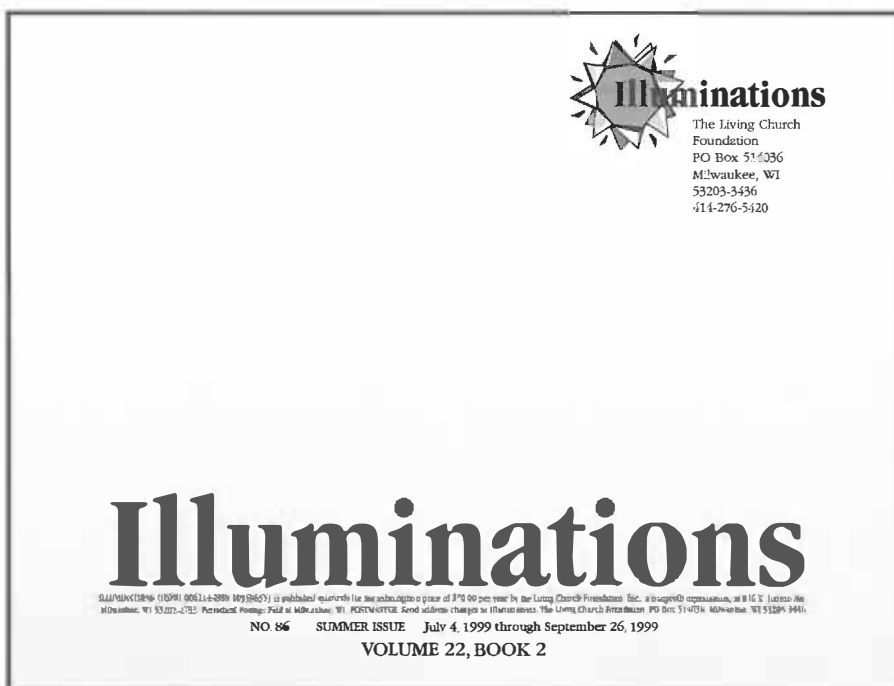




Illuminations \il-ü-mə-`nā-s

1 : A publication offered through The Living Church Foundation that sheds light on the scripture **a** : provides in to scripture readings **b** : makes Sunday readings easier to understand **c** : unifies a Sunday liturgy the



Illuminations consists of brief introductions to the Sunday readings. Read by lectors, these prefaces help listeners understand the reading they are about to hear.

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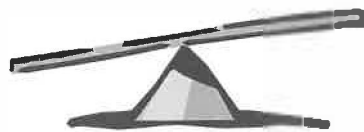
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A group of children at Our Little Roses, a Honduran home for girls [p. 9].

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TRAVELING?

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DIRECTORY GUIDE.

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SUNDAY'S READINGS

Our Exodus From Death to Life

The Fifth Sunday of Easter

Acts 8:26-40 or Deut. 4:32-40; Psalm 66:1-11 or 66:1-8; 1 John 3:(14-17)18-24 or Acts 8:26-40; John 14:15-21

Murder and death hold the popular media in a morbid fascination. No wonder there are “copy-cat” threats of other crimes like those in the Oklahoma City bombings and Columbine High School tragedies. Murder mysteries are a huge book business. There have even been comedy-style movies and television programs about violent death. Yet, with all this mayhem around us, the word of God comes to convict us of something very deadly and very personal.

God is calling us to pass over from death to life, from death dealing to life giving by loving each other. John even goes so far as to imply that if we refuse to help each other's real needs (vss. 16-18) then what's in our hearts is not love but hate. This passage should motivate us to take seriously the power of God's love to enable us to respond in love toward others. Jesus has given us the Advocate in the Holy Spirit to help, guide and strengthen us to live that new life that results from passing over to life from death. The power of John's word on love and

hate, sharing and murder is that it takes the love and law of God in Christ from the abstract to the concrete, from the universal to the personal, from everyone to me.

Psalm 66 is just as realistic when it says we are tested but that God will hold on to us and refresh us. The abiding Spirit of God is the means by which we stay on the life side of the Exodus of Easter. Look at St. Philip in his ministry to the Ethiopian royal treasurer. Here was a man seeking life — in Judaism, in the written word of God. Here was someone ready to pass over from death to life. Philip gives him what is needed — the missing piece of Jesus as the way, the truth and the life. Philip knew Jesus was necessary to complete the man's personal exodus and loved him enough to take whatever risks and efforts he had to share that good news with him.

We, too, can enter and remain “in the land that the Lord your God is giving you for all time” (Deut. 4:40) by following Jesus in active faith, trusting him and imitating him.

Look It Up

Check out the significance of the Ethiopian eunuch's role in the power structures of his government by reading some commentaries and Bible dictionaries. Could Philip have been intimidated by this man's position, power, wealth?

Think About It

Jesus is a way to live, a truth to share and a life to enjoy. How are you doing that now? Have you sought the Holy Spirit to help you move from death to life in what you say and do daily?

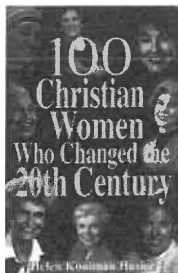
Next Sunday

The Sixth Sunday of Easter

Acts 11:19-30 or Isaiah 45:11-13, 18-19; Psalm 33 or 33:1-8, 18-22; 1 John 4:7-21 or Acts 11:19-30; John 15:9-17

In Word & Deed

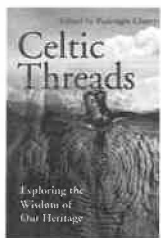
By Travis Du Priest



100 CHRISTIAN WOMEN WHO CHANGED THE 20TH CENTURY. By Helen Kooiman Hosier. Revell. Pp. 379. \$14.99 paper.

Brief biographies of women who have contributed to the betterment of our world through Speaking (Corrie ten Boom), Art and Entertainment (Mahalia Jackson), Literature (Madeleine L'Engle), Social Change (Rosa Parks).

repeatedly points to children as the key to imagination. A section on laughter.



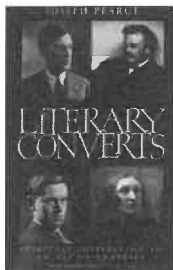
CELTIC THREADS: Exploring the Wisdom of our Heritage. Edited by Padraigin Clancy. ACTA. Pp. 221. \$14.95 paper.

One of many books in the Celtic marketplace, this collection of essays covers music, storytelling, liturgy and psychology as well as spirituality. Also key places in Ireland and key personages of the Celtic movement. The editor's contribution is on St. Brigit: "The Eternal Feminine of the Celtic Tradition."



THE SPIRITUALITY OF THE CELTIC SAINTS. By Richard J. Woods. Orbis. Pp. 246. \$16 paper.

British, Cornish, Welsh, Irish and Scottish Celtic saints, their lives and legends. I am delighted to see someone address "Brittany and Beyond," as we rarely, if ever, hear of the Celtic saints of France. We await more on the saints of Galacia in northern Spain. Extensive bibliography.



THE LEGEND OF POPE JOAN: In Search of the Truth. By Peter Stanford. Berkley. Pp. 207. \$13 paper.

Speaking of women! The hardback was published (and reviewed) last fall; now it's out in paperback for those who haven't read this

fascinating legend of the 9th-century Englishwoman who lived as a man and became pope.

LITERARY CONVERTS: Spiritual Inspiration in an Age of Unbelief. By Joseph Pearce. Ignatius. Pp. 452. \$24.95.

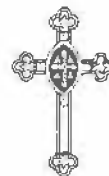
Writers of the 20th century who have influenced or been influenced by Christianity and once described by Dante scholar Barbara Reynolds as "a network of minds energizing each other": Eliot, Lewis, Tolkien, Williams, Sitwell, Waugh, Greene, Spark, Sayers.



THE CHRISTIAN IMAGINATION: G.K. Chesterton on the Arts. By Thomas C. Peters. Ignatius. Pp. 157. \$12.95 paper.

Chesterton wrote of artists, "They live by that mysterious life of the imagination," and he

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Council Honors Mrs. Chinnis at Her Final Meeting

"Pam, when you retire from here ... Got'cha," the Rt. Rev. Ronald Haines, Bishop of Washington, told Pamela Chinnis, retiring president of the House of Deputies, during the meeting of the Executive Council in Bethesda, Md., April 27-30. Mrs. Chinnis is a member of the Church of the Epiphany, Washington, D.C., and therefore a member of the Diocese of Washington.

Mrs. Chinnis told the council that she experienced ambivalence as she anticipated her last meeting with Executive Council. Having served either on Executive Council or as president of the House of Deputies since 1979, she said she feels some sense of relief but knows that next fall she will wonder what is on the council's agenda.

Having served with three Presiding Bishops, Mrs. Chinnis gave several examples of how the council body has changed in her 21 years. She said there were 10 lay women in 1979 (there are 13 lay women and four ordained women today). Differences in the number of people of color have changed from a single African-American man (vice chair of the council) and "a couple of other non-Anglo tokens" to 13 people of color — a full one-third of the membership today.

She also spoke of differing styles of leadership, from a formerly autocratic style to today's more collaborative style. She remembered crises the council experienced. Recalling particularly the crisis following the embezzlement by former treasurer Ellen Cooke, she talked of the council being "frightened by the sudden revelation of evil within our midst" and of the members coming to the 1997 General Convention "chastened, but very much wiser." In terms of streamlining the legislative process over the years,

Mrs. Chinnis said that resolutions brought to convention have dropped from 600 in 1994 to 180 (so far) for the 73rd General Convention in Denver July 5-14.

Choking with emotion as she thanked both the Executive Council and the Episcopal Church Center staff "for letting me share this journey with you," Mrs. Chinnis received a standing ovation of several minutes' duration.

A reception and dinner was held in Mrs. Chinnis' honor.

PB on the Primates' Meeting

In his remarks to the council, the Most Rev. Frank T. Griswold, Presiding Bishop, spoke at length of the primates' meeting in Portugal and of his experiences there.

He noted that about half of the primates were new and so "the community really didn't know itself." He talked of understanding the meeting in the context of the "excruciating circumstances" under which some of the members live, and of resiliency and hopefulness amid devastation and depression commenting on "deep faith purified through suffering.

"I have to say for most of the primates, especially those coping with poverty, starvation, civil war and increasingly aggressive forms of Islam, sexuality was not a principal concern," Bishop Griswold said. Of larger concern to him is the perception of a U.S.-driven agenda that would "set to one side these more drastic circumstances ..."

Continuing on the theme of context, Bishop Griswold said that in listening to three days of reports from provinces he was impressed by how the local situation influences theology. "One realizes in a very, very profound way how contextual our theologizing is ..." he said.

Speaking of his own presentation to the primates, Bishop Griswold referred to the American situation regarding sexuality issues as "the evolution of the marriage canons in the Episcopal Church," adding that "...

over time the Spirit of the risen Christ ... has led us ... beyond the very strict constraints of Matthew 19 ..."

Referring again to the Anglican bodies in countries under strong Muslim influence where acceptance of broadened positions on sexuality becomes problematic, Bishop Griswold said he hopes General Convention will be sensitive to all forms of Anglicanism. "I ... hope General Convention would make no formal decisions that would strain our relationships with other provinces — that would in some sense make us appear to be saying, 'we have no need of you.'" Bishop Griswold pointed out the importance of the Episcopal Church's listening to other Anglican bodies — as he wants other Anglican bodies to listen to the Episcopal Church. He sees the continuing international dialogue "as a way of honoring the reciprocity that needs to be part of life within the Anglican Communion."

The council spent one morning receiving an overview of the Anglican Consultative Council's "Virginia Report" from the Rt. Rev. Mark Dyer, of Virginia Theological Seminary. The council discussed two chapters of the report. Then Bishop Dyer responded to questions from the floor.

Members reviewed the council's process over the triennium with the aid of consultant Bernard Mohr. Barbara Mann, first-term member from Province 4, said the discussion centered around building a community of trust "that will enable us to do the work, to take difficult positions when we have to, to take risks when we need to for the sake of the church."

Council also discussed the need to gather before the beginning of the new triennium. The Rev. John Lane, Province 3, said the evaluation process was, "a good start" but "not a completed evaluation process." Fr. Lane said the council talked frequently of the need for it to take responsibility for its own life and organization.

Judi Amey



Mrs. Chinnis

Utah Bishop Gets Back to Work After Treatment for Alcoholism

The Bishop of Utah, the Rt. Rev. Carolyn Tanner Irish, has resumed some of her workload after having been treated for alcoholism.

Bishop Irish announced last October she would seek professional help for alcoholism. She returned to the diocese recently to resume some of her duties on a part-time basis. On Easter Day, Bishop Irish participated in the liturgy at St. Mark's Cathedral, Salt Lake City, and was greeted by a three-minute standing ovation, the *Salt Lake Tribune* reported.

"Alcoholism is an isolating condition," Bishop Irish told the newspaper. "Therefore you are left to your imagination and you can imagine the worst."

She also admitted that being a bishop is a demanding, multifaceted job.

"Nobody is born knowing how to be a bishop," she said. "And being a

bishop is not a straightforward job description."

She told a reporter that personal prayer may be her most important spiritual tool. "I don't get into denial, the principal psychological mechanism for alcoholics," she said. "I recognize inauthenticity or ego or all kinds of other things I'd rather not. One of our names for God is truth, and it is a time for truth."

Bishop Irish said she is determined to work with the diocese in reconciling a number of issues, including her alcoholism, diocesan financial problems, accusations of secrecy, differing visions of the future and personnel issues.

"I've made a commitment to this diocese and that's big to me," she said. "And they've made a commitment to me. We've done some wonderful work together and I'd love to see that through."

While she was being treated, the standing committee was the ecclesiastical authority of the diocese, and had to address a variety of problems. The committee hired a consulting group to diagnose the diocese's problems and prescribe treatment.



Bishop Irish

Bishop Varley Dies, Was Minnesota Assistant

The Rt. Rev. Robert Patrick Varley, retired Assistant Bishop of Minnesota, died of an aneurysm on May 3. He was 78.

A native of Allentown, Pa., Bishop Varley was a graduate of Carroll College, Nashotah House and Philadelphia Divinity School. He was ordained deacon and priest in 1947 and consecrated Bishop Coadjutor of Nebraska in 1971.

Before his election as bishop, he served as assistant at St. Paul's Church, Chester, Pa., 1947-50; rector of St. Stephen's, Beverly, N.J., 1950-

56; and rector of St. Peter's, Salisbury, Md., 1957-71. As a bishop, he served in Nebraska from 1971 to 1975 and in Minnesota, 1981-86.

In his retirement, he served as interim of Christ Church, Manhasset, N.Y., Good Shepherd, Jacksonville, Fla., All Saints', Florence, S.C., and Grace Church, Lynchburg, Va., assisting bishop of Florida and bishop-in-residence of Florida. He also served as a deputy to General Convention in 1958 and 1970.

His wife, Brenda J. Duff Varley, and children survive him.

Ecclesiastical Trial Set for Bishop Jones

The Rt. Rev. Charles I. (Ci) Jones, Bishop of Montana, finds himself in a difficult situation. Bishop Jones, 56, is facing an ecclesiastical trial over allegations of sexual exploitation and immorality resulting from an alleged sexual affair with a woman in the early 1980s.

Bishop Jones will be tried in an ecclesiastical court in Minneapolis in September, with seven bishops acting as judges. He could be deposed, suspended or reprimanded.

The charges, brought by a woman who was a member of Bishop Jones' congregation when he was a vicar in Kentucky, were made public in 1993. Bishop Jones acknowledged the affair at the time and that led to a disciplinary agreement between Bishop Jones and the Most Rev. Edmond L. Browning, who was then Presiding Bishop. The agreement included a 30-day leave of absence.

The latest charges were made in February 1999 but were kept confidential until recent weeks.

In response, Bishop Jones issued a pastoral letter which was read or distributed at all 48 of Montana's Episcopal churches. He told members of the diocese that he deeply regrets the "embarrassment and pain" caused by the allegations, but said he will seek justice.

"As you well know, in 1993-94 we resolved the issue of my past behavior as a priest to the satisfaction of those involved with an agreement with the Presiding Bishop, with the Diocese of Montana, and as far as we know with the accuser," he wrote.

Bishop Jones said the accusation went to the Presiding Bishop in 1997 and 1998, following the revision in 1996 of the church's canons regarding sexual misconduct. He said the Presiding Bishop sought his resignation twice "despite my extensive efforts to make amends and reparation." Bishop Jones refused to resign, so the matter appears headed to ecclesiastical court. He said he hopes the matter can be settled informally without

(Continued on next page)

Cultural Diversity at Los Angeles Consecration Service

Korean drums and gongs led the procession to celebrate the ordination and consecration of the Very Rev. J. Jon Bruno as Bishop Coadjutor of Los Angeles, April 29 at the Los Angeles Convention Center. Guests had entered past a baptismal font surrounded by burning incense next to a paschal candle under a banner of Asian children's faces.

Parishioners of the Cathedral Center of St. Paul in Los Angeles, where Fr. Bruno had been provost since 1992, clergy, family and friends filled the 3,500 seats. All had been encouraged to wear red, the festival color. Children were not only enthusiastically invited but also were included in the service as readers and choir members. Several children, including Fr. Bruno's eldest grandson, were participants in the Eucharist.

The Diocese of Los Angeles spans six counties, with 85,000 Episco-

pals in 147 congregations. Its diversity was celebrated in Spanish, Japanese, Tagalog, Chinese, Vietnamese and Korean — in readings, in the music and in the entertainment following the service.

The Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, was chief consecrator. The Rt. Rev. Frederick Borsch, Bishop of Los Angeles, and the Rt. Rev. Chester L. Talton, Bishop Suffragan of Los Angeles, were among bishops from North and Central America who participated. The other consecrators were the Rt. Rev. Edmond L. Browning, retired Presiding Bishop; the Rt. Rev. George West Barrett, bishop assisting in Los Angeles; the Rt. Rev. Martin J. Barahona, Bishop of El Salvador; the Rt. Rev. Ann Tottenham, Bishop Suffragan of Credit Valley, Canada; the Rt. Rev. Robert M. Anderson, retired Bishop of Minnesota; and the Rt. Rev. D. Bruce

MacPherson, Bishop Suffragan of Dallas; and the Rt. Rev. William D. Persell, Bishop of Chicago.

The Rev. Mitties McDonald DeChamplain, professor of homiletics at the General Theological Seminary in New York City, and a friend of Bishop Bruno, gave the homily.

Bishop Bruno will succeed Bishop Borsch as diocesan bishop. Bishop Borsch has not announced a date for retirement.

Bishop Bruno's 22-year priesthood has been exercised mostly in the Echo Park District of Los Angeles. His interests have centered on prayer and pastoral outreach. His time has been given to many efforts on behalf of young people and immigrants, with particular concern for affordable housing, fair wages and urban schools.

Gretchen Creamer

Bishop Jones of Montana to Face Ecclesiastical Court

(Continued from previous page)
going through a trial.

"Ashby [his wife] and I have now had to deal with this threat of me losing my ministry and livelihood for over seven years with no resolution to the issue," the bishop wrote. "This third time, we decided that the process is abusive to us as well as the accuser, and it needs to be stopped

and resolved for the future. No one else should have to go through this prolonged agony for a serious mistake made long ago in one's past, and for which one has been penitent and has sincerely sought to make reparation for damage done."

The *Billings Gazette* reported that Bishop Jones' attorneys, Edward Inman Curry III of Memphis, Tenn.,

and the Rev. Thomas Dooling, of Dillon, Mont., have filed a response in which the bishop denies the charges and seeks dismissal of the proceeding, claiming his constitutional rights under both federal and Episcopal Church constitutions have been denied.

Bishop Jones has been the diocesan in Montana since 1986.

BRIEFLY...

When the Rev. Pat Robertson reaffirmed his ordination vows in March, one of the attendees might have seemed out of place: the Rt. Rev. **John W. Howe**, Bishop of Central Florida. Mr. Robertson gave up his ordination as a Southern Baptist minister in 1988 to run for president. "We have been friends a long time," Bishop Howe said. "He took the actual reaffirmation portion out of the Episcopal *Book of Occasional Services*."

The Diocese of Maine and **St. Paul's Church, Portland**, have ended a dispute with a confidential financial settlement. The church, now affiliated with the Anglican Church of America, will pay the diocese an undisclosed sum. In return, the diocese will recognize the parish's ownership of its church building and property and drop a lawsuit it filed against St. Paul's.

Church of the Epiphany, Chicago, has won a Richard H. Driehaus Foundation Faith in Community Award. Spon-

sored by Inspired Partnerships, a Chicago-based non-profit organization, the awards were announced May 4. Epiphany won an award in the category of Best Restoration, Design Solution or Revival.

The Most Rev. **George Carey**, Archbishop of Canterbury, traveled to Sudan in late April and met with government leaders on problems faced by Christians in that country who believed they have suffered discrimination as a result of the country's civil war.

The Commitment of Love

A Life-changing Encounter in Honduras

By Diana Frade

It's nearly time again for summer camp. Thousands of teenagers and young adults will be setting off to explore the woods and lakes of summer camps scattered across the United States. It will be a time to laugh and have fun, to be with friends and to enjoy the great outdoors, but, for a select few, there will be a different experience, an experience that will be life transforming. These young people are going on a mission trip to a poor, foreign country.

This is a story of such a group, not unlike other groups of young people who have traveled to other countries such as the one in this story.

They have spent months meeting and planning for the trip. Some have taken special courses in language so they can communicate with the people they will meet.

Others have studied the region in order to be prepared to know some of the culture and the customs. However, what they are about to discover is something they will not find in the classroom or

in their text books. They are about to discover Christ in this poor, struggling, Central American Republic of Honduras.

As they come out of the airport, they are greeted with a blast of tropical heat on their faces and the sounds of rapidly spoken Spanish. Welcome to Honduras! This is the beginning of an eight-day trip that will take them to a home for girls, *Nuestras Pequeñas Rosas*, or Our Little Roses in English. They are going to paint, make small repairs, and have some time to interact with the girls.

The first day is filled with lots of new experi-

Some young adults explore more than just lakes and woods in summer.

ences — getting to know the layout of the home and meeting the girls and looking around at the work area. Most are concerned about the job they have come to do, even though they have been

reassured that it is secondary to the time they will spend with the girls, a time to share Christ's love. Within a short time, the girls have greeted their new friends and are anxious to show them around the home. They want to communicate in the way they know best — a smile and an out-stretched hand. Before long, the kids are out playing kick ball, laughing and musing at their attempts to speak Spanish. It looks like the first day is off to a great start.

Each day is full of new experiences. The mornings are filled with fixing-up and painting but the afternoons are reserved for the most important task of getting to know their new sisters in Christ. "What makes Maria so special? Why is she so small?" They discover that she and so many like her have come to the home suffering from malnutrition, and that neglect is painful. "How can she be so happy when she has suffered so much in her short life?" Our answer to this puzzling question rings loud and clear: "God's unconditional love has mended her wounds and some day will make her whole. Your being here is an extension of God's love for the children of the world."

Several days later, the group helps to load up the pickup truck with boxes of used clothing and other items the girls could not use. They are off to visit a new community outside of town and to share those items. This new community had just begun to settle the land that had been donated by the Diocese of Washington. When they arrive, they find the entire community working on the roads. Young and old alike are working shoulder to shoulder, digging the roadway and clearing the way. As the visitors arrive, the settlers stop to say hello and share a smile and a thank you.

Almost 200 families were already living on their plot of land in make-shift dwellings of plastic. They were thankful for the opportunity of having a piece of land and a future for their families. They did not need great material goods to be happy. They gathered together the first week they settled their new land to thank God for what had been given to them and to bury their first dead, a young man who had suffered kidney failure.

The contrast is overwhelming. The beauty of the land with the rich, green hues of the lush, tropical vegetation contrasted against the backdrop of the crudely built shacks, half-naked children laughing and playing in the dirt, women, worn and ragged by living in conditions that take a toll on life, and men with gnarled hands, used to hard physical labor. Their faith in God is obvious, in their hearts, and in their happy faces.

As the week draws to a close, and the thoughts of having to say farewell loom closer, there seems to be an urgency to express the depth of emotions experienced. "We thought that we were coming to give something to the girls," one visitor says, "and what has really happened is that they have given us something even greater. They have given and shared God's love with us."

The last night everyone meets to share their most memorable moments and experiences. For some, it was the look of trust and acceptance in the eyes of a child who had once been abused and abandoned. For others it was the new community, struggling to build their roads, working together in unity and love so that everyone in the community would have a dwelling; some found the worship in the local church to be a unique experience of lively, joyful music, prayer and fellowship in the breaking of the bread. Whatever the experience, each will be indelibly imprinted in the hearts and minds of these young

people who have experienced a transformation.

After being hosts to countless numbers of youth missions for almost 16 years, we have seen many of these youngsters find their way to seminary in later years. Whether in a vocation in the ordained ministry or a lifetime commitment to helping the poor and disfranchised, they share their experience in Honduras as life changing. Out of their brief summer encounter, a long-lasting commitment to work for the poor and the needy in their country and around the world is born, a commitment to share God's love. □

Diana Frade is a member of the national Executive Council from the Diocese of Honduras.

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the experience,
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Contemplating on a Catamaran

Finding God in the Simple Things

By William C. Noble

The two passenger cabins of *The Bravest*, a 127-foot catamaran that crosses Raritan Bay and the New York harbor four times a day from Highlands, N.J., to Wall Street, are ordinarily filled with bankers and brokers and internet entrepreneurs. But on holidays, when the schools are out, there are occasional younger passengers, children going to New York for a day of work with their dads. From time to time their shrill voices are audible above the reliable roar of the engines.

One bright, sunny morning not long ago, when the ferry had just passed under the Verazzano Narrows Bridge, which binds Staten Island to Brooklyn with its graceful strings of gleaming steel, I heard from behind me the penetrating voice of a 6-year-old girl.

"Daddy," she asked, "Why do sea gulls fly?" As soon as she said the question, the roar of the engines obscured her father's response.

Perhaps he said:

"Thousands of years ago there were tiny dinosaurs whose leathery legs let them jump from rock to rock. One day, one of

them jumped and instead of landing on the very next rock, skipped it to land on the rock beyond. This was such a good idea and so much fun that other dinosaurs tried it. What dinosaur would be satisfied jumping if it could glide? One day, a dinosaur spread its leggy arms while gliding; and instead of gliding to another rock, the little dinosaur stayed in the air. As the dinosaurs glided from one place to another, their arms became lighter and lighter, and they flew more and more. After many, many years,

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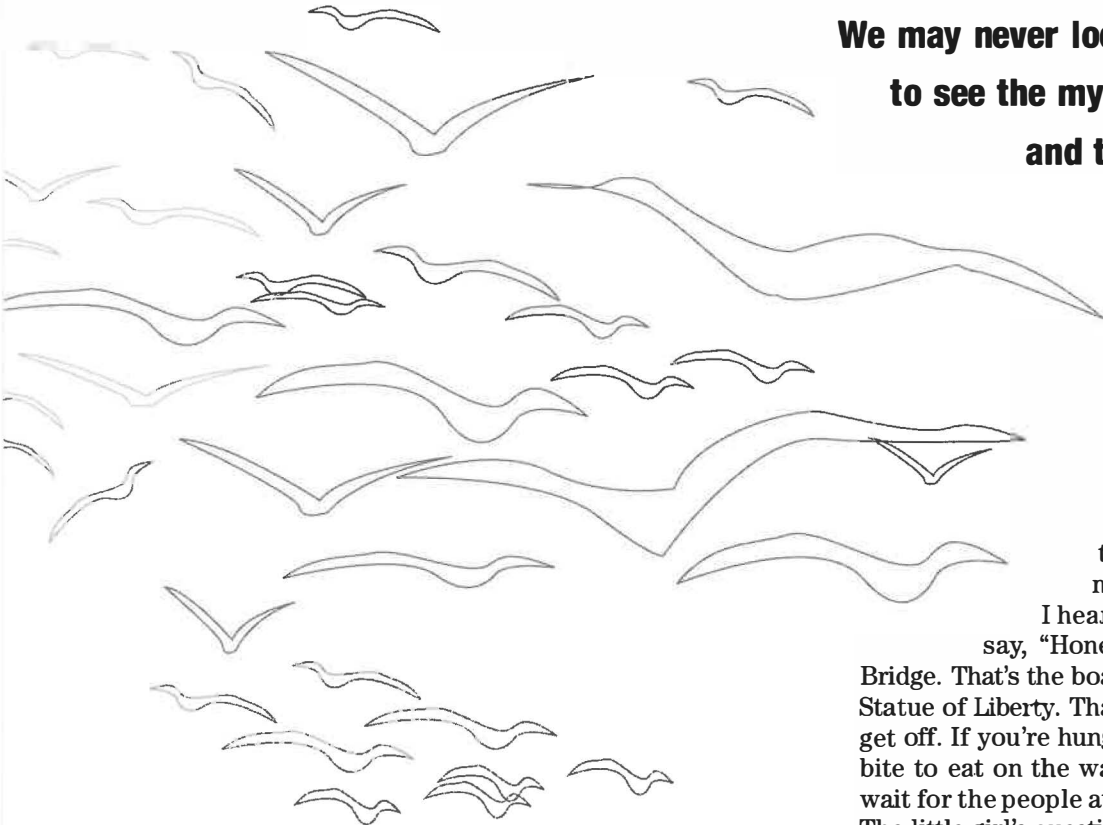
their leathery scales became feathers and their arms became wings."

But maybe he didn't say that at all.

Perhaps he said:

"Sea gulls fly to eat. Do you see how they dip and soar? Gliding on the wind the sea gull looks below the surface of the sea for

**We may never look beyond things
to see the mystery, the humor,
and the beauty of life.**



schools of fish, searching for a single stray near the surface. When the gull spots it, he dives into the water, snaps up the unsuspecting fish for a morning snack, or carries it flapping in its beak back to a nest on the shore for little hungry sea gulls to eat. I think sea gulls fly to eat.”

But maybe he didn't say that at all.

Perhaps he said:

“Sea gulls were created by God who is a loving Father. A long time ago God created the whole earth — all the birds of the air and all the fish of the sea. God made sea gulls because he loves to watch them fly. Don't you? He loves to watch them soar and sail on the wind, to watch them dip and dive into the sea, and to watch them awkwardly walking, two by two, on sandy beaches. God, our Father, made sea gulls because they are beautiful and because they are so much fun to watch.”

But perhaps her dad said nothing.

Perhaps he said nothing because within the little girl's question: “Why do sea gulls fly?” there are more difficult, unspoken questions: Why are there sea gulls at all? Why am I? Why? The questions of theologians and the questions of anonymous 6-year-olds, who are not yet afraid to ask the most important questions and not yet hushed or distracted by the things of this world, are the same. To ask the right ques-

tions, after all, is at least half of the theological quest.

While the captain of The Bravest waited for the dock at 11th Street on Manhattan's east side to clear of other boats, the motors of the catamaran were quiet again.

I heard the little girl's father say, “Honey, that's the Brooklyn Bridge. That's the boat taking tourists to the Statue of Liberty. That's the dock where we get off. If you're hungry, honey, we'll grab a bite to eat on the way to the office. I can't wait for the people at the office to see you.” The little girl's questions were silenced with facts and with the promise of food and fame.

We have all wondered about sea gulls and wondered about ourselves. Because the answers are sometimes not easy to hear or to believe, we forget the questions and settle for facts, food and the promise of fame. Because we are easily bored, often hungry and lonely, we settle for these things. But by settling for facts, food, or fame, we may never look beyond these things to see the mystery, the humor, and the beauty of life. We may not see Jesus . . . and the beauty and sublime humor of his Resurrection.

Jesus came back from betrayal, denial, and death, not to get even, as I would have done, nor even to seek justice, but to cook breakfast. Jesus came back from the grave to walk again on the shores of the Sea of Galilee and to cook a breakfast of char-coaled fish for his friends.

With a gentle thump The Bravest nudged the pier, the crew tied the lines and secured the gangplank. The little girl gathered her coat and books and turned to her father. “Daddy,” she asked, “If you call gulls that fly over the sea, sea gulls, what do you call gulls that fly over the bay?” Her father, annoyed by her question, mumbled, “I don't know.”

“Bagels!” she cried.

The Rev. William C. Noble is the executive assistant to the Bishop Suffragan for the Armed Services, Healthcare and Prison Ministries.



Caught Flat Footed

The Committee on the State of the Church. It's an impressive-sounding title, isn't it? Its members, you would think, ought to have a good handle on where the Episcopal Church is and how it stands as the 21st century gets underway. So I was anxious to read its report when my copy of *The Blue Book* of the 73rd General Convention arrived recently. The committee didn't let me down.

In its 25-page report, the 14-person committee, which reports to the House of Deputies of General Convention, touches on a variety of topics of contemporary interest. The Lambeth Conference, the Decade of Evangelism, racism, communication and membership are among the topics these folks addressed in their triennial report.

"The recent Lambeth Conference presents an immediate test of our ability to maintain unity of Spirit and the bonds of peace, while strug-

Two full pages of the report are devoted to the Decade of Evangelism, a topic addressed elsewhere in *The Blue Book* in the report of the Standing Commission on Domestic Mission and Evangelism. The State of the Church Committee is brutally honest in addressing the decade:

"The Decade of Evangelism caught the Episcopal Church flat footed. We did not begin this decade from the same foundation as other branches of the Anglican Communion. Without a recent history of being evangelized ourselves, evangelism was an alien concept for many of us." Unfortunately, it still is, although the report fails to admit that.

In a fascinating section, the report mentions that the decade became "one more battleground in the conflict between different theological camps," identifying one as "Incarnation" Christians, "emphasizing the goodness of God, God's love for creation, and God's affirmation of humanity by becoming one of us." The other "camp" is termed "Atonement" Christians, "emphasizing the sinfulness of humanity and Christ's saving action by his death on the cross."

State of the Church says the difference between these two emphases does not need to be resolved because each "has a piece of the truth that is supported by scripture and important to the fullness of the gospel." While most Episcopalians would affirm both of these perspectives, the report admits that "those who would proclaim the gospel by word and those who would proclaim it by deed have not cooperated as well as they might."

The committee concludes its report with resolutions that would:

- Conduct a full census of the church's entire membership by 2005;
- Require anti-racism training for the lay and ordained leadership of the church;
- Establish an Episcopal Service Corps to provide opportunities for volunteer service;
- Conduct a study of the role of confirmation and its relation to evangelism, adult membership and other matters.

Most of the Episcopal Church won't get to see the report of the Committee on the State of the Church, which is too bad. If you're not going to General Convention, borrow *The Blue Book* from some friendly convention deputy. You'll have a better idea of the state of the church.

David Kavelage, executive editor

Did You Know...

The Church of Our Savior in San Gabriel, Calif., has a stained glass window which has an army tank and a portrayal of Gen. George Patton in it.

Quote of the Week

The Rev. John R. Francis, rector of St. Paul's Church, Chestnut Hill, Philadelphia, on the message a same-sex blessing sends to children: "I cannot think of a more powerful, positive manner to practice what we preach and set an example of acceptance and love for our children."

"Without a recent history of being evangelized ourselves, evangelism was an alien concept for many of us."

— The State of the Church Committee addressing the Decade of Evangelism

gling in discernment over issues on which we are not of one mind," the report states. While noting "The Episcopal Church is bound by the indelible nature of the Christian family to listen to what is being said by our brothers and sisters in Christ," the committee also adds, "we have a responsibility to state our understandings with as much openness and integrity as possible. We have an equal responsibility to listen to the understandings of others with courage and generosity."

The committee is not blind to the church's tensions and differing opinions but acknowledges "what we have in common is more important than our differences."

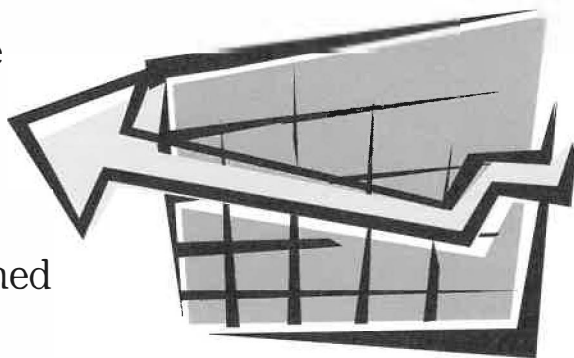
"The community to which we are called is not one of unanimity but rather one of continuing conversation," the committee continues, sounding very much like Presiding Bishop Frank T. Griswold. The report mentions that the church has debated many issues through the centuries. "The tensions we experience in those debates may be signs of faithfulness rather than failure."

A Tiny Bit of Encouragement

In an attachment to its report to General Convention, the Committee on the State of the Church [p. 13] presents some membership statistics worth noting. During the Decade of Evangelism, membership declined in the first five years, but increased during the second half. Membership figures for each diocese in 1994 and 1998 are presented, with both discouraging and hopeful results. In numbers of active members, the church went from 2,402,566 in 1994 to 2,316,843 in 1998. But considering communicants, the total went from 1,578,282 in 1994 to 1,765,823 in 1998. And the average Sunday attendance increased from 820,069 in 1994 to 855,084 in 1998. As the committee itself notes in its report, this is not an impressive showing. Nevertheless, given the membership figures for the past 30 or so years, it is a tiny bit of encouragement. It should be pointed out that there remains some confusion over what constitutes a member

or a communicant, so one can rightfully question what the numbers taken from the annual parochial reports filed by congregations actually mean. There is no reason to get excited over miniscule increases in membership figures, but the statistics will be worth watching during the next few years.

During the Decade
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Model Missionary

Chances are, unless you live in one of the Midwestern states in which he carried out his tireless, rigorous ministry, you hear little about Jackson Kemper. When his feast is celebrated May 25, the church recognizes its first missionary bishop, a man who traveled throughout the “northwest” during the middle of the 19th century. Many churches in Missouri, Indiana, Wisconsin, Iowa, Minnesota, Kansas and Nebraska were founded by Bishop Kemper, and a large number of the clergy serving in those states were ordained by him. He ministered to Oneida Indians and urged the church to translate services into native languages. He was a founder of Nashotah House theological seminary and of other educational institutions in the Midwest.

Bishop Kemper was convinced of the importance of mission work. He was determined that the church needed to move farther west to evangelize that region, and stressed the importance of finding persons who would continue his ministry. Jackson Kemper continues to be a model of the church being faithful to its mission, and, in the words of the collect for his feast, to “have the vision, courage and perseverance to make known to all people the good news of Jesus Christ.”



'Local Option' Not Good for the Church



By Philip Turner and R.R. Reno

The Standing Commission on Liturgy and Music proposes that blessing the relationship of gay men and lesbian women be made a matter of "local option" [TLC, March 12]. No doubt this proposal will call forth familiar arguments for and against these unions. What may be missed in the heat of the moment is clarity that, should this particular resolution be adopted, it would give official sanction to a fundamental change in our polity. To permit "local option" will accelerate and bless the now open and all too rapid movement of the Episcopal Church toward a congregationalist polity.

A change in polity of this sort has been in the making for some time. A significant number of people in the Episcopal Church already view most issues of doctrine, morals, liturgical practice and church order as open to discretion and private judgment. By making "core doctrine" both minimal and open to contextual interpretation, the decision in the Righter hearing renders all doctrine a matter of local interpretation.

A change in polity of this sort has been in the making for some time.

Bishop John Spong bears witness. The revisions to the Book of Common Prayer that will be proposed to General Convention also make the prayer of the church a matter of local option. To be sure, there will be a Book of Common Prayer, but there will also be a large body of supplementary material (coupled with wide discretion on the part of the local ordinary) which will render the public worship of the Episcopal Church diverse and fragmentary. The ancient requirement of baptism for

reception of the Eucharist is now treated as a matter of pastoral discretion. Again, local option prevails.

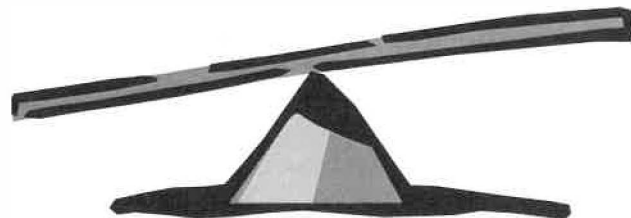
The resolution of the Standing Commission on Liturgy and Music does more than contribute to this ongoing corruption of Anglican polity. What is more troubling is that the resolution forthrightly authorizes the very dysfunction that currently undermines the traditional Anglican polity of the Episcopal Church. That polity does not rely on a centralized form of authority as does the Roman Catholic Church, nor upon a more or less fixed body of tradition as do the Orthodox churches, nor upon a confessional statement as do the dominant churches of the continental Reformation. Rather, Anglican polity relies upon the collegiality of bishops as an effective sign of continuity and unity. Practically, this means that change in the practices of the church should occur only when there is scriptural sanction, historical precedent and general agreement. Homogeneity is neither expected nor sought, but the constraints of mutual admonition, counsel and consent are presumed as necessary for the enduring unity of the church.

The present trend is the reverse of this collegial practice. Collectively, we assume that dissent, disobedience and innovation are a leavening process. We think that bishops and presbyters should have the freedom to press constantly against the limits of traditional practice. However, these assumptions ignore dangers. Fragmentation of discipline and practice undermine the visible unity of the church. Disdain for the inherently slow process of mutual consultation inflames party spirit and encourages ideological conflict. Refusal to submit to the collective deliberation of the church goes hand in hand with willful innovation that threatens apostolic continuity.

These are by no means modern trends. Anglican

VIEWPOINT

Local option gives canonical status to fragmentation, the failure to seek the counsel of the church, and the refusal to submit to the decisions of the whole body of the church.



polity, in fits and starts, but with definite shape and purpose in the 16th and 17th centuries, evolved to combat exactly these threats to the church's common life. As the Episcopal Church increasingly abandons that polity, we worry about further fragmentations and refusals. Other "local options" may soon follow. Lay eucharistic presidency is on the horizon. Non-Trinitarian forms of worship are a distinct possibility. The material issues in all these cases are crucial, but our concern rests with the overall trend. Such innovations will emerge here and there, always defended against discipline by the principle of local option. Local option gives canonical status to fragmentation, the failure to seek the counsel of the church, and the refusal to submit to the decisions of the whole body of the church.

In sum, passage of the standing commission's proposal of a "local option" will have three results. First, the Episcopal Church will no longer be governed by the principles of Anglican polity that still provide the basis for other provinces within the Anglican Communion. Not surprisingly then, the leaders of the other provinces find our situation troubling. Even if we must handle questions of sexuality in "our own way," we must handle them in a recognizably Anglican way, that is to say, in an orderly, collegial fashion that enhances church unity and reinforces the bonds of common practice.

Second, the basic principle of Anglican polity, namely, the collegiality of bishops in respect to doctrine, discipline and worship, will be subverted. Having bishops is not sufficient for Anglican polity. They must actually meet in order to guide and govern the church (in our case, in collaboration through General Convention with the clerical and lay leaders of the church), and they must submit to the constraints of that obligation. Free-wheeling bishops, authorized by canon to exercise authority while liberated by local option from all oversight authority, is just the episcopal nightmare that ardent critics of Anglican polity have long feared. It would be a perverse irony if such a degraded form of episcopal governance were our "gift" to the Lutherans.

Finally, common belief and practice are part of the definition of a church. By authorizing fragmentary, even contradictory practices, local option will encourage the very trends within the church that currently

contribute to the disintegration of visible unity.

We think these three consequences of local option reflect a profound danger of the resolution offered by the Standing Commission on Liturgy and Music. From within and without the Episcopal Church, the practice of homosexual marriage motivates much talk about heresy and apostasy. At Lambeth, questions were raised about the willingness of the Episcopal Church to submit to the authority of scripture. These concerns are apt. However, we do not believe they best describe the true circumstances. Our conviction is that the most pressing issue in the standing commission's proposal, and the already ongoing practice of local option that it seeks to endorse, involves the church's identity as a province of the Anglican Communion.

As we increasingly accept fragmentation, as we disregard the constraints of substantive unity in teaching and practice within our own province, we are concerned that the Episcopal Church may shed its character as a church. Bureaucratic structures will, of course, remain. The Church Pension Fund will endure forever. No doubt, particular dioceses and parishes will flourish and manifest many of marks of the body of Christ. All this is quite true, but it does not make this church a functional ecclesiastical entity. If local option prevails, then a debilitating trend toward congregationalism becomes an official policy.

Congregationalists assert that no entity above the local church has theological significance. As the Episcopal Church becomes functionally congregational, whether at the level of parish or diocese, it will manifest the unfortunate truth of that assertion. Local option gives official status to the church's ongoing flight from collective responsibility and mutual submission on questions of doctrine and discipline. Such a decision means the Episcopal Church no longer functions as a province within the Anglican Communion. It will have renounced the very function of collegial decision and submission that gives it theological significance. □

R.R. Reno is a professor in the Department of Theology at Creighton University, Omaha, Neb. The Rev. Philip Turner is the retired dean of the Berkeley Divinity School at Yale.

Target Practice

In his Viewpoint article, "Sitting Ducks" [TLC, April 2], John P. Boucher asks, "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?"

From my perspective, it is the bishop or bishops themselves, who set themselves up for target practice. There is such a rush to judgment regarding issues that the deep, slow-flowing Anglican thought of the church simply cannot evaluate the lightning mentalities pushing the sacred envelope for change. The result is bitter fruit, alienation, and parishes seeking relief by going to greener pastures. Our church system cannot endure the pace of the apostolic pastors in convention. Because something is old and traditional does not mean that is to be changed right now! Already there is talk of changing the prayer book and the hymnal again. What's the hurry? I thought the God we worship is the same today, yesterday and all the tomorrows even unto the ages of ages.

*(The Rev. Canon) William H. Paul
Whiting, N.J.*

What Happened?

I was inspired by Jonathan Dimmock's excellent article, "A View from the Other Side: An Organist at Midlife" [TLC, April 9], to offer some observations as a "been-there, done-that, too" church musician.

I began my professional studies and career with that "Norman Rockwell view" of the wonderful life of an organist and choirmaster. I was even supremely blessed with a first-time, full-time job in one of this country's finest cathedrals. Now, suddenly three years into my "retirement," I, too, am wondering what happened.

Having done the 60-70+ hour work-week routine for nearly 36 years with a choir member as a part-time administrative assistant and no regular help with the playing, I had a shining goal that some day I would be able to pass on to my successor a fine musical establishment and the tradition of an assistant organist (totally unheard of there). The assistant organist part worked, although the choir had gone through some terrible years because of severe recruitment problems. Now that I have achieved those "golden years" that I have always heard about, I am treated regularly with "grapevine" reports about what a terrible job I did during my time at my favorite cathedral.

The following comments come to mind with regard to the six categories which

Mr. Dimmock addresses. Concerning Money, I remember well my fights with the dean and chapter about a reasonable salary and "perqs." "A pension? — Take out an IRA." "A sabbatical? For an organist?" I now find myself trying to live on Social Security and a pathetic pension from the national church (without health benefits), with mortgage and home-improvement loan payments still going strong.

Spirituality is my favorite topic. Can there be any doubt that a church musician's most important function is as a pastor — and then a teacher? Some don't see it that way. As regards Perfection, I guess we need to agree first that the worship of Almighty God still deserves the hard work required to make the most nearly perfect offering of which we are capable. Authority? Think about the many years of struggling with "clergy-organist relations." It's undoubtedly a "cop-out" on my part, but I'm glad that I'm retired.

*Lloyd E. Cast, Jr.
Rensselaer, N.Y.*

Helping Each Other

Paul Westermeyer's article, "Anglican and Lutheran Hymnody and Liturgy" [TLC, April 16], was a reasonable comparison, but I was surprised it did not go further in exploring hymnals beyond the *The Hymnal 1982* and the *Lutheran Book of*

'Our church system cannot endure the pace of the apostolic pastors in convention.'

Worship. Both churches have, in a sense, helped each other hurdle through a vast amount of new hymnody by publishing various supplements since 1990. *With One Voice*, published by Augsburg, contained many wonderful new hymns, some of which came from the 1982 hymnal. However, it also introduced hymns from other traditions and has been successfully integrated in many Lutheran parishes.

Now *Wonder, Love, and Praise* has performed a similar service in Episcopal churches and has gone on to other directions as well. Clearly both supplements have a greater "world" view of hymnody.

Perhaps the author could move on to discuss the more ecumenical bent of these recent collections, as they seem to be blurring the more denominational natures of the 1982 hymnal and the LBW. Surely this is a positive step in Lutheran-Episcopalian relations that deserves consideration.

Michael Salmon
Buffalo, N.Y.

It's Not Perfect

The article by the Very Rev. J. Jon Bruno and the Rev. David C. James [TLC, April 23] was a breath of fresh air. When I joined the Episcopal Church at the age of 21, and when I was ordained at 47, I did not believe that the Episcopal Church was perfect, or that it had the whole truth. The fact that it claimed neither was a comfort, since I can claim neither for myself.

When General Convention is over, I will be here in my parish, God willing, tending to the spiritual needs of my parishioners and trying to find ways of reaching the unchurched, under the direction of my bishop. Doing so is sometimes a joy and sometimes a pain. I believe I have been called by God and his church to this service. I appreciate having these authors remind us that our task is to faithfully live the gospel entrusted to us in our own places.

(The Rev.) Ernest McAfee, Jr.
St. Barnabas' Church
Garland, Texas

The Studies Show ...

The subject of faithfulness in homosexual relationships is raised by the Rev. Jerry Keucher [TLC, April 9]. When homosexual persons themselves do studies on the matter, they report that only about 2 percent of homosexual pairs even plan to be monogamous and faithful for life, let alone succeed at it.

As reported recently, a leading German sexologist, Dr. Martin Dannecker, who is himself a homosexual, says fidelity between homosexual men living in a "committed relationship" is a myth. In a recent study he undertook of 900 male respondents living in a "steady" relationship in Bonn, 83 percent (747 persons) said they had had frequent homosexual contacts outside their "steady" relationship within the last 12 months. The legendary homosexual promiscuity is clear evidence for a compulsive and addictive condition.

Paul Cameron, an American, has found that the average lifespan of homosexual persons is in the mid to low 40s, an appalling 40 percent loss of lifespan, and that, surprisingly, those who had steady partners lived about two years less, not more. That indicates that the consistency (such as it is) of relationship is a hindrance, not a help, to longevity, suggesting that it is the nature of homosexual behavior itself which is lethal.

Only a malicious God would deliberately create persons addicted to an activity which was so self-destructive. The evidence of scripture and the evidence of empirical science stand shoulder to shoulder on the issue of homosexuality.

(The Rev.) Earle Fox
Transformation Ministries
Alexandria, Va.

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'This Big God'

Thank you for the commentary on the Sunday readings for Easter Day [TLC, April 23]. I had been procrastinating working on my Easter sermon as I read through TLC. I would much prefer to bask in the Holy Week services with their intimate settings and

expectations. It is daunting, to say the least, to try to live up the bigness of Easter morning. The words, "Simply tell all about what this big God has done," hit the spot. I think I can do this ... as soon as I stop procrastinating by reading the rest of TLC and sending this e-mail.

*(The Rev.) Tom Barrington
All Saints' Church
Chelmsford, Mass.*

It Must Be Forgotten

Certainly Bishops Murphy and Rodgers do not need a layman to defend them. They can speak for themselves. However, the Rev. Paul Cosby [TLC, April 23], in his four questions posed to Bishop Murphy: 1. forgets the consecration of the first U.S. bishop, Samuel Seabury, whom surely did not have the blessings of Canterbury; 2. forgets there have been many missionary bishops, appointed, not elected by a diocese, sent to such places as Japan and the Philippines; 3. assuming Fr. Cosby accepts Bishop Spong as an enemy of orthodoxy, displays no knowledge of what is being taught in his own seminary and others about accepting alternative teachings which oppose the teaching of holy scripture; 4. expresses his concern for the "institutional" church. Bishops Murphy and Rodgers are concerned about the "real" church, the souls of us sinners.

*Robert F. Kirschner
Lakeville, Mass.*

Better Balance

I have been a TLC reader for more than 30 years, and I continue to be blessed by this weekly news source of life in the church, even though I often am in disagreement with parts of the editorial viewpoint. There has, of late, it seems to me, been a better-balanced presentation of the different perspectives in our life together. Thank you!

The April 23 issue, is, in my opinion, one of the best I have ever read.

The articles proclaiming the Resurrection are hope-filled good news, and the Viewpoint article by the bishop coadjutor-elect and the vicar of St. Mark's Church in Tracy, Calif., give me renewed confidence in God's provision

for the church, as we struggle to remain faithful to the great mission.

Thank you for your good work in helping those of us in the parishes remain faithful to "keeping the Main Thing the Main Thing."

*(The Rev.) John P. Lambert
St. James' Church
Kent, Wash.*

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The Rev. **Paul Bailey** is rector of Grace Memorial, PO Box 1086, Hammond, LA 70404.

The Rev. **Marc L. Britt** is rector of St. John's, 9801 Livingston Rd., Ft. Washington, MD 20744.

The Rev. **Harold Clinehens, Jr.**, is rector of St. Wilfrid's, 18631 Chapel Ln., Huntington Beach, CA 92646-1831.

The Rev. **John Conrad** is rector of St. Alban's, 490 Farragut Cir., El Cajon, CA 92020.

The Rev. **Beth Darling** is assistant at St. James', PO Box 1087, Black Mountain, NC 28711.

The Rev. **Caroline Diamond-Redmon** is rector of St. Andrew's, 90 Broadway, Methuen, MA 01844.

The Rev. **Manuel P. Faria III** is rector of St. Peter's, Ocean St., Beverly, MA 01915.

The Rev. **James Littrell** is rector of St. Mary's - Hamilton Village, 3916 Locust St., Philadelphia, PA 19104.

The Rev. **Louise Mann** is rector of Holy Name, 60 Monument Ave., Swampscott, MA 01907.

The Rev. **Wendel W. Meyer** is rector of St. John's, PO Box 5610, Beverly Farms, MA 01915.

The Rev. **Blake Rambo** is rector of St. Francis, PO Box 46, Rutherfordton, NC 28139.

The Rev. **Suzanne Seavey** is assistant at Ascension, 726 First Ave. NW, Hickory, NC 28601.

The Rev. **James M. Shannon** is rector of St. Andrew's, PO Box 250, Liberal, KS 67901.

The Rev. **John Tampa** is rector of St. Peter's in the Great Valley, PO Box 334, Paoli, PA 19301.

The Rev. **Winnie Varghese** is assisting at St. Alban's, Westwood, and serving as chaplain at UCLA; add: 580 Hilgard Ave., Los Angeles, CA 90024.

The Rev. **Allan B. Warren III** is rector of Church of the Advent, 30 Brimmer St., Boston, MA 02118.

The Rev. **John Wells Warren** is chaplain at Auburn University, St. Dunstan's College Center, 136 E Magnolia Ave., Auburn, AL 36830.

The Rev. **Kathy West** is assisting at Trinity, 650 N Berendo Ave., Los Angeles, CA 90004.

Ordinations

Deacons

Los Angeles - **Larry Steele**

Western Louisiana - **Robert Floyd Dandridge**

Priests

Florida - **David Cagney Allert, Michael Nussbaum Armstrong, Richard Charles Grady, David John Sandifer**

Maine - **Susan Murphy**

Montana - **Thomas Dooling, St. James', Dil-**

CLASSIFIEDS

lon, **Michael Fay**, St. Matthew's, Glasgow, **Randall Pendergraft**
North Dakota - Randy Keehn, Joan Peterson
Western Louisiana - Mary Anderson, Robert Cooper

Resignations

The Rev. **Wayne Dodson**, as assistant at Grace, Jamaica, NY.
The Rev. **Morgan Gardner**, as rector of St. Mark's, Gastonia, NC.

Retirements

The Rev. **George W. Busler**, as rector of St. Mark's, Westhampton Beach, NY.
The Rev. **William G. Edwards**, as rector of Grace, Asheville, NC.
The Rev. **Gustavo Hernandez**, as rector of St. Clement's, Huntington Park, CA.
The Rev. **Richard A. Miller**, as rector of St. Francis-in-the-Fields, Malvern, PA.
The Rev. **Francis Walter**, as rector of St. Andrew's, Birmingham, AL.

Change of Address

The Rt. Rev. and Mrs. **Onell Soto**, 2324 Derby Dr., Birmingham, AL 35216.

Deaths

The Rev. **David Michael Murray**, rector of Trinity, Clarksville, Tenn., died suddenly at his home on April 5. He was 60.

Fr. Murray was a native of Philadelphia, PA. He was a graduate of Kansas State University and the School of Theology of the University of the South. He was ordained deacon and priest in 1987. Fr. Murray served as rector of Grace, Ottawa, KS, 1987-89, associate at Grace Cathedral, Topeka, KS, 1990-94; before serving at Trinity beginning in 1994. At the time of his death, Fr. Murray was leading the rebuilding of Trinity, which was destroyed by a tornado in January 1999. Fr. Murray is survived by his wife, Kathleen McBeth Murray, four sons, two grandsons and his mother.

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

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

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NOTICE

HOME WANTED for altar. Church deconsecrated. Simply carved oak. 69" wide x 31-1/2" deep, x 35" high. Send for picture. Only cost transportation from Elizabethtown, NY 12932. **C. H. Miller, Box 782, Keene Valley, NY 12943.**

POSITIONS OFFERED

DIRECTOR OF ADVANCEMENT: The Episcopal Diocese of Pennsylvania seeks a director of advancement who will be responsible for the initiation of annual, capital and planned giving, culminating in a major capital campaign to begin in 2003. In addition she/he will oversee communication and special events and supervise stewardship education within the diocese. The director will report to the bishop. The successful candidate must have demonstrated leadership qualities and the expertise necessary to manage a complex fundraising endeavor as well as supervise staff. Excellent interpersonal, speaking and writing skills are essential. A familiarity with and commitment to the mission of the Episcopal Church is important. Five or more years of demonstrated successful experience in fundraising is required. Cover letter, resume and three professional references should be sent to: **The Director of Diocesan Advancement Search Committee, Episcopal Diocese of Pennsylvania, 240 S. 4th St., Philadelphia, PA 19106. FAX: (215) 627-2323 or e-mail barbaraa@diopa.org. Compensation will be commensurate with candidate's experience. EEO/ADA compliant.**

RECTOR needed in beautiful NW Montana. Find the details at ben.casweb.com/holynativity/index.html or call **Haven Temple (406) 862-2824.**

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 May 31 and directed to: **Kathy Plotraczk, 4236 Temple Rd., Indian River, MI 49749. (231) 238-8144. E-mail: bobpio-traczak@triton.net**

POSITIONS OFFERED

NORTHERN GREAT PLAINS congregation seeks retired or bi-vocational priest to serve as parttime vicar. Congregation is very committed to their life together as a worshipping community. Lots of involvement by all in the ministry of Christ Church. The town of Milbank is a thriving community located in northeast South Dakota on the Minnesota border. Excellent hunting and fishing in immediate vicinity. Low cost of living. Please send resumes to: **Canon Tony Buquor, The Diocese of South Dakota, 500 S. Main Ave., Sioux Falls, SD 57104. E-mail: tonyb@dakota.net**

RECTOR: Church in southwestern New Jersey seeking a rector who will work with our parish to achieve its goals of growth in membership, expand Christian and youth education and enhance our outreach program. We are a friendly parish comprised of all ages. Request our profile/send resume to: **Search Committee, St. George's Episcopal Church, 305 N. Broadway, Pennsville, NJ 08070. Email: robin@jaguarsystems.com**

RECTOR: The Church of the Nativity is a dynamic, Christ-centered program sized church in central Massachusetts. Our parish, dedicated to bringing souls to Christ, is committed to growth of body and building. Nativity has highly motivated lay-led ministries in small groups, youth and mission outreach. We seek a prayer centered pastor, a strong preacher-teacher, a visionary, who is liturgically oriented in traditional and renewal expressions of faith. Check us out—www.northborough.net/nativity. Please send inquiries to: **The Rev. Edwin Pease, Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 01103 or call Tina Lusk, Calling Committee Chair (508) 393-3146.**

RECTOR: Grace Church, Rice Lake, seeks rector with strong pastoral skills to serve our cohesive, amicable, family-oriented, 100-member parish in northwestern Wisconsin. For more information or to apply contact: **Ernest Agne, Chair, Search Committee, Grace Episcopal Church, Box 477, Rice Lake, WI 54868 or e-mail: nmommsen@win.bright.net**

CHIEF EXECUTIVE, Colleges and Universities of the Anglican Communion (CUAC), an international association of 120 institutions of higher learning possessing links to the Anglican Communion and located in 17 nations, is seeking a dynamic individual to head the organization and provide strategic vision and leadership for program and organizational development of CUAC and its US chapter, the Association of Episcopal Colleges. This position is located at the Episcopal Church Center in New York City. For job description, qualifications and application procedures inquire to: **Hal Clark, FAX (212) 986-5039 or e-mail hclark@dfms.org. Application deadline: June 15, 2000.**

IS A MOVE TO WESTERN MICHIGAN part of God's plan for you? Active, friendly 300-member parish in a growing metropolitan area is seeking a rector who is a person of prayer, a calling pastor, a Christ-centered preacher and an orthodox teacher. God has blessed us in many ways. Our parish family has a dedicated working vestry, a very active ECW, a fine choir, a dedicated Bible study-prayer group, an outreach program financed by 8% of parish receipts, and an exciting Sunday school. Full compensation package includes attractive rectory. Send your resume and cover letter to: **The Search Committee, Holy Trinity Church, 5333 Clyde Park, SW, Wyoming, MI 49509.**

RECTOR: Sanibel, FL, St. Michael and All Angels is seeking a spiritual leader with demonstrated success in congregational, lay leadership and parish program development, pastoral care, crisis ministry, outreach, stewardship and capital campaign oversight, and leadership of a high quality traditional liturgy. Interested persons should send their credentials to: **The Rev. Canon Michael Durning, Deployment Office of the Diocese of Southwest Florida, P.O. Box 763, Ellenton, FL 34222.**

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

RECTOR, Houghton, MI: The congregation of Trinity Episcopal Church seeks a full-time rector. Trinity serves a university town in Michigan's rural Upper Peninsula and is home to a Jubilee Center, the Keweenaw Family Resource Center. The surrounding area is a tourist destination for those who enjoy winter sports and Lake Superior summers in the beautiful Keweenaw Peninsula. We are an established, pastoral-sized congregation with a historic church building and a tradition of Eucharist-centered worship. We seek a rector who can guide us in our lifelong journey as disciples and encourage us in our efforts to reach out in ministry. For more information please send queries to: **Rector Search Committee, c/o Hugh Gorman, P.O. Box 832, Houghton, MI** or <hsgorman@mtu.edu>. We also invite you to send your personal profile and a resume with the names of three references.

HOLY CROSS. We are a well-established family church whose congregation is looking to the future. We need a spiritual leader who will guide us, teach us, feed us and lead us in the ways of Christ. Help us to grow into being witnesses for HIM. Mission Statement: The Mission of Holy Cross is to love and serve Christ and make him known to this world; to be a loving, accepting center of worship, fellowship and outreach, and to be responsive to God's will in serving the needs of the community. www.neto.com/holycross e-mail to: <holycross@neto.com> 1-903-784-6194, 322 S. Church St., Paris, TX 75460.

CHAPLAIN, SAINT JAMES SCHOOL. Saint James is appointing a new chaplain to begin in August of 2000. The chaplain should be a priest or deacon in the Episcopal Church prepared to teach, coach, and assume the usual duties of a member of faculty, including weekend duty and evening study hall. Under the direction of the headmaster, who is a priest, the chaplain directs daily worship in the chapel which is required in the morning and voluntary in the evening. Also, the chaplain is available to the wider school community as the primary resource for pastoral care and counseling. Opening salary is set at \$20,000-\$40,000, depending upon experience with annual increases thereafter. Housing, meals in term, medical insurance and pension are also provided. Interested candidates should write to: **The Rev. Dr. D. Stuart Dunnan, The Headmaster, Saint James School, St. James, MD 21781.** They should include a brief curriculum vitae with suitable references and copies of their undergraduate as well as seminary transcripts.

DIRECTOR OF YOUTH MINISTRIES, St. Luke's Episcopal Church, Rochester, MN. St. Luke's is a growing parish in Southwest Minnesota. We are seeking a lay person to be our new full-time Director of Youth Ministries who will oversee and develop all aspects of youth ministry. The director will be a planner, an advocate for youth and a facilitator between youth and adults. Bachelor's degree in related field required or reasonable equivalent. Must have a demonstrated ability to lead youth. Salary: \$24,000-\$28,000, includes benefits. For detailed job description call (507) 288-2469, write: **Marsha Rea, c/o St. Luke's Episcopal Church, 1884 22nd St., NW, Rochester, MN 55901.** E-mail: churchsec@att.net

RECTOR: Formally trained, traditional Episcopal priest needed to replace retiring PT rector in small town parish 45 miles from Anchorage. Position will become FT if rate of growth continues. Reply to: **Search Committee, St. Bartholomew's Episcopal Church, 323 N. Alaska St., Palmer, AK 99645; www.micronet.net/users/~ms/stbart** <<http://www.micronet.net/users/~ms/stbart>>

DIOCESAN YOUTH DIRECTOR. Growing diocese has an immediate opening for a full-time youth director who is committed to bringing young people to faith in Christ and encouraging them to share their faith with others. He/she will report directly to the bishop and take the lead in developing a diocesan vision for youth work. The youth director will train, encourage and provide resources to adult youth leaders in congregations as well as organizing two diocesan-wide youth events each year. Position is open to both clergy and lay. For prompt consideration respond with resume or letter detailing your experience and philosophy of youth work to: **The Rt. Rev. Dr. Terence Kelsch, Bishop, Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107-4811.** E-mail: sbaker@dioceserg.org

POSITIONS OFFERED

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. Send resume, CDO personal profile and references to: **Curate Search Committee, St. Paul's Episcopal Church, 188 S. Swinton Ave., Delray Beach, FL 33444**

PART-TIME ASSISTANT for suburban parish 25 miles north of Boston in growing area. Contact: **Search Committee, St. Paul's, 390 Main, North Andover, MA 01845.**

HISTORIC AQUA EPISCOPAL CHURCH in Stafford, VA, is seeking a rector. We are looking for an individual of mature spiritual conviction and moral integrity, committed to the traditional principles of Christian doctrine and Anglican worship. Our new rector must be comfortable celebrating both Rite I and Rite II and willing to work with a committed laity. We are a growing church body eager for a spiritual leader who will pastor the congregation, share in our ministries and guide our worship with imagination and love. If you are interested please visit www.aquiachurch.com or e-mail lhuser@dote.osd.mil.

SMALL, WIDELY DIVERSE, close-knit parish established 1977, ecumenical (Episcopal/Lutheran) since 1987, seeks part-time clerical leadership for worship and study. Beautiful mountain setting offers many recreational activities. For parish profile and further information write to: **Rear Admiral John Kern, Church of the Good Shepherd, P.O. Box 1266, Galax, VA 24333.**

ASSISTANT PRIEST, FORT LAUDERDALE, FL. All Saints Episcopal Church is seeking a self-aware, competent, experienced priest to continue building the ministry of our capable and committed staff. All Saints is a joyful and growing 800-member urban congregation located on the water in the heart of old Fort Lauderdale. Primary responsibilities will be pastoral care, supervision of Christian education and outreach ministry. Candidates should show proven skills in congregational development and communication. Send resume and CDO to: **The Rev. Sherod E. Mallow, 333 Tarpon Dr., Fort Lauderdale, FL 33301.** More info at web site: allsaintsfl.org. E-mail: mallowman2@aol.com.

CALLED TO COLLEGIATE MINISTRY? St. Mary's Parish, an Episcopal Church and School in Southwest Florida, is seeking an associate rector to join the ministry team and assist us in building up the Kingdom of God in south Tampa. St. Mary's is a church community of 600 members and a school community of over 450 students and staff that is presently embarking on a master plan that includes a \$9 million capital campaign for a new church and school in phase one. The enthusiastic candidate with a passion for the priestly life and a desire to serve a growing parish community will share in the full pastoral and priestly ministry of the church. The candidate will be given broad opportunities to assist the community in developing, with the lay leaders, new avenues in Pastoral Care, Christian Formation, Evangelism, Spiritual Guidance and Preaching. The position is open now and interested seminarians entering the transitional diaconate, deacons and priests should respond to: **Mrs. Dot Cooper, Chair of the Search Team, St. Mary's Parish, 4311 W. San Miguel St., Tampa, FL 33629.** stmmarypar@aol.com. FAX (813) 254-3780.

INTERIM SENIOR PASTOR needed for unique cluster of four congregations in the beautiful Illinois River Valley in LaSalle County, Illinois. We are seeking a priest to lead us through this period of transition who has demonstrated leadership for growth, is a spiritual leader with strong administrative and communication skills. A part-time assistant pastor for Christian formation and pastoral visitation is on staff. This position can be full-time or part-time. Rectory available. Reply: **Search Committee, LaSalle County Episcopal Ministry, 113 E. Lafayette St., Ottawa, IL 61350.** FAX (815) 434-6904.

POSITIONS OFFERED

ORGANIST for small Episcopal city church near New Haven, CT. One weekly service and major holy days. Graduate student accepted. E.O.E. **The Rev. Alison Cook (203) 734-8449.**

MUSIC DIRECTOR/ORGANIST. St. David's Episcopal Church in Roland Park, Baltimore, seeks a person for the position of full-time Director of Music/Organist. The church maintains a professional mixed choir reinforced by accomplished members of the congregation, as well as boys' and girls' choirs of excellent reputation in the Baltimore/Washington area. St. David's has long offered an annual music series and for over 20 years has sponsored all-day "Bach Marathon" featuring accomplished regional organists. The church is well known for its acoustics, and has a fine 1966 Casavant organ with recent additions that bring it to 48 ranks. Candidates for this position must have experience in all those areas that comprise a quality music ministry. An excellent compensation package commensurate with experience and demonstrated abilities is offered. Contact: **Chair, St. David's Church Organist Search, at (410) 467-0476, stdavbk@aol.com** or FAX (410) 467-5616.

RECTOR: St. James Episcopal Church is a small, stable, financially secure parish in rural West Tennessee with excellent facilities. We have an active membership working to provide a center of worship and Christian fellowship in the community. We are seeking a rector skilled in pastoral care, lay leadership, church growth and outreach service. The area offers quality schools, medical care and cultural events. If interested, please send letter and profile to: **Betty C. Edmundson, Search Committee Chair, 617 S. Fourth St., Union City, TN 38261.**

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.

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

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Sun Eu 8, 10:30. Daily Eu 12 noon

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Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

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. Wkdsy MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

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

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The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed.; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir
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The Sisters of St. Anne (312) 642-3638
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KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air conditioned; H/A, handicapped accessible.

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

BOSTON, MA

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

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

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Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

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H Eu Daily (ex Sat)

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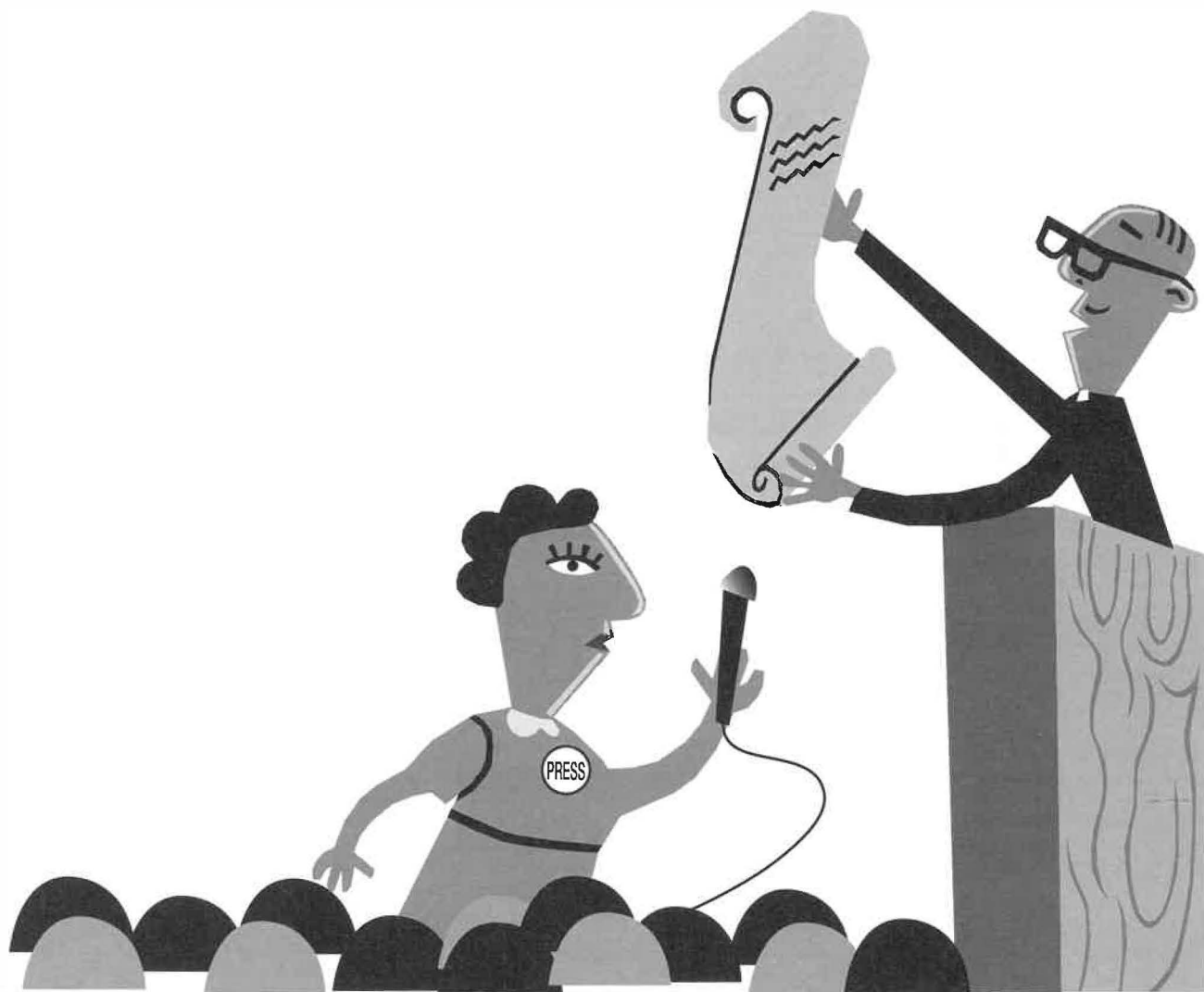
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