95 paper.

Using the seasons of the year and her own garden to extrapolate spiritual lessons, candidate-for-ordination Patricia Barrett speaks of thorny bushes, asparagus patches, plastic or clay pots?, greenhouses — all with an emphasis on not rushing spiritual growth.

**FRANCIS OF ASSISI'S CANTICLE OF THE CREATURES.** By **Paul M. Allen and Joan deRis Allen.** Continuum. Pp. 144. \$14.95 paper.

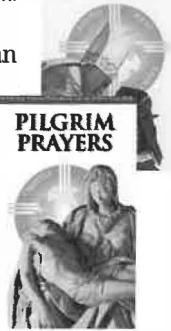


An intriguing work which grows out of the authors' study of St. Francis through the perspective of the Austrian Rudolph Steiner's lectures on anthroposophy or the modern science of spirit. For example, Francis' invocation to Sister Water in light of Steiner's “spirits of motion.”

**PILGRIMS IN ROME: The Official Vatican Guide for the Jubilee Year 2000.** Pp. 240.

**PILGRIM PRAYERS FOR THE JUBILEE.** Pp. 252. Continuum. \$15.95 each, laminated.

**PILGRIMS IN ROME**



For a decidedly Roman Catholic audience but certainly of interest to anyone who might be making a pilgrimage to Rome this year. The guide provides history, architectural details and definitions, as well as the spiritual significance of the place or artwork. Both books use high quality paper, printing and color illustrations.

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**MOTHER TERESA: A Life of Love.** By **Elaine Murray Stone.** Paulist. Pp. 128. \$6.95 paper.

Prolific writer Elaine Murray Stone covers Mother Teresa's early life, the Missionaries of Charity which she founded, her concern for the poorest of the poor in the streets of Calcutta and her call to live among those normally seen as outcasts.

## In the Midst of the Issues

*An Interview with Bishop John Croneberger, Newark's New Diocesan*

*The Rt. Rev. John Palmer Croneberger was invested and seated as the ninth Bishop of Newark at Trinity and St. Philip's Cathedral Feb. 26. Following that liturgy TLC's Newark correspondent, Ronnie T. Stout-Kopp, and the bishop had this conversation.*

### **How do you see your episcopal mission to the wider Anglican Communion in this country and the world?**

I see my mission very much as one of oversight, focusing on this diocese. I have a responsibility to be faithful to ministry in this diocese and not to universalize. I believe it is important to keep in mind that our local experience is not everyone's experience. Take for instance the recent consecrations in Singapore. This action seems misguided and motivated by a mistaken perception of the American church as being weak and failing. This kind of invasion from outside is not helpful to the church. I recently took part in a conversation where others were saying that the church is failing because we are talking too much about the "issues" and not about "Jesus Christ." I beg to differ. Jesus and the issues are related. I believe that Jesus Christ is found in the midst of the issues and is not over and against the issues.

### **Describe your vision for the church in the future.**

My vision for the future is one where the church continues to grow both in numbers and in its understanding of our baptismal covenant. Likewise, I hope that the church is not and will not be monolithic. It is my vision that we can "leave the isms and phobias at the door" and get on with the business of faithfully living out our baptismal covenant in such ways as inclusiveness.

### **In what ways will you be similar to and different from Bishop Spong?**

I have no plans whatever to try to fill his shoes. I will not be writing books. I will only try to faithfully fill my own shoes and be authentic to myself. It is my responsibility to be genuinely who I am and to work with the gifts that God has given to me and to make the very best contribution while I am here. Concerning the more substantive issues, what will be different between Jack Spong and myself is how those issues will be addressed. The human issues relating to sexuality, gender, and justice will continue to be important and remain central. I will continue to live out in faithfulness to my baptismal covenant all issues related to justice making. The major difference between us will be evident in my style. My style is collaborative and it is my intent that I will be in conversation with and listen carefully to all of the different voices in this diocese.

### **Who is Jesus Christ to you personally and how does that relate to your episcopate?**

Christ is the one who is proclaimed by the historic communities

of faith in scripture and credal statements. Jesus is the one who meets me on the road and who calls me into new beginnings and behavior. He is my Savior and The Way.

### **What drives you and gives you strength?**

Clearly the support of the community that raises me up is important, as well as living and discerning in community. All that I do is done with the counsel and wisdom of the community, and I do nothing alone. My wife, Marilyn, is also important.



## **'I have no plans whatever to try to fill his shoes.'**

of faith in scripture and credal statements. Jesus is the one who meets me on the road and who calls me into new beginnings and behavior. He is my Savior and The Way.

### **What is the biggest challenge you face as Bishop of Newark?**

The development of new and existing congregations and the development of prophetic leader-

She is always at my side and we stand together. She is a real trooper who shares in my ministry. I am aware that the Diocese of Newark is an unusual place to be and I am excited about the ministries here. I am proud to be with the clergy of this diocese who are so very gifted, and I intend to continue to try to attract good clergy to this diocese.

## A Statement of Thanks

A group of 15 African American bishops and other clergy have released a statement of thanks through the office of the Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island.

The statement gives thanks for the ordination and consecration of the Rt. Rev. Wendell Gibbs as Bishop of Michigan [TLC, Feb. 27], adding, "...we were again reminded of the many blessed reasons, which inspire us to continue to rejoice in our fellowship in the Episcopal Church.

"For our joy in the grace of this occasion, we give thanks to God. We also wish to express our pride in the people of the Diocese of Michigan for calling one of our sons to be among them as their chief shepherd," the statement reads.

Speaking of the church at large, the group acknowledged the "courage of conviction and committed compassion" of Presiding Bishop Frank Griswold, Pamela Chinnis, president of the House of Deputies, and the Executive Council for "their recent act of solidarity with people of African descent" regarding the Adam's Mark hotels [TLC, Feb. 6].

"Intolerance of pernicious acts of inequality by our church gives us reason for hope in this church and its universal mission to all people. This hope, epitomized by the aspiration for equality by the people of the Diocese of Michigan, shall contribute to healing our church and making us more truly the people of God. It is our prayer that the Lord will continue to bless and strengthen our Church as it seeks to 'respect the dignity of every human being and to serve Christ in all persons.'"

Those signing the statement include Bishops Clarence N. Coleridge, Theodore A. Daniels, Walter D. Dennis, Barbara C. Harris, James H. Ottley, Victor A. Scantlebury, Chester L. Talton, E. Don Taylor, Herbert Thompson, Franklin D. Turner, Orris G. Walker, Jr., and Arthur B. Williams, Jr. Other clergy who signed the statement included the Very Rev. Joel Gibson, the Very Rev. C. David Williams, and the Rev. Sandra A. Wilson.

## Quincy Parish Helps Elderly Woman Keep House

An 89-year-old woman in Canton, Ill., recently discovered that the house she had owned and lived in for 32 years was being sold because she had failed to pay \$140 in property taxes due on her house five years ago.

Henrietta L. Beckett received a number of reminder and warning notices that her house would be sold if she didn't pay the taxes, but she apparently did not understand the notices. A court order was issued in 1999 that directed the Fulton County clerk to issue a tax deed to the purchaser of the property.

Mrs. Beckett's situation had received some widespread publicity, and her plight came to the attention of the Rt. Rev. Keith L. Ackerman, Bishop of Quincy. The bishop discussed the matter with the Rev. Ronald E. White, rector of St. Peter's Church, Canton, and also directed Peoria attorney Gregg Grimsley, vice-chancellor for the diocese, to look into the matter and attempt to resolve it.

Mr. Grimsley worked with the purchaser of the taxes, who had obtained

the deed to the house last year. The purchaser had followed all the necessary legal steps and procedures to obtain the deed, including the sending of legal notices to Mrs. Beckett. Mr. Grimsley was successful in working out an arrangement whereby the purchaser was reimbursed for his expenses and donated the property to St. Peter's. Concerned people helped raise money for the reimbursement expenses.

Mr. Grimsley's work was done at no cost to Mrs. Beckett, who also received some help from a legal assistance agency.

With the full support of the church's vestry, and the congregation, Fr. White in March signed a quit-claim deed that turned the property back to Mrs. Beckett. The quit-claim deed gives up any title or interest the church may have had, so that Mrs. Beckett's house is her own again, free and clear.

Mrs. Beckett has no known connection to St. Peter's.

*Phil Fleming*



Bishops William Persell (left), Keith Ackerman (center) and Peter Beckwith.

## Historic Gathering Commemorates Episcopal Church in Illinois

Illinois' three Episcopal bishops gathered March 9 with clergy and laity from the three dioceses to celebrate the work of the Rt. Rev. Philander Chase, the first Bishop of Illinois, at the spot where the Diocese of Illinois came into being 165 years ago. It's the first time the bishops have ever come together to celebrate the church's origins in the area and Bishop Chase's missionary work.

The Rt. Rev. William Persell, Bishop of Chicago, the Rt. Rev. Keith Ackerman, Bishop of Quincy, and the Rt. Rev. Peter Beckwith, Bishop of Springfield, met in downtown Peoria to read the letter of call of March 9, 1835, issued from the constituting convention.

The idea arose from Bishop Beckwith's interest in Bishop Chase's work, especially since he previously served as rector at St. John's Church in Worthington, Ohio, founded by Bishop Chase. "I'm a Bishop Chase buff," Bishop Beckwith said as the ceremony began.

At the conclusion of the letter of call and a time of prayer, participants made the 20-mile journey to historic Jubilee College, founded by Bishop Chase in 1837. Now a state historic site, the staff welcomed participants as they joined in a candlelit Evensong in the college chapel, which was restored in the 1970s with the help of noted liturgist and architect the Rev. Canon Edward West.

Bishop Ackerman preached a sermon highlighting Bishop Chase's missionary vision, and called the dioceses to a renewed commitment to missionary efforts.

*(The Rev.) John R. Throop*

The Evangelical Lutheran Church in America (ELCA) will not use spaces at the **Adam's Mark Hotel** in St. Louis, Mo., for housing or meeting space during the church's two youth gathering events this summer. The decision was made in response to the federal lawsuit filed against the chain in December [TLC, Feb. 6]. The ELCA will not have to pay for rooms that are not used for the event.

The Most Rev. **George Carey**, Archbishop of Canterbury, while acknowledging the power of the Internet and e-mail, also noted that they can "be exclusive and isolating." In a recent lecture in Liverpool, he said people are misled into believing they are interacting in relationships through e-mail, when there is no real relationship between correspondents without face-to-face contact, and that communication by e-mail is subject to "self-delusion and evasion."

At the request of **Queen Elizabeth II**, the Archbishop of Canterbury, the Most Rev. George Carey, will delay his retirement until at least 2003. The queen said she wants the archbishop at her side when she celebrates the golden jubilee of her coronation in 2002.

The Rt. Rev. **David C. Bowman**, retired Bishop of Western New York, is now Assisting Bishop of Central New York. He succeeds the Rt. Rev. David Joslin, who became Assisting Bishop of New Jersey. Bishop Bowman will serve in Central New York until a new bishop is elected.

The Most Rev. **Richard Holloway**, Bishop of Edinburgh and Primus of the Scottish Episcopal Church, will retire at the end of October according to an announcement from the BBC. This is the second time the controversial bishop has made plans to retire. The first was cancelled after the Lambeth Conference in 1998.

At least six Anglican churches in the **Diocese of Kaduna** have been destroyed as a result of intense Muslim-Christian riots in Nigeria last month. "Our people are being shot, butchered and roasted," the Rt. Rev. Josiah Fearon told the Barnabas Fund, an Anglican human rights organization.

In a step to hold the Evangelical Lutheran Church of America (ELCA) together, a national body of ELCA bishops invited opponents of "**Called to Common Mission**" (CCM) to search for alternatives acceptable to both sides. The document, which was approved last summer at the ELCA's Churchwide Assembly, will, if adopted by General Convention in July, allow full communion between the Episcopal and ELCA churches.

## It Takes All Four

The convention of the **Diocese of Western Louisiana** met at St. Paul's Church, Shreveport, Feb. 25-26, with the theme "Mission 2000: A Place at the Table for All." The Rt. Rev. John Lipscomb, Bishop of Southwest Florida, gave a keynote address on evangelism — bringing others to Christ on a one-on-one relationship. He thanked the Rt. Rev. Willis Henton, retired Bishop of Western Louisiana, and the Rt. Rev. Robert J. Hargrove, the present bishop, for the mentoring he received from them.



The Saturday morning Eucharist was a youth service, with a skit by young people being the sermon. The Morning Prayer service welcomed the Rev. Jean Monique Bruno, vicar of Epiphany Church, Santo Domingo, Dominican Republic, as the preacher. He challenged everyone to go out and bring others to Christ. The Diocese of the Dominican Republic is a companion diocese of Western Louisiana.

Three workshops were offered during this convention: Solo Flight, ministering to single adults; adult education/family ministry; and ministry to youth. Plans were announced for a one-day, youth-led diocesan convention in October at Hardtner camp and conference center.

A budget of nearly \$1.3 million was approved. The convention concluded with a teaching message from Mark 2:1-12 by Bishop Hargrove. He asked his listeners to look at the four people at each corner of the cot carrying the paralytic to be healed by Jesus. If any one of them had dropped his corner the mission would have failed. The church is made up of four bodies: bishops, deacons, priests, lay, and this is the call — it takes all four and if any one drops a share it depletes the mission. Each one is important, each one plays a role. There is a place at the table for all.

*Ann Kidda*

## No Time for Huddling

Reminding listeners that only 30 percent of the population within the **Diocese of West Texas** currently has a church home, the Rt. Rev. James Folts told the annual council that growth is imperative.



"Jesus told his followers to 'Go . . . make disciples . . . baptize . . . teach,'" the bishop said at the council meeting in San Antonio, Feb. 17-19. "He did not say, 'Huddle up in your little churches, huddle up in your little diocese, and maintain the comfortable status quo.'"

Last year, Bishop Folts set a five-year goal to double membership and average Sunday attendance. He reiterated the call at this year's council when he reminded his audience that of the 13 fastest-growing areas in the country, four are within diocesan geographical boundaries.

Over the past year, the diocese's executive board has begun to study ways to accomplish the growth imperative, and the council approved the establishment of five task forces to further that work. During the coming year, the ad hoc committees will address ways to: focus on the younger generation; incorporate the cultural and ethnic realities of South Texas; identify and train both lay and clergy leaders; evaluate the diocese's mission and ministry; and restructure the executive board to be more effective.

Over its two-day meeting, the 450 clergy and council delegates heard reports from the diocesan operating departments, attended workshops, worshiped, and celebrated with a Texas-style dance and barbecue.

Council approved a \$3.2 million budget, up from \$2.9 million in 1999.

*Marjorie George*



## Jubilee 2000: God's Plan for Helping the Poorest

By Douglas Huber

*(One in a series)*

God sometimes acts powerfully and in ways we find mysterious and improbable. Jubilee 2000 presents such an example. The poorest countries of the world are also some of the most heavily indebted, owing huge sums to the World Bank, the International Monetary Fund (IMF) and to numerous rich nations. There is virtually no hope of paying back the loans or even reducing the financial burden of servicing these debts. The Jubilee 2000 initiative calls on rich nations and international banks to forgive these crushing debts. To the surprise of many, it may be working.

The world's seven largest industrialized nations met in Cologne, Germany, last June and moved to reduce as much as 70 percent, \$90 billion, of the \$127 billion in debt owed by 33 impoverished countries, mostly in Africa. The savings would be directed to education and health programs, especially AIDS prevention.

This debt relief package is hailed as real progress since it places more emphasis on health, AIDS prevention and education than on economic austerity measures previously imposed by IMF. However, it may still fall short of the financial help urged by some humanitarian agencies and Jubilee 2000.

### **What is the scriptural and faith basis for Jubilee 2000?**

The Jubilee 2000 initiative draws inspiration from scripture (Lev. 25:8-55), which declares a year of jubilee every 50 years. In this year right relationships are restored, social inequalities are rectified, slaves are freed, and debts are canceled.

The Episcopal Church supports Jubilee 2000 debt relief through resolutions passed at the General Con-

ventions in 1994 and 1997. The Episcopal Church Office of Government Relations prepared a background paper for the 1998 Lambeth Conference of Anglican bishops. Archbishop Desmond Tutu of South Africa and other Anglican leaders have called for the forgiveness of debt to the 41 poorest countries, where 700 million people live on an average of \$4 per day and many survive on as little as \$1 per day.

South Africa is paying debts that were incurred by the apartheid government, which used the money to oppress the poor and thwart liberation efforts. Now poor people must pay back the money that bought guns used to deny them social and economic justice. Archbishop Tutu termed these "odious" debts which creditor nations have no moral basis for collecting. Creditors knew the oppressive purposes for which these loans were used.

### **Who else is behind Jubilee 2000?**

Jubilee 2000 is a global movement with origins and considerable energy in England, Germany, France, Italy and other European countries. Up to 17 million signatures from more than 100 countries have been presented to rich governments, urging debt relief. Jubilee 2000 initiatives in African and other poor countries have also added their voices.

In the United States, many faith communities support Jubilee 2000. These include Church World Service, Evangelical Lutheran Church in America (ELCA), Mennonite Central Committee, Presbyterian Church, United Church of Christ/Disciples of Christ, United Methodist Church, the U.S. Catholic Conference, and many others.

### **Why should we support international debt relief for the poorest?**

We are called by God, not only through the words of Leviticus but also through our hearts, to proclaim liberty for those enslaved by debt that was not of their making. In many cases, the average citizen of most poor countries had no say in agreeing to these loans or the purposes for which they were used.

The cost of servicing foreign debt is more than the health and education budgets combined in some countries.

It is heartening to engage in discussions with Anglicans and others in African countries who know the need to improve government accountability and to establish new systems for overseeing the use of funds, including the potential savings from no longer servicing international debts.

In the era of Leviticus, God's people recognized cycles of increasing debt that became unpayable and resulted in slavery or permanent indentured servitude. Forgiveness of debt and freeing those sold into slavery was required every 50 years. In our time the same has happened for whole nations. The jubilee year 2000 is the time to re-establish right relationships. We are one global family and the suffering of one is the suffering of all. We are all neighbors, and God calls us, through Jubilee 2000, to be good ones. □

*Douglas Huber, MD, is co-chair of the Wider Mission Committee of St. Peter's Church, Cambridge, Mass., and serves as medical director of Pathfinder International, a non-profit organization that supports health services and AIDS prevention in 30 countries.*

# Cross Becomes Focal Point All Through Holy Week

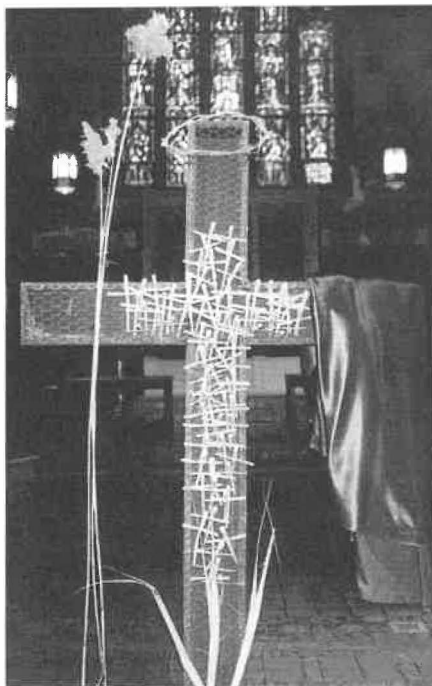
By Robert A. James

Many church people are familiar with the Easter tradition of the “flowering of the cross,” where a cross-shaped box is covered with chicken wire, and at some point in the Easter festivities members of the congregation come forward to decorate it. They place flowers in the chicken wire to make the ugly cross-shaped box become something resembling a Rose Bowl Parade float. It can be a touching ceremony. It has the positive impact of including in a special way all who come to the service, even with its sentimentality and, for some, crass inappropriateness. Last year something developed at a church in Brooklyn which might bear replicating.

Desirous of avoiding as much of the last-minute Easter hustle as possible, during the preparations for Palm Sunday the chicken-wire cross was carried upstairs from the basement, dusted off and placed out of view near the church. After the pre-Palm Sunday cleaning had been completed, a chain of events started which in retrospect now seems to have been divinely inspired.

More as a joke than anything else, someone placed the cross in the front of the nave, commenting, “Now there is a cross someone could be crucified on.” Someone else decided to start putting the little palm crosses to be distributed at the services the next morning into the chicken wire. As it seemed like a good way to distribute the crosses, they were left there for the next day. An altar guild member who had stayed behind to finish a few things quickly plaited a crown of “thorns” from some dead climbing rose vines that had been left to wither over the winter on the wrought iron fence surrounding the church. A light-weight purple cope was folded over one of the arms of the cross.

Caught up in the spirit, two people



went to a swampy place that afternoon and cut down some reeds. These were placed on an arm of the cross.

The next morning, as people entered the church, they were greeted by this cross, bearing the symbols of the crucifixion. After the palms were blessed, each member came forward and took a cross of palm from the crucifixion cross. They also received a five-inch spike to hold during the reading of the Passion. As the Passion was read, the cross loomed over everyone, and as the congregation came up to communion, each one had to pass the cross, with a few palms still placed in the chicken wire. Following the service, many reported that it was the most moving Palm Sunday service they had ever attended.

The cross remained in church for all of Holy Week. On Maundy Thursday the crown and reeds remained. One arm of the cross held a loaf of specially baked bread. The other arm held the chalice and some plastic grapes (used each year at Thanksgiving). At the base of the cross lay the bowl, a jug of water, and towels used for the foot washing. Close by was a small table holding 30 pieces of silver (nickels and dimes).

On Good Friday the reeds and crown of thorns remained, but the crown of thorns had been interwoven with dark red yarn simulating blood. Three 10-inch spikes were placed where the nails through the hands and feet would be. From each nail dangled strands of the same crimson

yarn. From one side of the upright beam of the cross a large clump of dangling yarn symbolized the wounds in Jesus' side. On the small table that had previously held the 30 pieces of silver, there was a glass of vinegar. Members of the congregation were invited to dip their finger into the glass and taste the vinegar.

On Easter Day the bare, ugly cross, without other symbols, greeted worshippers as they came into the church, ready to turn the cross of crucifixion into the cross of Resurrection. The

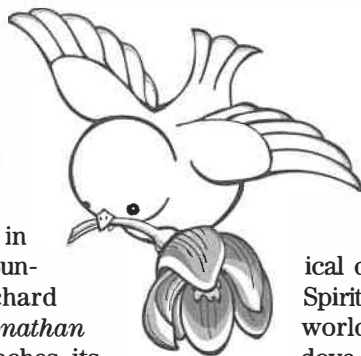
## Several life-long Episcopalians said they had never been through such a moving Holy Week.

flowers placed in the chicken wire at the offertory became signs of the resurrected Christ as they never had before, showing that this horrid means of putting someone to death had become the site for the greatest act of love known to humankind.

Congregational response was very positive. Several older, life-long Episcopalians said they had never been through such a moving Holy Week. Some members of the congregation were seen to weep as they contemplated the crucifixion cross, especially on Good Friday. Some members not accustomed to attending except on Sunday reported that they made a special effort to attend the weekday services, drawn by the cross and its ever changing, yet constant symbols. □

*The Rev. Robert C. James is a retired priest who lives in Ocala, Fla.*

# Holy Birds



St. Paul's command to "walk in love," the epistle for the Fourth Sunday in Lent, calls to mind Richard Bach's widely acclaimed book *Jonathan Livingston Seagull*, as it approaches its 30th anniversary of publication.

The fulsome name that Bach accords his handsome seagull speaks sardonically of families who give their children formal, sometimes stuffy, names that give priests pause as they hold a child at the font of the parish church. "Jonathan Livingston, I baptize thee..."

Jonathan grew up to be a spry, kindly bird who thought a lot about his fellow gulls as he dipped and dived over land and sea, developing a philosophy underlined by the counsel of Chiang, an older, mystical seagull: "Remember, keep working on love."

Bach, himself a cross-country pilot, dedicates his book to "the real Jonathan Seagull, who lives within us all." He goes on to write that Jonathan is "that brilliant little fire that ... lives only for those sardonic moments when we reach perfection."

A close observer of birds in areas stretching from the Florida coasts to the Arkansas Ozarks, the late Winifred Henson, the founder in the 1960s of Operation Pass Along, the book depot at Hillspeak, used to speak to me in awe and wonder of "the distances that birds fly, their little bodies carried on the winds so many miles."

I always remember Win when I see flights of birds dark against the sky, guided in some mysterious way to migrate south for the winter and back north in the spring. It usually gets me thinking about the training of homing pigeons – how they've carried vital wartime messages and then returned home, words that may prompt us inwardly to recite the Benedicite, *Omnia Domini*: "O all ye fowls of the air, bless ye the Lord." Those words lead me to recall Dorothy L. Sayers' essay for Trinity Sunday: "Honorable Father, I understand; 'Honorable Son,' I understand; but 'Honorable Bird,' I do not understand."

Like Dorothy Sayers, some have found it difficult to embrace the Trinity as three in one, one in three, but the idea of having a dove symbolizing the Holy Spirit fits per-

fectly with the theological definition that the Holy Spirit is God at work in the world. Only a pure white dove, fragile and beautiful and graceful, could go from one place to another and descend so peacefully.

In a book that might be about Jonathan's cousin, Wallace Stegner's *The Spectator Bird*, also still in print after 25 years, the author wagers that "the truest vision of life that I know is of a bird that flutters from the dark into a lighted hall and after a while flutters out again in the dark." Consider that for a moment, looking at life as something that we embrace for a little while in the light and then we go out, just fluttering away.

There is, of course, a much stronger symbolism of birds found in St. John's gospel that caused the eagle to become the symbol of St. John and perhaps the reason that in so many churches the Bible rests on the brass wings of an eagle lectern. Countless thousands have found strength in the imagery, "They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Eagles are not alone in the Bible's sprawling zoo that includes sparrows and starlings and pigeons and doves and wolves and lions. They were all together in Noah's ark, and at

## Birds and beasts are spiritual metaphors through which the Lord of all creation speaks to us ...

the story's end, as every Sunday school student knows, a dove alights on the deck with a green sprig in its beak, indicating that after many days of rain and flood they were near dry land — a dove bringing good news.

It is clear to me that birds and beasts are spiritual metaphors through which the Lord of all creation speaks to us of splendor, skill, control, preciousness of life, and survival strengths well expressed in the words of an old spiritual, "His eye is on the sparrow and I know he cares for me." And remember, as Jonathan Livingston Seagull says, "Keep working on love."

*Our guest columnist is the Rev. James B. Simpson, TLC's Washington correspondent.*

## Did You Know...

**There's a St. Mark's Church in Bridgeport, Conn., and a St. Mark's in Bridgeport, Mich.**

## Quote of the Week

**The Rev. Samuel Lloyd, rector of Trinity Church, Boston, on Boston athletic facilities Fenway Park and the Fleet Center:**  
**"I would expect that as much worship, reverence and awe goes on in those two temples in the course of a week as happens in all the churches of the city."**

## Peaceful Settlements

Among the saddest stories TLC has to report is one which is becoming too numerous these days – the departure of a “conservative” congregation from the Episcopal Church. While the departure of a portion of its members is always a disappointment for the church, a glimmer of hope can be found in the recent decisions by

In both congregations the authority and interpretation of scripture emerged as the key issue for departure.

two parishes to go elsewhere. Church of the Holy Spirit, Roanoke, Va., and St. Bartholomew’s, Swartz Creek, Mich., were able to leave the Episcopal Church with their buildings and perhaps a bit

more dignity than the usual acrimonious departures or litigious tensions which have marked squabbles between parishes and dioceses. In both congregations the authority and interpretation of scripture emerged as the key issue.

St. Bartholomew’s peaceful severing [TLC, Feb. 27] could become almost a model of how churches can cooperate with their dioceses.

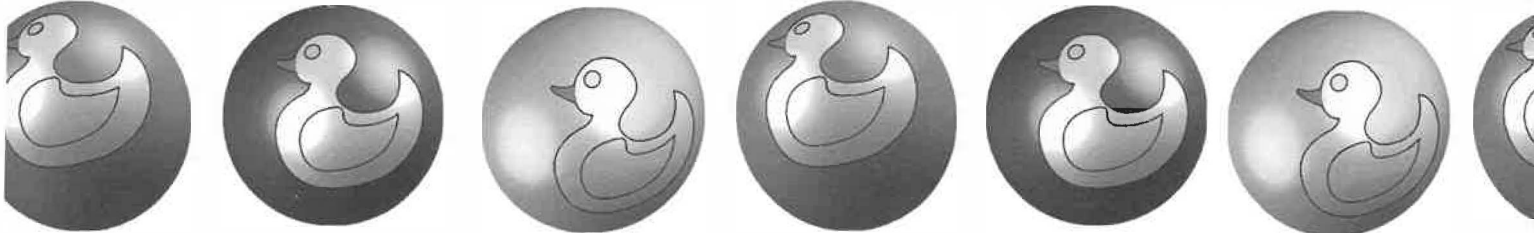
The rector and vestry of St. Bartholomew’s worked with the Rt. Rev. Edwin Leidel, Bishop of Eastern Michigan, and the diocesan standing committee to achieve a settlement through which members of the parish voted whether to remain in the Episcopal Church. The bishop addressed members before they voted. St. Bartholomew’s, now an independent Anglican congregation, takes its land, its church, its rectory and its endowment and has to pay \$250,000 to a trust fund of the parish which founded St. Bartholomew’s as a mission.

The situation involving the Roanoke church [TLC, March 26] was different. After the congregation failed to provide its financial support the Diocese of Southwestern Virginia, and following some disagreements with the diocese and bishop, church leaders decided to sever ties with the diocese and to affiliate with the Diocese of Shyira in the Episcopal Church in the Province of Rwanda. Holy Spirit’s departure was particularly unusual because the Rt. Rev. Neff Powell, Bishop of Southwestern Virginia, had suggested that perhaps members of the congregation would be better suited if the parish was not part of the Episcopal Church. It seemed likely that because the parish had formed a non-profit corporation, it probably would keep its property.

One of the bishops involved in the disputes compared the split to a divorce. The separations of parishes from their dioceses may be as painful as a divorce, but somehow, knowing that the actions were taken without rancor make them a bit easier for all involved, and the rest of the church, to handle.



**Not to worry ... it's only a half-Nelson.**



## VIEWPOINT

# Sitting Ducks

Are our bishops now sitting ducks waiting to be blamed for the church's problems when they frequently have nothing to do with the problems in the first place?

By John P. Boucher

I serve as the canon to the ordinary in one of the smaller dioceses along the East Coast. Since I've come on board, I've noticed a significant amount of stress which occurs not only in daily work in my diocese, but in almost all diocesan offices throughout the Episcopal Church.

There is a myriad of reasons for this increase in stress: a growing number of expectations about what a diocesan office can provide, a decreasing amount of money upon which to operate, declining memberships in congregations, an increasing clergy shortage, etc.

All of the above are issues with which we are only too familiar. Based on my observations, however, I wonder if another, deeper, issue is at stake. I wonder if the office of bishop itself as it's currently configured has not become out of date and in need of being re-defined. Let me unpack what I mean.

First, it's been my experience that priests (and to a lesser extent deacons) have less need for "godly advice" as they go about the business of parochial ministry. Even newly ordained clergy seek answers to issues which confront them from priestly colleagues rather than from the office of the episcopate. Indeed, more and more time is being spent by bishops penalizing clergy for inappropriate behavior rather than counseling clergy about matters involving pastoral oversight and care. It's almost as if the role of the bishop has become that of a "sheriff" who rides herd over wayward priests and deacons.

Second, the ceremonial functions of a bishop are becoming less and less necessary. In the earliest days of Christianity, a bishop both baptized and confirmed at the same time. It became apparent as Christianity grew that priests could perform the rite of baptism and leave confirmation to those occasions when a bishop

was present. Nowadays, however, the compelling reasons for having a bishop even so much as confirm people is rapidly being taken away: (a) in the Episcopal Church membership in a congregation is constituted by baptism, regular attendance and a stated financial pledge (there is no need to be confirmed); (b) confirmation is seen more and more as an adult commitment ... which gives rise to the question as to why a parish priest cannot perform essentially the same function as a bishop through the prayer book ritual known as "A Form of Commitment to Christian Service." From all of this, then, it seems fair to conclude that an important part of the ceremonial functions of a bishop are outliving their necessity in our present day.

Third, more and more the living out of the gospel seems to be occurring at the local (i.e. congregational) level rather

than on the diocesan or national church level. Dioceses and the national church now deal almost exclusively with programmatic assistance, leaving members of congregations to feed the hungry, establish thrift shops, and provide shelter to the homeless. Although the perception is that the expectations placed upon diocesan offices are now too numerous, the truth may be precisely the opposite. Dioceses no longer need to have large staffs to minister to the needs of the poor. Perhaps, then, bishops need to see themselves more as ones who meet specific needs that congregations (and the clergy within those congregations) require. A bishop might be more needed in clergy

deployment or as a trained consultant for congregational development than as a ceremonial "CEO." Indeed, this might result in discovering that we actually need fewer diocesan bishops rather than more.

All of this leads me to a fourth point. If many of the historic functions of the episcopate have now been superseded, are we in the Episcopal Church "setting up" bishops as targets to whom we can express our displeasure? We all know from life's experiences that respect for another is more difficult to garner when that person has no direct relationship with us. In a sense, then, are our bishops now sitting ducks waiting to be blamed for the church's problems when they frequently have nothing to do with the problems in the first place? My sense is that unless we reconstitute the functions of those in the office of bishop, the episco-



Is the Episcopal Church "setting up" bishops as targets to whom we can express our displeasure?

pate may be counterproductive to the furtherance of the ministry of all believers.

None of this is to say that I have a clear notion of where diocesan offices — and the bishops who work there — should be headed. But I do know that unless we begin to ask ourselves foundational questions such as these, we will continue to swim into a rapidly increasing whirlpool. My plea is that we commence the dialogue, rooted in prayer and with a deep and abiding sense of openness to the movement of the Holy Spirit.

*The Rev. Canon John P. Boucher is the canon to the ordinary in the Diocese of Easton.*

# He Missed the Historical Point

The Rev. Blaine Hammond's Viewpoint article, "Donatism for Today" [TLC, March 12], missed the historical point. The dispute between the Donatists and the orthodox was primarily over the validity of baptism.

The Donatists argued that it was the spiritual purity of the officiant at baptism that determined the sacrament's validity. Augustine taught that it was the word and command of Christ that made it valid. Augustine argued against the Donatists on the basis that God had established the Catholic Church throughout the world and that the Donatists saw themselves as a separate entity in Africa. In other words, the error of the Donatists was that

they separated themselves from the rest of Catholic Christendom by their position which was not supported by scripture nor by the tradition of the apostles.

To compare the Donatists to the Episcopal Synod of America (now Forward in Faith, North America) is ridiculous. The ESA always taught that its beliefs were based upon the apostolic tradition of the church and it opposed innovation based upon modern concepts of experience as opposed to scripture, tradition and reason. The pro-feminist and pro-homosexual views defended by Fr. Hammond in his article are outside catholic faith and order and are

rejected by the Catholic Church as a whole which includes the Roman Catholic and Orthodox communions and not just the increasingly Protestant Episcopal Church. I would think the Donatists would more favorably be compared to those bishops who would use the canons of the church to force their revisionist agenda upon faithful traditionalists who do not subscribe to the political correctness of the age. The modern-day Donatists in our church are polarizing in the same way and in time will cause the Episcopal Church to approximate the Anglican Church of Canada, i.e. become financially and spiritually bankrupt.

*Charles Carter Wicks  
Elkhart, Ind.*



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The Rev. Blaine R. Hammond speaks of us as Donatists in great error. The presumptions stem from misinformation and possibly poor indoctrination in preparation for the ordained ministry. Obviously, Fr. Hammond does not understand the difference between the ministrations of the ordained clergy and that of the laity and/or the elemental character of a sacrament. The question of the validity of the ministry of women as priests is in question not because we do not like women in that role or any personal animosity, but on the theological premise that they are not proper subjects for the sacrament of ordination and therefore cannot be valid ministers of the sacraments of the church (outside of holy baptism and holy matrimony where the action does not require priestly office although the blessing of which may only be provided by a priest). The validity of the ministry of women is not a rejection of the validity of the priesthood in any way, but rather a rejection of the validity of the ordination itself.

As touching the inability of many traditional and orthodox Anglicans to accept the ministrations of some bishops and priests because of the differences of teachings resident in the same, the author misunderstands the reasoning completely. There is not

rejection of the validity of the sacramental efficacy of the ministrations, but a refusal to confirm their teaching concerning our commonly professed Lord and Savior Jesus Christ by association. Before one takes offense at this, we must remember that we are Anglicans and do not commonly or regularly share sacramental life with non-Anglicans for that very reason.

Irresponsible essays such as this do much to assault an already ailing relationship within the Episcopal Church.

*(The Rev.) James F. Graner  
Larned, Kan.*

## Who Repents?

Fr. Minifie's sentiments [TLC, March 5], "Love the sinner, hate the sin," is a bunch of baloney in the Roman Church, and a bunch of baloney in our church.

I used to find such letters merely monotonous. Now I find them infuriating. Exactly who is supposed to do the repenting in the cases of Matt Shepherd and Bill Gaither? Any time a group of people is singled out for admonishment or special treatment (sarcasm not intended!) because of sexual orientation or any other quality assigned at birth, however "benevolent" this admonishment may be, the stage is being set for tragedies such as those of Matt and Bill. Even if, as the religious zealots and bigots claim, homosexuality is freely chosen, in a free society people should certainly be free to decide for themselves whom they like.

*Robert F. Dorum  
Poughkeepsie, N.Y.*

## Stay in Touch

We can only rejoice that Episcopalians and Lutherans are growing closer in their life together. Had Henry VIII not written his missive about Martin Luther (thus becoming "defender of the faith") perhaps Anglican/Episcopal and Lutheran churches would have been closer centuries ago.

Since 1977 we have seen the proliferation of "continuing" Anglican bod-

ies, concerned about prayer book revision, gender of ordained clergy, and now various issues of human sexuality.

Why don't we find a way to continue in communion with these various Anglican bodies? The consecration of Charles Murphy and John Rodgers [TLC, Feb. 13] simply illustrates how isolated traditionalist Anglicans feel today.

Would it be too much to ask General Convention meeting in Denver to establish an ecumenical officer charged with the responsibility of staying in touch with traditionalist bodies. One thing such an ecumenical officer could do would be to find ways

to at least establish interim communion with some of these bodies.

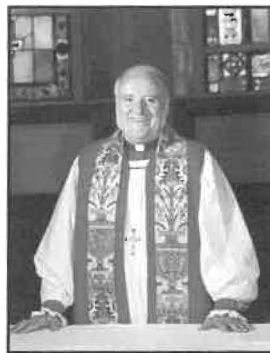
*(The Rev.) Lester B. Singleton  
Church of the Mediator  
Micanopy, Fla.*

## The Rest of the Week

Fr. Sorensen [TLC, Feb. 27] has failed to grasp just where the church is in the 21st century. We are no longer in Christendom where the church is at the center of life and culture in the Western world. Today, the church is but one of many voices. Decisive transformation of any of life's arenas will be made by individual Christians in those arenas. We must learn to

# 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

## LETTERS

focus on what Christians do from Monday to Monday as the goal of all we do as the church gathered. The proving ground of growing churches and their spiritual formation is what the individual members do to join God in the transformation of the world.

When Fr. Sorensen describes what the congregation he serves does, he names only one activity — a soup kitchen — which reaches beyond the gathered church. And this work of faith is a work of the body as a whole. What are the members of Trinity, Plattsburgh, doing in the worlds of their homes, their daily work, their local and wider communities, and their leisure to be part of God's work in each of those places to bring good news in word and deed?

How can a congregation — especially one with under 50 people on Sunday — increase the effective witness of its members' words and deeds Monday to Saturday? The Trinity Grants Program of Trinity Church, New York City, was interested enough to fund such an experiment for some 23 small congregations. A website named *missionaryspirituality.org* will share developing learnings from that project beginning in early April.

*(The Rev.) A. Wayne Schwab  
Essex, N.Y.*

## Rising from the Dead

Seeing the "Did You Know" about St. James' Church, Eufaula, Ala., [TLC, March 12] reminded me of how our little church started: In 1956, St. Peter's, Lebanon, Ind., began in the chapel of the local cemetery, which is right across the street from where our present buildings stand. Not everybody goes to church in a cemetery.

*(The Rev.) Harold Smith  
St. Peter's Church  
Lebanon, Ind.*

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**DIRECTOR OF YOUTH MINISTRIES, Christ Church, Alexandria, VA.** We seek experienced lay applicants to lead a highly successful youth program, which includes youth Christian education and youth mission opportunities, a future teen club and long-distance college ministry for ages 9 through 22. Must have undergraduate degree, be innovative, imaginative and outgoing, capable of organizing and leading youth advisors as well as youth group members, be willing to work as team member on a parish staff of 35 and be committed to nurturing the faith of young people. Salary, benefits and budget are competitive. Send resume and CDO materials to: **Youth Ministries Search, Christ Church, 118 N. Washington St., Alexandria, VA 22314.** E-mail: [PLF@HistoricChristChurch.org](mailto:PLF@HistoricChristChurch.org). No telephone or FAX inquiries

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**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 Plotraczk, 4236 Temple Rd., Indian River, MI 49749. (231) 238-8144. E-mail: [bobbplotraczk@triton/net](mailto:bobbplotraczk@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.**

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

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



# CLASSIFIEDS

## 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](mailto:jdcurtis@mindspring.com)

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

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

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

**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, Noyahwah, 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)**

## POSITIONS OFFERED

**TRINITY EPISCOPAL SCHOOL FOR MINISTRY** in Ambridge, PA, is seeking a professor of mission and evangelism, who also serves as director of the Stanway Institute of World Mission and Evangelism. Trinity is an evangelical Anglican seminary committed to "Forming Christian Leaders for Mission." Non-Anglicans are welcome to apply. Send letter of interest, curriculum vitae and references to: **The Rev. Dr. Stephen Noll, Academic Dean, Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.**

**ORGANIST-CHOIRMASTER, St. Paul's Episcopal Church, Akron, OH, USA.** Full-time organist-choirmaster for a very busy 2,200-member parish. Five weekend services (four with music), monthly Evensong and many special services and events. Multiple choirs include a Choir of Men and Boys, Girls Choir and group of mixed adult singers by audition. RSCM affiliate. Concert series with 86 rank Moeller organ rebuilt by Wicks in 1997. US and European tours. One part-time assistant likely. New program developments possible and anticipated. Collaborative style important. Salary competitive with AGO/AAM guidelines. Applications received immediately with appointment available summer/fall 2000. Inquiries, resumes, references and organ performance tape should be submitted to: **The Rev. Dr. Richard McCandless, Rector, St. Paul's Episcopal Church, 1361 W. Market St., Akron, OH, USA 44313.** E-mail: [church@stpaul-akron.org](mailto:church@stpaul-akron.org)

**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)**

**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 every one 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)**

**PART-TIME ASSISTANT TO VP.** Oldest seminary of the Episcopal Church seeks talented self-starter as part-time assistant to vice president for development and alumni/ae. Ideal candidate will have excellent communication skills, experience in fund-raising or alumni relations, knowledge of Episcopal Church, and ability to implement new initiatives under direction of VP. Half-time with flex hours. Beautiful location in the Chelsea district of Manhattan. Please send cover letter with resume to: **Ken Ashworth, Vice President for Development, The General Theological Seminary, 175 Ninth Ave., New York, NY 10011.** EO and affirmative action employer.

**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)

## POSITIONS OFFERED

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

**FULL-TIME POSITION as Director of Christian Formation.** All Saints Church in Winter Park, FL, is seeking an experienced person to take on the responsibility of director of Christian formation. We are looking for someone who is interested in working with the full range of age groups in a large suburban parish. We would like this person to be grounded in the scriptures, filled with enthusiasm for helping people grow in their faith, willing to do the work of administration, able to cultivate gifts in others and desirous of working well with both the staff and the volunteers in the parish. Please send your resume to: **All Saints Church, 338 E. Lyman Ave., Winter Park, FL 32789 (Attn: Search Committee).**

## FOR SALE

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

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

## TRAVEL/TOURS

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

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Fax 414-276-7483

Email [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

# PEOPLE & PLACES

## Appointments

The Rev. **Susan Ackley** assistant at Christ Church (Old North), 193 Salem St., Boston, MA 02113-1198.

The Rev. **William M. Brock** is St. Michael and All Angels', 3101 Waters Ave., Savannah, GA 31404.

The Rev. **Lynne Carver** is rector of St. Peter's, 2400 Middle Rd., Bettendorf, IA 52722.

The Rev. **Judith Freeman Clark** is assistant at St. Andrew's, PO Box 294, New London, NH 03257.

The Rev. **Liam Collins** is rector of St. Mark's, PO Box 1155, Brunswick, GA 31521.

The Rev. **John Pollock** is rector of St. Paul's, PO Box 755, Clinton, NC 28329-0755.

The Rev. Canon **Matthew Stockard** is canon to the ordinary, Diocese of East Carolina, PO Box 1336, Kinston, NC 28503.

The Rev. **James Taylor** is associate at St. John's, PO Box 722, Fayetteville, NC 28302-0722.

The Rev. **Patricia Menne Thomas** is rector of Christ Church, PO Box 1246, New Bern,

NC 28560.

The Rev. **Robert de Wetter** is assistant at St. Paul's, 21 Centre St., Concord, NH 03301.

## Ordinations

### Deacons

**Chicago - Melissa Burmeister, Bill Carlson**

### Priests

**Kentucky - Sandy Stone  
Springfield - Steven Tanner Thorp**

## Resignations

The Rev. Canon **F. Anthony Cayless**, as canon residentiary and provost of Cathedral of the Incarnation, Garden City, NY.

The Rev. **Michael A. Chapman**, as vicar of Christ Church, Brentwood, NY.

The Rev. **Alan J. Edmiston**, as rector of All Saints', Bayside, NY.

The Rev. Canon **Renee Miller**, as canon to the ordinary, Diocese of El Camino Real.

The Rev. **Judith Ray**, as deacon at St. Gabriel's, Philadelphia, PA.

## Retirements

The Rev. **John E.B. Blewett**, as rector of Trinity, New Castle, PA.

The Rev. **Jonathan Bryan**, as rector of Holy Cross, Dun Loring, VA.

The Rev. **John-Michael Crothers**, as rector of St. John's, Staten Island, NY.

The Rev. **Paul Dawson**, as priest-in-charge of St. Jude's, Franklin, NH.

The Rev. **William English**, as rector of St. Mary's, Staten Island, NY.

The Rev. **William Gros**, as rector of St. Helena's, Burr Ridge, IL.

The Rev. **Frederick Trumbore**, as rector of Christ Church, Luray, VA, and priest-in-charge of St. Paul's, Shennandoah, VA.

## Send your clergy changes to People and Places:

tlc@livingchurch.org  
P.O. Box 514036, Milwaukee, WI  
53203-3436 Fax (414) 276-7483

## Next week...

# Spring Music Issue

# LENT CHURCH DIRECTORY

## PHOENIX, AZ

**ALL SAINTS' CHURCH & SCHOOL** 6300 N. Central Ave.  
602-279-5539 Fax: 602-279-1429 Zip Code: 85012  
Canon **Carlozzi, r**; Fr. **Lierle**; Fr. **Miner**; **Rabbi Plotkin**; Fr. **Wilson**; Fr. **Monson**; T. **Davidson**, dcn; S. **Youngs**, Organist; J. **Sprague**, Yth; K. **Johnstone**, v.  
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

## SUN CITY, AZ

**ALL SAINTS OF THE DESERT** Burns & Hutton Drs.  
The Rev. **Frank H. Clark**, the Rev. **James Workman**  
Sun 8 & 10, Wed 10, Sat 4. Serving Sun City and surrounding communities

## CARLSBAD, CA

**ST. MICHAEL'S-BY-THE-SEA** 2775 Carlsbad Blvd.  
The Rev. **W. Neal Moquin**, SSC, r  
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

## EL CENTRO, CA

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

## SAN DIEGO, CA

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

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

## CHERRY HILLS VILLAGE, CO

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H Eu Sun 8 & 10:15, Wed 9, 7  
www.stgabriels.org (303) 771-1063

## HARTFORD, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts.  
http://www.cccathedral.org (860) 527-7231  
The Very Rev. **Richard H. Mansfield, D.D.**, Dean; the Rev. **Wilborne A. Austin**, Canon; the Rev. **Annika L. Warren**, Canon; the Rev. **David A. Owen**; **James R. Barry**, Canon Precentor  
Sun H Eu 8, 10:30. Daily Eu 12 noon

## WASHINGTON, DC

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

## ST. MARY'S, Foggy Bottom

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

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus  
The Rev. **Andrew L. Sloane, r**  
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book  
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 8:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

## SARASOTA, FL

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

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. **Thomas T. Pittenger, r**; the Rev. **David Francoeur**, Assoc r; the Rev. **Beverly Ramsey**, d Youth & Christian Ed; the Rev. **Jonathan Coffey**, the Rev. Canon **Richard Hardman**, the Rev. **Peggy Sheldon**, assisting; **Allen Rosenberg**, Music Dir  
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

## AUGUSTA, GA

**CHRIST CHURCH** Eve & Greene Sts.  
The Rev. **Theodore O. Atwood, Jr., r** (312) 642-3638  
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

## CHICAGO, IL

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

## LIMESTONE TOWNSHIP, IL (Peoria)

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

## RIVERSIDE, IL

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

## INDIANAPOLIS, IN

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

## CHARITON, IA

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

# LENT CHURCH DIRECTORY

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Bishop-in-Residence; Helen Campbell, Dir. of Lay Min.; Lou  
Taylor, Dir of Christian Ed.; Chris White, Dir. of Youth Min.; Dr.  
David Culbert, organist-choirmaster, Mike Glisson, Headmas-  
ter, St. James Sch; Maureen Burns, Pres., St. James Place  
retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## BOSTON, MA

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

**ALL SAINTS, Ashmont** 209 Ashmont St., Dorchester  
The Rev. Michael J. Godderz, SSC, r (617) 436-8370  
Masses: Sun 8 Low, 10 Solemn; Wed 10, Fri 7, Sat 9

## LENOX, MA

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

## KANSAS CITY, MO

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

## LAS VEGAS, NV

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

## NEWARK, NJ

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

## SANTA FE, NM

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

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The Rev. Roger Ferlo, r; the Rev. Dan Ade, v; the Rev. Ruth  
Ferguson, c  
Sun Masses 8 (Low), 9:15 (Sung); 11:15 (Sol). Tues/Thurs 7:40;  
Mon-Fri 6:15

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
[www.stmvmvrgin.com](http://www.stmvmvrgin.com)  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,  
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed  
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7:30. Midweek Masses Tues 9:30. Thurs with HU 7 & all HDs @  
time anno. MP 9 & EP 6 Tues-Fri. Sun adult catechumenate &  
Bible classes 9:15, ChS and nursery care 10, YPF 5; Wed dinner  
& Lenten study groups 6:30, centering prayer 8:15; Sat  
youth confirmation ed 11. Quiet Day with CSM Sister, Mar. 11.  
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Sun H Eu 8:30 & 11, Tenebrae 7, Maundy Thursday & Good  
Friday Liturgy 12 & 7. Easter Day 8:30 & 11

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The Rev. R. Trent Fraser, c  
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B 4. (June through Sept.: 8, 10 (High); Ev & Novena 5:30) Daily:  
Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6 &  
Sun 10:30, at any time on request.



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

## SELINGSGROVE, PA

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6:45, EP Mon-Fri 6 (214) 521-5101

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Stricklin, the Rev. K. Michael Harmuth, chaps (214) 358-4368  
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Wed H Eu II 8:50. Lower School: Mon-Fri MP II 8:15, 9, 1; 1st  
Fri H Eu II 8:30

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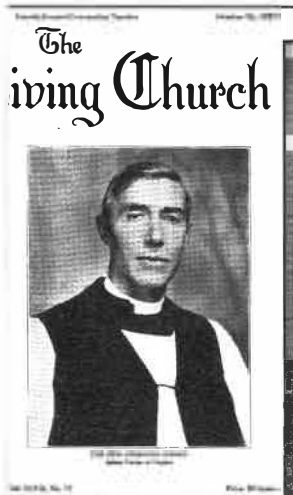
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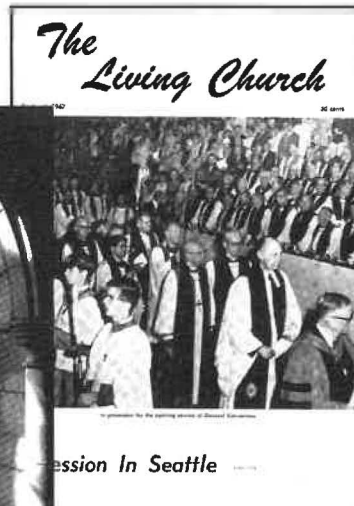
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