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**ILLUMINATION for the First Lesson**  
*The Fifth Sunday after the Epiphany, Year C, Feb. 4, 2001*  
**Judges 6:11-24a**

Gideon is called by God to deliver the chosen people from their subjugation to the Midianites. In response to Gideon's plea of unworthiness and inability, the Lord promises to be with him and to sustain him in this vital work.

**A reading (lesson) from the Book of Judges:**  
 (Lead in with) RSV and NRSV: The angel of the Lord ...; Jerusalem: The angel of Yahweh...; NEB: Now the angel of the Lord...  
 Conclude with: *The word of the Lord or Here endeth, etc.*

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<p>February 4, 5 Epiphany, First Lesson</p>	

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Volume 222 Number 2



Workers demolish an apartment house in Los Angeles that had been destroyed by an explosion Dec. 8, which left one person dead and more than 100 homeless. The former residents are getting assistance from staff members at the Cathedral Center of St. Paul [p. 6].

Mary P. Trainor photo

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### 9 Confessions of a Pew Warmer

On Sundays we assemble to make up the chorus, then the rest of the week go about our business, delivering the solos on our own.

BY HAROLD R. BRUMBAUM

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### The Cover

The exterior of St. Peter's Church, Bettendorf, Iowa, resembles the hull of a ship. Beside the large cross is the upside-down cross of St. Peter.

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## SUNDAY'S READINGS

# Dramatic Transformations

*'You shall be called by a new name' (Isaiah 62:2)*

### The Second Sunday After the Epiphany, Jan. 14, 2001

Ilsa. 62:1-5; Psalm 96 or 96:1-10; 1 Cor. 12:1-11; John 2:1-11

All four lessons for today, including the psalm, speak of dramatic transformations. The lesson from Isaiah is part of an extended, rapturous promise of the renewal of the people of God. The time of the punishment of the nation for its rejection of God and his ways has been completed; it is a time of forgiveness and new strength. "You shall no more be termed Forsaken ... for the Lord delights in you."

The psalm provides a fitting response from a people who are blessed in the way Isaiah has described: "Sing to the Lord and bless his Name; proclaim the good news of his salvation from day to day." The lesson from the letter to the people of Corinth likewise describes a people transformed by God's power and initiative. The Corinthian Christians are reminded of their pagan past when they worshiped unresponsive and

impotent idols, and then are called to contrast that way of life with their newness in Christ, in which they are filled with the Holy Spirit and blessed with many demonstrable spiritual gifts.

Finally, in the gospel Jesus transforms ordinary water into the best wine of the marriage feast. Along with the account of the visitation of the wise men and the baptism of Christ, the miracle at Cana is one of the three great themes of the Epiphany — the manifestation of Jesus to the world. Today's lessons teach that this manifestation is not for Jesus' sake but for the world's sake. Whenever the grace of God enters into the life of an individual or a people, that grace comes in power to transform from weakness to empowerment, from alienation to loving acceptance, from misery to joy.

### Look It Up

According to the lesson from 1 Corinthians, who chooses which spiritual gifts go to which individual? For what reason is the Spirit manifested in his people?

### Think About It

When God transforms an individual or a people, it is rarely, if ever, merely for the sake of those who are transformed, but that they might be a means of blessing others. Do you know the joy of a transformed life in Christ? Are you intentional about sharing that blessing?

### Next Sunday

#### The Third Sunday After the Epiphany

Neh. 8:2-10; Psalm 113; 1 Cor. 12:12-27; Luke 4:14-21

## BOOKS

### The Jewish Bishop and the Chinese Bible

*S.I.J. Schereschewsky (1831-1906)*

By Irene Eber  
Brill. Pp. 287. \$113

Of the many missionaries sent overseas by the Episcopal Church, Samuel Isaac Joseph Schereschewsky has been among the most remarkable. Born in 1831, Schereschewsky (*Lesser Feasts and Fasts*, Oct. 14) was raised in Lithuania as an orthodox Jew. He then attended the University of Breslau, where he converted to Christianity. Emigrating to the United States at age 23, he enrolled at Western Theological Seminary. Within two years, Schereschewsky had joined the Episcopal Church, transferring to New York's General Theological Seminary. In 1859 he was sent to the Episcopal mission in Shanghai.

In Shanghai, he founded St. John's College, originally a high school for teenagers. From 1877 to 1883, he held the title "Missionary Bishop of Shanghai, having Episcopal jurisdiction in

China." Most important of all was his superb and voluminous translating work that culminated in the Mandarin Old Testament.

At the same time, there were failures. Schereschewsky was more scholar than preacher, making only a handful of converts during his entire stay in China. In 1881 he became severely ill, an event perhaps triggered by sun stroke, and he never fully recovered. He sought cures in Switzerland and the United States, then moved to Japan. Unable to hold a pen, he used the middle finger of his right hand to produce more than 2,000 pages of translation. He died in Tokyo in 1906.

Irene Eber, professor of East Asian Studies at the Hebrew University of Jerusalem, shows an equally fine grasp of the frequent upheavals of Chinese history, life in late 19th-century Shanghai, and the general missionary movement, and the problems of translation. Few such detailed studies have been so well written.

*Justus Doenecke  
Sarasota, Fla.*

### Two Views of Hell

*A Biblical & Theological Dialogue*

By Edward Williams Fudge  
and Robert A. Peterson  
InterVarsity. Pp. 228. \$11.99.

Whether sinners will be tormented in hell eternally (the "traditionalist" view) or only until annihilated by a loving God (the "conditionalist" view) is not high on my list of things to worry about. Whatever my fate, I will undoubtedly deserve it; but I leave that in God's hands.

I am intrigued, however, to learn from this book that students of the "traditionalist" view of hell were so upset by encountering the "conditionalist" view that they got headaches and upset stomachs. I was also interested to follow the debate between the two evangelical scholars who co-authored this book and to find them appealing not only to scripture, but also to tradition and reason. What else can you do when the scriptural record is unclear or unconvincing?

I also found it interesting to dis-

cover what I might call "occasional literalism" in the argument: The word "fire" in the biblical depiction of hell is, we are told, "symbolic," but the word "eternal," the same scholar tells us, must be taken literally.

"No one interprets all the biblical pictures of hell literally," says Peterson, the traditionalist scholar. But where is the security in a literal reading of the Bible that takes some things literally and others figuratively? Hell, Peterson tells us, is "a fearful reality that no man can describe." So how can we confidently set its time span?

I liked Fudge's summary statement that the traditionalist view is "a horrible doctrine, unworthy of God, foreign to the Bible, spawned by pagan philosophy, and preserved by human tradition." So let's move on to more important matters.

Those who want to study the subject further, however, will find in this book a clear and thorough presentation of both sides.

*(The Rev.) Christopher Webber  
Sharon, Conn.*



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# Apartment House Collapses

An explosion half a block from the Cathedral Center of St. Paul in Los Angeles during the early hours of Dec. 8 caused a two-story, 26-unit apartment house to collapse, killing one man, injuring 20 and leaving more than 100 homeless. The cathedral was not damaged.

Shortly after the explosion, as fire trucks, police cars, and Red Cross workers arrived, Cathedral Center staff and volunteers began working on plans to help. Parishioners from St. Athanasius, the congregation associated with the cathedral, dispersed into Echo Park to encourage apartment house residents to avail themselves of services offered. Members of the church also delivered 60 meals for emergency personnel as they worked

late into the night attempting to extricate victims still trapped in the rubble.

By the following day, the Jonathan Daniels Room in the Cathedral Center's south building had become the Red Cross assistance center. Meals were served in the Great Hall, and the Laguna Avenue parking structure became a distribution site for clothing and other supplies. Money and items were received from throughout the diocese. Cathedral staff members are also offering pastoral counseling.

A candlelight service was held Dec. 16 to offer prayers prior to the building's demolition.

The Cathedral Center is the administrative and ministry hub of the six-county Diocese of Los Angeles.

*Mary P. Trainor*



Mary P. Trainor photo

The Very Rev. Ernest Medina, provost of the Cathedral Center of St. Paul, explains to a television reporter how the diocese is helping victims of the apartment explosion, which occurred 1/2 block from the cathedral.



Devan Harris may be the youngest acolyte in the Episcopal Church. The processional cross that the toddler carries at St. Timothy's Church, Daytona Beach, Fla., was made by his grandfather, LeRoy Sheppard, using PVC tubing.

## BRIEFLY ...

The General Synod Standing Committee of the **Anglican Church of Australia** has released draft legislation which if passed would remove any legal doubt about the validity of consecrating women as bishops. The bill, which is based on the 1992 church law for women priests, is notable for its provision allowing alternative episcopal ministry to clergy and parishes unable in conscience to accept the ministry of a woman bishop appointed or elected to their diocese.

The **Christmas Eve** service from the Diocese of Texas's Camp Allen near Navasota, Texas, was shown nationally by ABC television. The Rt. Rev. Claude Payne, Bishop of Texas, preached. Children of the diocese portrayed the Holy Family.

The dean of **St. Columb's Cathedral**, Londonderry, Northern Ireland, completed a "marathon play-in" at the cathedral organ from 10 a.m. to 5 p.m. Nov. 18. The cathedral will soon begin using the new Church of Ireland hymn-

nal; the Very Rev. W.W. Morton played all 688 hymns in the old Irish Church Hymnal produced in 1959, and took requests from parishioners and visitors who dropped in throughout the day.

The Archbishops of Canterbury and York agreed to attend a "**racism awareness course**" as part of a campaign against institutional racism. The Most Rev. George L. Carey and the Most Rev. David M. Hope, of Canterbury and York, respectively, were to take the 24-hour residential course after research found that black Anglicans find the church "elitist" and "exclusive."

Nearly 400 worshipers attended the 16th annual "**People Who Care**" AIDS healing service at Central United Methodist Church in Detroit on Dec. 8. The Rt. Rev. Colm McGehee, retired Bishop of Michigan, was the celebrant. During the service the Detroit City Council presented the Rt. Rev. R. Stewart Wood with its "Spirit of Detroit" award. Bishop Wood retired as Bishop of Michigan in October.

## Mission to Uganda

In June, the Rt. Rev. Robert M. Moody, Bishop of **Oklahoma**, will help sponsor a delegation of 10 high school students from his diocese on a four-week mission trip to the companion diocese of West Ankole in Uganda.

Bishop Moody made the announcement during his address to convention at the University of Tulsa campus on Nov. 11. More than 530 clergy, delegates, guests, spouses, exhibitors and vendors were in attendance, making the gathering one of the largest Tulsa conventions of any sort in history.

The mission trip to Uganda came about after consultations between Bishop Moody and diocesan youth during the past year.

"As some of you know I dragged my feet about going to Africa," Bishop Moody said. "It is a vast continent with immense challenges ... It takes some stamina, some determination and some financial resources to travel there ... What I did not know was that Africa, Uganda in particular, can cast a spell over a person. It is a beautiful country. The church is dynamic. The opportunities for being a part of something magnificent are immense."

After his return in 1997, Bishop Moody began looking for ways to share those opportunities with others in the diocese. This year, diocesan council approved a grant to help cover the cost of travel. Each young person will also be responsible for raising \$1,200. The offering from the Saturday convention Eucharist was also applied toward the trip.

In other news, delegates passed the only resolution, which called on the diocesan missionary to "institute a program to guide and aid small missions in growth and commitment under the direction of the bishop."

## Youth Programs

The **Diocese of South Dakota** is seeking to fill two full-time youth positions following approval by convention of an additional 3 percent assessment.

Meeting at All Angels' Church in Spearfish, clergy and lay delegates approved the addition as part of an overall 5 percent increase over the 2000 assessment.

The first position to be filled is a diocesan



Doug Berkley performs a mime interpretation of the "Faces of Christ" during convention in the Diocese of Oklahoma.

Charles Woltz photo

youth coordinator with responsibilities for directing youth events, initiation and support of congregational youth programs as well as advocacy before the diocese on behalf of youth and youth-related issues. Later the diocese will fill the position of director of Thunderhead Episcopal Camp.

## Pre-Evangelism

The **Diocese of Western New York** unveiled its latest marketing-based evangelism effort during its convention Oct. 27-28 at the Four Points Sheraton Hotel in Cheektowaga.

Designed to run before Christmas and raise awareness among younger residents of Western New York, the advertisements encourage people to join the Episcopal Church and the Three Wise Men on a "Star Trek: the first generation."

The advertisements make use of billboards, cable television, radio and print media and are likely to expose nearly every resident in the area to the message.

"This is a pre-evangelism campaign," said the Rt. Rev. Michael Garrison, Bishop of Western New York, "because its purpose is to prepare the way for the evangelism efforts of and by each of



## AROUND THE DIOCESES

our congregations. It is an ambitious undertaking, an undertaking that is possible only because 'we are one church'."



Bishop Garrison used the idea of "one church" throughout his convention address to explain the various ways he envisioned baptismal ministry contributing to positive change and growth. In order for the marketing and evangelism campaigns to be successful, the diocese will have to eliminate the misconception that baptismal ministry is just an alternative ordination option for small, struggling congregations.

"The goal of baptismal ministry is to rekindle the flame of the Spirit in our everyday lives," Bishop Garrison said. "It is not to force priests out or to overburden the laity, but simply to strengthen the flame that ignites our common commitment."

Convention also adopted a resolution supporting the mandatory anti-racism training which General Convention passed last summer in Denver.

### New Church Starts

The Rt. Rev. Chilton A. R. Knudsen, Bishop of **Maine**, challenged her diocese to plant four new congregations when she addressed diocesan convention Nov. 11 in Portland.

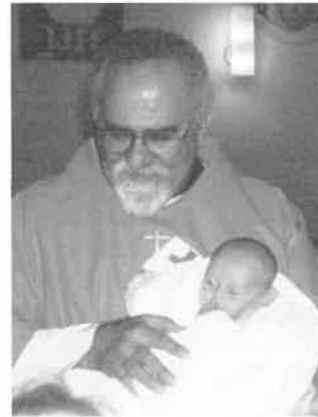
Bishop's Knudsen's remarks were prefaced by praise for another new church start in the diocese.

"How wonderful to think of planting, developing and nurturing a new worship community at the eastern end of the Portland peninsula," she said. "That work continues."

The planting of four new congregations should occur before she retires, said Bishop Knudsen.

Concurrent with a new sense of enthusiasm for church planting, convention also looked to the needs of its clergy by continuing to move toward making salaries and conditions more equitable with other dioceses.

Among resolutions passed were those granting higher minimum salaries, housing allowances, parental leave, continuing education and wellness support for the families of clergy.



The Rev. Abuid Sam introduces his great-grandson, Shane Matthew Leone, at his recent baptism at St. Patrick's Church, Cheektowaga, N.Y. The baby represented the fourth generation of his family to be baptized at St. Patrick's by Fr. Sam, who was rector there before his retirement.

### Unmarried Couples

Meeting in Macon Nov. 10-11 and by a vote of 199-138, clergy and lay deputies to convention of the **Diocese of Atlanta** passed a resolution calling on the Liturgy and Music Council to prepare a report on liturgies for unmarried couples living in committed relationships.

The resolution asks the council to "gather, study and provisionally assess the theology ... in order to focus and inspire continuing discussion in the diocese" and to make its report available to next year's convention.

As host, the Macon Convocation showed off several things of local interest. A welcoming reception was held at historic Christ Church, followed by a dinner and dance at the Georgia Music Hall of Fame. Horace Boyer, editor of the *Lift Every Voice and Sing II* hymnal, provided music on several occasions, including an afternoon sing-along.

Another successful resolution called for convention to adjourn after business was finished until March 31, at which time it will reconvene for the purpose of electing a diocesan bishop.

### The Texas Example

The Diocese of Texas continues to be a leader in church growth and evangelism, attracting participants from 39 dioceses to its third A Clear Vision of One Church Conference at Camp Allen Nov. 19-21. The event, co-sponsored by the dioceses of Virginia, Maryland and Tennessee, had 28 bishops among the more than 300 persons who attended.

The Rt. Rev. Charles E. Jenkins, Bishop of Louisiana, who has held a similar event in his diocese, was a keynote speaker. He stressed the need for urgency in changing a maintenance mindset.





## *Confessions of a Pew Warmer*

***On Sundays we assemble to make up the chorus, then the rest of the week go about our business, delivering the solos on our own.***

By Harold R. Brumbaum

**A**fter some 35 years decked out in liturgical finery and deployed in this chancel or that, and a dozen more since then comfortably housed among the faithful out front, I have learned that there are two places on Earth where, if you're like me, it can be especially hard to give yourself over to worshiping God: namely, in both of the above.

One might suppose that having such proximity to the altar as the clergy do would give them a leg up in the devotional process, much as the high priest enjoyed special access to the holy of holies in Solomon's time. But to officiate at public worship is in fact more nearly like assuming the role of a designated driver, keeping an eye on the festivities without being wholly free to indulge in them.

There are, first of all, the distractions; then the demands. Will that acolyte stop yawning (late night, evidently) ... or stop her fidgeting ... or will that devout little rascal fall flat on his face (don't lock those knees!) from fasting? ... And there's good ol' Chuck out there. Wonder if his wife has heard ... wonder if (per the prayer book, p. 409) I should tell him that, as far as communion goes, the bar will be closed until he cleans up his act ... And there are the Armstrongs ... haven't seen them here since Easter: must be something amiss for them to show up ... And the Thompsons are absent again ... third week in a row ... something wrong there? Better check it out first thing. (Some people you worry about when they don't appear; some others, when they do.)

Why doesn't an usher suggest to the parents of that squalling child that we have a perfectly splendid nursery (or

bowl room, should they seem the sort to enjoy a little quip)? ... Just because we're Episcopalians, does the organist always have to play so ponderously? It's not

Queen Victoria's funeral every Sunday, after all ... Thought the sermon went pretty well; mixed reaction, though, to judge from the eyeballs ... Now, then, where were we? Forgot the confession again, did I? Well, that will gladden the hearts of people like the McFaddens who profess themselves strangers to sin. (Wonder why they bother to come around in that case?) ... And so it goes — right on through to the dear old three-fold (Stainer) choral Amen, having presided over prayers once again; once again having barely prayed.

Now, having exited stage left to join the groundlings, I find I do not share their sensibilities, alas, for I still perceive things in the habitual, fretful way. (The old-time TV comic Sid Caesar had it right, confessing himself too analytical to enjoy other comedians' work.) The hymns, I see, are pitched to the treble voice (is that why there are fewer men in church?); and I suppose we have to sing every blessed song in the book seriatim just because it's there ... Or worse yet, the choir trots out a fancy setting of the service music, turning an act of corporate worship into showtime ... The readings: One of the prophets (likely slaughtered in his day for saying such things) lambasting the flock and assuring us of a horrible fate complete with gnashing of teeth, in response to which we cry, not "Lord have mercy!," but "Thanks be to God!" (Have they the ears to hear?) ...

Note to the preacher: To my great chagrin, I discover that, on a good day, with all systems running, my attention span is something on the order of 15 seconds. Focus as hard as I might — on the Great Thanksgiving, the creed, the sermon! — I find myself with Hamlet's uncle, whose words fly up, whose thoughts remain below — and as a rule on some other subject entirely.

(Point being, Preacher, as the old maxim had it: Say what you're going to say; say it; say what you said — and trust that, luck holding, your auditor will be tuned in for one iteration of the three, the rest of your sermon constituting side dishes surrounding the lamb chop.) And speaking of preachers, why must they mosey around? Time was when the pulpit was seen as a symbolic companion to the altar — the word



***The model our Lord set before us,  
[is] expending himself in the multitudes,  
retiring then to replenish himself alone,  
getting his best praying done, fulfilling  
his vocation in both: systole and diastole,  
the well-tuned heart.***

spoken, then broken — but nowadays that word is delivered peripatetically, as if in the notion that a moving target is harder to hit ...

About the exchange of the Peace, abundant laments have already been raised to no avail, how the shalom can take on the air of a sybaritic rite or coffee break. Yet why do those same parishioners tend to sit toward the rear of the house when in the theater the choicest seats are toward the front? Is it perhaps to make a quick getaway after the service? Is it that (unlike Solomon's high priest) they're reluctant to get too close to God? ... Then of course, by way of a coda to the enterprise there's the Dismissal: Scat! Get out of here!

There is, though, a singular benefit attached to these gatherings, and it has to do with the We: We believe (not parading our smarts here, but professing our solidarity), We con-

fess (for every mortal soul, including those unconscious of the need), We give thanks (for every earthly and unearthly good), We are exonerated and We are fed. For despite all the quirks, distracting as gnats though they may be, this is yet an astounding corporate act, the body of Christ coalesced across time and space and at work, beside which such concerns become small beer.

Perhaps, after all, the devotional

life is like a sing-a-long *Messiah*. On Sundays we assemble to make up the chorus, then the rest of the week go about our business, delivering the solos on our own. Which, come to think of it, fairly captures the model our Lord set before us, expending himself in the multitudes, retiring then to replenish himself alone, getting his best praying done, fulfilling his vocation in both: systole and diastole, the well-tuned heart.

In my own peculiar way (and here's the confessional part), I have had a love affair across these many years with this peculiar church of ours. During that time it has taught me, as other things have, too, that to love can mean to court a wound. Yet in every such case the romance has so far been worth it. □

*The Rev. Harold R. Brumbaum is a retired priest who lives in Nicasio, Calif.*

# Good News Abounds

It seems to me we're all ready for some good news. After all, if you've been reading TLC in recent weeks, the news hasn't been exactly heart warming. We've had parishes bailing out, the Bishop of Montana, Rosemont, deaths of bishops, a priest arrested on drug charges. Then last week you were confronted by my prediction for the new millennium, which wasn't what most people wanted to read.

But take heart. There is good news in the Episcopal Church. Lots of it. I submit the following, not reported on these pages previously, collected from a number of sources:

- Parishes in the Diocese of Nebraska collect more than \$5,000 to be used to assist a children's orphanage in the Dominican Republic.

- St. Alban's Church, Lexington, S.C., holds a baptism of triplets.

- The Diocese of Virginia is engaged in a year-long period of prayer and discernment.

- Ground is broken for a new chapel in New Orleans to serve students at the University of New Orleans and Southern University.

- The Diocese of Massachusetts raises more than \$8 million for a new camp and conference center.

- Episcopal Charities of the Diocese of New York raises more than \$700,000 at a dinner in the Cathedral of St. John the Divine.

- Sixteen bishops' spouses participate in a work trip to the Diocese of Honduras.

- *Lay Ministry Handbook*, published by the Sub-Commission on Lay Ministry in the Diocese of Northern California, is sent to every diocese.

- The Diocese of Ohio's capital funds campaign receives \$1.5 million in pledges before the campaign begins.

- Bishop David Joslin introduces Canterbury Way, a personal spiritual discipline based on the Benedictine way, to clergy of the Diocese of New Jersey.

- Many parishes in the Diocese of Colorado participate in the Children's Sabbath for the first time. It highlights the needs of children.

- A crowd of more than 2,000 at Golden Gate Park in San Francisco participates in the closing of the 150th anniversary celebration of

the Diocese of California.

- St. Philip's Church, Topeka, Kan., organizes a campaign in which its members, using borrowed cellular phones, call people to invite them to attend church.

- A new church building is dedicated at Church of the Good Shepherd, Brentwood, Tenn.

- The Diocese of Southeast Florida is working toward establishing its first ministry to Asian immigrants, a Korean ministry at St. Mary Madgalene, Coral Springs.

- The Rev. Mark Galloway, rector of St. Mary's, Warwick, R.I., his wife, Sharon, and four children are named Adoptive Family of the Year by Adoption Rhode Island.

- Funds are made available for the creation of a new full-time diocesan staff position, missionary to children, in the Diocese of Bethlehem.

- Congregations in the Diocese of New Hampshire continue their participation in the Gifts for Children of Inmates Program, in which gifts are donated to children of incarcerated persons.

- The Diocese of Mississippi makes plans for its 20th year of sending medical and dental personnel to Honduras next month.

- "The Episcopal Church Welcomes Hungry Hearts" television evangelism spots are presented in the Memphis area by the Diocese of West Tennessee.

- Christ Church, Cedar Rapids, Iowa, raises more than \$5,000 for the Heifer Project.

- St. Andrew's School, Middletown, Del., receives a \$10 million grant from its board of trustees to establish a pre-kindergarten through eighth grade day school.

- Two new churches are opened in the Diocese of West Texas and ground is broken for a third.

- Grace Church, Jamestown, N.D., continues its medical mission to Guatemala.

- The Diocese of Missouri reaches its goal of \$4 million in its capital fund campaign.

- The dioceses of Dallas and Fort Worth announce plans for a conference on evangelism to be held in February 2001.

*David Kalvelage, executive editor*



## *Did You Know...*

**The Church of Bangladesh has only two dioceses.**

## *Quote of the Week*

**The Rt. Rev. Vernon E. Strickland, Bishop of Western Kansas, on General Convention:**  
**"I do not recall a single person whose faith in Jesus Christ was born by reading a resolution of General Convention."**

## Moving Beyond Conflict

It does not take a vivid imagination to see a similarity between the mood of present-day American society and the contemporary Episcopal Church. As the nation prepares to inaugurate its 43rd president, there is considerable division among its citizens. According to various polls, the too-close-to-call election, the aftermath of the voting and the tension of partisan politics in general have combined to bring about strong differences in the populace. Tension is being felt, too, in the Episcopal Church over the volatile sexuality issues.

The church's experience with inflammatory matters might prove beneficial as George W. Bush prepares to be sworn in. The partisanship which has weakened this country in recent weeks will have to be addressed by the new administration. Can healing take place? Can tension be eased? Can rancor be put aside? To a certain extent the Episcopal Church has been able to do that — at least temporarily. Through serious dialogue, patient study, the appeals of the Presiding Bishop and others, and the prayers of countless numbers, the church has been able to avert major schism.

While bringing the nation together may be even more difficult than trying to unite the church, we would be lacking in charity if we didn't try. Being kinder and showing respect to persons with whom we disagree would be a good start. Speaking more respectfully of the opposition and learning to trust others also would be helpful. As George W. Bush takes the oath of office, the prayers of all Americans are needed. In order for our democracy to succeed, the nation needs to move beyond conflict. Just ask the Episcopal Church.

## For Trial Use

While it may not be noticed by the average churchgoer, some of our congregations have begun to use a different lectionary, or set of readings from scripture. Instead of using the lectionary printed in the Book of Common Prayer, some churches have switched to the Revised Common Lectionary (RCL) on a trial basis. At the 73rd General Convention last year, it was decided that the RCL could be used for three more years with permission of the diocesan bishop.

In many cases, there are few if any differences between the two lectionaries. On other days, one or more of the readings may be completely different. Congregations using the RCL are supposed to share their reactions to it so that the 74th General Convention, in 2003 in Minneapolis, may decide on whether it should become the church's official lectionary.

The RCL already is used by a large number of protestant churches, and by some Anglican provinces. *The Episcopal Musician's Handbook* for 2001-2002 will include RCL readings and refer to them in the hymn lists. By using the RCL we will be exposed to some expanded versions of current readings and may be introduced to some parts of scripture previously unfamiliar to us. We hope that those churches which use the Revised Common Lectionary will find it a positive experience.



In order for our democracy to succeed, the nation needs to move beyond conflict. Just ask the Episcopal Church.



# Hysteria Rising

By Robert Mace, Jr.

## VIEWPOINT

All the talk these days of missionary dioceses, apostasy, sinfulness and schism gives me pause. Sometimes it seems as if the rock is crumbling under St. Peter's feet.

I am reminded of the story of the old man and the devil: An old man enters a nearby church to pray. After a few minutes, the devil appears and tries to distract the old man from praying. But the man pays no attention. The devil then taunts the old guy: "Come on, leave this silly place," the devil urges. "It can give you nothing but exaggerated promises and unrealistic expectations. Nobody is listening to your empty prayers, anyway." But the man holds firm and continues to pray. In frustration, the devil begins to cause a great wind to howl, the lights to flicker, the church building to sway. He appears in front of the man, a hideous and horrifying fiend. But still, no reaction. Finally, the devil becomes hysterical and confronts the old man loudly: "Listen, old man," he threatens, "I am Beelzebub. Why aren't you frightened?" At last, the man relents and wearily looks up at the devil. "You can't frighten me," the old man explains "I've been married to your sister for 53 years."

The devil's sister has lately visited our church. We hear certain priests and bishops leveling their charges of apostasy one against the other. We hear certain priests and bishops threatening or lamenting the prospect of schism. We hear about finger pointing and righteousness, of the "I'm right and you're wrong" variety. We hear very little, however, about a spirituality of the cross. If Jesus, God-made-Man, could endure with love all that he endured, can't we as the church find better ways to strive to endure each other with love? If humanity were a relative concept, perhaps one could argue with integrity that the imperfections and sins of the one were greater than those of the other. But humanity is not relative. We are all sinful and redeemed at the same time. That's the mystery — that

we are all saved sinners. And we continue to sin and continue to be redeemed, *ad finitum*.

Nonetheless, the levels of hostility and hysteria seem to be rising. What was once deemed extreme and reactionary is now a virtual *fait accompli*. There is a line of demarcation in the church. To the average lay person occupying space in a pew, there are dimensions to this controversy which are distracting and frightening — devilish maybe. It's one thing to roll up one's sleeves and enter the ring punching. It's one thing, even, to knock down one's opponent and drag the foe through the mud. It's quite another to do these things in clerical garb or while wearing a mitre. This particular layman was raised in a culture which revered the clergy as paragons of theological and spiritual acumen, and which looked with hopeful heart to the church for its prophetic voice. One can always go elsewhere to battle over social agendas and to engage political crusades. But it is only to the church that one can go for the truth.

Thus, it is unsettling and intimidating to witness the at-times uncontrolled exercise of confrontation and accusation from places in the church which are supposed to be a microcosm of the kingdom of God. I, for one, have expectations of the church as a lone beacon of hope in this godless society — expectations which include the full engagement of Christian compassion and an unflinching willingness to turn the other cheek when challenged or threatened. Further, I have expectations of a church which welcomes and embraces all of God's children and which lavishes God's grace and

*It is only to the church  
that one can go for the truth.*

sacraments equally upon all. And I have expectations of a church which behaves differently from, and better than, contemporary culture — a church which marches to a different drummer and blazes new and greater trails; a church which holds up for us a window into God, not the devil's mirror.

Personally, I don't need a church which flares its nostrils, shakes its fists mightily and rends its gar-



## VIEWPOINT

ments when things don't go according to plan. I don't need a church which gathers up its toys and goes home when its feelings are hurt. I need the church and its clergy and its prophets to somehow show themselves above all of that. I need the exaggerated promises and unrealistic expectations that the devil seemed to find so foolish and unappealing in the story. Because they reveal something of the holy Mystery and speak to us of divine possibilities.

I need a church which is visionary and unwavering in its commitment to cooperate with Christ's continuing work of redemption. I need a church which celebrates its understanding of God's unfailing forgiveness and mercy and which awakens my heart and mind to the presence of the Divine. I need a church which stirs my soul with joy in the promise of the Resurrection.

A church which does not love extravagantly, even wastefully, and which is not a prophetic voice in the wilderness, but rather a bas-relief of arrogant, belligerent and self-righteous egocentrism is a farce. There should be no anticipation of growth for such a church. Conversely, a church which lives within and testifies to the unconditional love of God; a church which dares to undertake the difficult challenges and to reach out with compassion and joy, with passion and sacrifice; a church which speaks with the authentic voice of prophecy and witnesses by its words and actions to the truth, that is a church which won't be able to keep the people away.

If this Episcopal Church is to be and become a church of growth, the bishops must be allowed to be prophets — allowed to exercise their reason and individual consciences, and then to act accordingly. To be credible, the church needs to present convincingly to the world the God of unconditional love who calls each of us into intimate relationship; not the God of judgment and wrath who turns us away. To be viable, the leaders and representatives of the church must point the way to Christ and the meaning of redemption and resurrection, and not to the exit sign when their fragile egos are threatened by things and persons which discomfort them or which they don't understand.

I pray for a church which continues to make room in its heart for the broken hearted, the cripples, the lepers, the tax collectors and the prostitutes. I pray for a church which continues to make room at its table for the misunderstood, the misbegotten, the sinners, those who are bowed down. I pray for the church to continue to be prophetic for the world.

It's time for the devil's sister to extinguish her torch and leave. Before this whole place goes to her brother. □

*Robert Mace, Jr., is a member of St. Paul's Church, Milwaukee, Wis.*

## LETTERS TO THE EDITOR

### Neurotic Church?

This is in response to the letter written by the Rev. Bob Woods [TLC Dec. 17] to whom "It seems pretty clear our fall ... in membership ... is more than coincidentally related to our neurotic, introspective, and unholy preoccupation with gender roles and sexuality."

There are many of us to whom it seems that the level of membership of the church is related to a wide spectrum of contemporary social and religious and organizational issues, not simply issues of gender and sexuality.

It seems to me, as a long-time psychiatrist, that neurosis, properly speaking, is a diagnosis which may be made of an individual. I question whether or not Fr. Woods is qualified to make such a diagnosis, and I doubt that there is any such thing as a neurotic church.

His use of "introspective" as a pejorative term is surprising. Is introspection something to be avoided? It would seem difficult or impossible for anyone to become a mature Christian without the introspection recommended frequently in scripture.

The "unholy preoccupation" which he posits seems preferable to an unholy and unhealthy denial and repression of all things sexual, such as was characteristic of the church during preceding centuries. Ordinary people today know far more about human reproduction, genetics, gender, and sexuality than was known to any of the authors of scripture.

Finally, our apparent arrogance in redefining such issues without the concurrence of the entire worldwide Christian family may be justified on two grounds. The first is that the church at large has repeatedly been wrong in some of its theological pronouncements, and in error in its opposition to new understanding.

The second ground is that we are Americans. Much of the research about gender and human sexuality has been done by Americans. In spite of the uproar, chaos, and nonsense that has sometimes resulted, much of this new knowledge has grown here and has become understood here.

Our "jubilee year" should look forward, in the Holy Spirit as the source of all knowledge, not backward in a new outbreak of ancient fears.

*Gordon W. Gritter  
San Luis Obispo, Calif.*

### Wrong Conclusion

Betty Streett [TLC, Dec. 17] rightly wrestles with the dilemma of predestination and free will but wrongly concludes that we have no part to play in God's gracious plan of salvation.

Holy scripture has much to say about our role. "Work out your own salvation with fear and trembling" (Phil 2:12b).

And, at the risk of sounding like a fundamentalist, "What must I do to be saved?" "Believe in the Lord Jesus, and you will be



saved, you and your household" (Act 16:30-31).

I regret the disdain which the author seems to have for our fundamentalist brethren. Their churches are growing and thriving, while our beloved old church dithers and itthers. In all humility, could we perhaps learn something from their success?

Perhaps we need to spend more time asking the crucial question, "Brother, have you been saved?," however offensive that may be to our traditional Anglican ethos.

*(The Rev.) John T. Rollinson  
St. James' Church  
Clovis, N.M.*

It is irresponsible to include the article "Are You Saved?" without accompany refutation, because of the author's statement that reads: "But many believe, and it is a biblically valid precept, that in the end God saves everyone and everything. That while hell is real and some decide to go there, in the very end ... there will be no mention of hell."

First, "universalism," the theological heresy "that all people will eventually be saved" [O.E.D.], promoted by popular 19th-century writer George McDonald and others since, is neither stated or inferred anywhere in holy scripture.

Second, author Betty Streett contradicts herself, one moment writing "hell is real," but a few lines later, "there will be ... no hell."

Third, our Lord Jesus Christ refers to hell several times in the gospels.

Finally, Mrs. Streett's statements, quoted and commented on above, are not "biblically valid," as she affirms, and it is irresponsible to print such an article as hers in TLC that without any refutation is allowed to stand as fact.

*(The Rev.) Daniel S. Grubb  
New Era, Mich.*

In response to Ms. Streett's article on salvation, I must say "Amen" to her understanding of the wonderful and permeating truth of God's redemption on our behalf. However, her use of the particle/wave conundrum is a bit disconcerting. Her statement that "Uncertainty is the ultimate truth"

stems directly from the scientific example she uses. Science, no matter how sure it is of a "law," has historically been modified and changed. It may very well be that the particle/wave problem will be solved. What then to her argument?

While there may be parallels between the nature of things and the Nature of God, let's be careful that we do not make the lesser the rule for thinking about the greater.

*(The Rev.) Guy Mackey  
Grace Church  
Monroe, La.*

### About Those Verbs...

The letter asking why in Eucharistic Prayer A we say "...all honor and glory IS yours..." and in Prayer D "...all honor and glory ARE yours..." [TLC, Dec. 24] raises a question which has also crossed my mind at these points in the liturgy. (Unlike some of my more adventuresome colleagues, who change "Father" to "God" every time they encounter it in the Eucharist, thereby overturning the economy of the carefully-wrought trinitarian phrasing, I don't change the words on the page.) I have concluded that in Prayer A there is an ellipsis, such as one often finds in poetry; in full, the text would read "all honor is yours and all glory is yours," so a singular verb is used. In Prayer D, the words "honor and glory" are considered just as written, two nouns with a plural verb.

As for the marriage service's "The bond and covenant of marriage WAS established...": This follows wide-

spread usage in English as written after the Norman conquest, when Anglo-Saxon and French words were paired especially in legal or contractual documents (such as marriage) so that the English speaker and the Norman French speaker could both understand. We also do this in such phrases as "This IS my last will [Anglo-Saxon] and testament [French]."

*(The Rev.) Charles Witke  
St Andrew's Church  
Ann Arbor, Mich.*

### Emphasis on Mission

Laura Rico hit the nail on the head [TLC, Dec. 10]. What is the mission of the church? "The mission of the Church is to restore all people to unity with God and each other in Christ" (BCP, p. 855). This is in keeping with our Lord's prayer "... that they may be one, even as we are one" (John 17:11). Yet in the past 35 years the Episcopal Church has taken actions and has advanced positions which are not only scripturally questionable, but have spawned at least four or five major schisms and have seriously jeopardized its ecumenical credibility.

Part of this mission is achieved through preaching the gospel, but how can the church proclaim the gospel when its proclaimers cannot agree as to what the gospel says? Double church membership in the next 20 years? Good luck!

Whatever happened to the Decade of Evangelism?

*Bruce P. Flood, Jr.  
Whitewater, Wis.*



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**ST. AIDAN'S** 2425 Colorado (303) 443-2503  
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 ton, chap  
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 intMarysHV@aol.com  
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## BENEDICTION

### Into a Dark World

The first Episcopal service I attended was the Epiphany Feast of Lights in a small Virginia church in the mid-'50s. I was about 11 years old. I still remember the unfamiliar liturgy, the candlelight, and the haunting mystic melodies. As we walked out of the small-town church on that bitter, cold January night, carrying our candles, we were surprised by the winter's first snow. I knew that night that God spoke most clearly to me through the Episcopal Church.

A decade later I again encountered the beauty of the Feast of Lights at St. Mary's Cathedral in Memphis with its choral procession of the costumed wise men bearing their great gifts.

Here in Little Rock at St.

Mark's, I again experience that haunting call of Epiphany at this beautiful evening service. The choir and candlelight recessional, out of the church into the dark night, is always breathtaking. I watch the beautiful, often familiar faces of those walking out ahead of me. Their expressions seem to ask, "What will we encounter next in the night? Will this light be enough for me to see?" This service empowers all of us to think about carrying our small candle out into the world. As the candlelight service concludes, we also realize that we can only see our path because of the light from so many others.

*Joanna Seibert  
Little Rock, Ark.*

## PEOPLE & PLACES

### Appointments

The Rev. **Cynthia Banks** is assistant at Christ Church Cathedral, 421 S 2nd St., Louisville, KY 40202.

The Rev. **Steven G. Bonsey** is priest-in-charge of Christ Church, 66 Fellsway, Somerville, MA 02145, and chaplain to Tufts University.

The Rt. Rev. **Rufus T. Broome** is bishop-in-residence at Trinity-St. Philip's Cathedral, 24 Rector St., Newark, NJ 07102.

The Rev. **Marshall Brown** is associate at Truro, 10520 Main St., Fairfax, VA 22030.

The Rev. **John G. Bryant** is rector of St. Titus', 400 Moline St., Durham, NC 27707.

The Rev. **Candis Burgess** is area minister in the Purchase Ministry in the Diocese of Kentucky.

The Rev. **Frank Burton** is priest-in-charge of Christ Church, Box 569, Patterson, NY 12563.

The Rev. **Thomas Carter** is rector of Nativity, 419 Cedarcroft Rd., Baltimore, MD 21212.

The Rev. **Timothy Cherry** is rector of St. Peter's, Box 437, Osterville, MA 02655-0437.

The Rev. **John R. Clarke** is priest-in-charge of Messiah, 1900 Commonwealth Ave., Auburndale, MA 02466.

### Retirements

The Rev. **Arthur L. Cunningham**, as rector of Zion, Oconomowoc, WI; add. 1320 Mill Rd., Delafield, WI 53018.

The Rev. **William P. McLemore**, as rector of St. Stephen's, Phenix City, AL.

The Rev. **Donna Warren**, as deacon at St. Mary's, Kansas City, MO.

### Change of Address

The Rev. **Thomas E. Leonard**, 1540 W Port

Au Prince Ln., Phoenix, AZ 85023.

The Rev. **Samuel S. Thomas**, 135 W Crescent Cr., Clewiston, FL 33440.

### Deaths

The Very Rev. **Robert Richard Paul Coombs**, dean emeritus of the Cathedral of St. John the Evangelist in Spokane, WA, died Nov. 20 of a heart attack and stroke. He was 80.

Dean Coombs was a native of Norwich, CT. He graduated from Harvard, Episcopal Theological School and Church Divinity School of the Pacific. Ordained deacon in 1944 and priest in 1945, he was curate at St. Paul's, Burlingame, CA, 1944-47; associate at Heavenly Rest, New York City, 1947-51; rector of St. Paul's, Salinas, CA, 1951-56; and dean of the Spokane cathedral from 1956 until his retirement in 1986. He continued to serve the church during his retirement, as a visiting scholar at CDSP, executive assistant at St. George's College, Jerusalem, and as a member of the board of trustees of the Church Pension Fund. He is survived by his wife, Barbara, and four children.

### Next week...

Lutheran-Episcopal Relationship

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## CLASSIFIEDS

### BOOKS

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

### NEEDLEPOINT KITS

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### POSITIONS OFFERED

**CAMPUS CHAPLAIN:** The Episcopal Ministries to CU-Boulder (EMCUB) is looking to fill the Fr. Pat and Virginia Patterson Chair, a fully endowed campus chaplaincy to the University of Colorado at Boulder with a 52-year tradition. We seek a priest with a gentle, pastoral spirit who encompasses orthodox Anglican theology and traditional Christian values with the fire and determination to face the challenge of bringing those values to a 26,000 student campus. EMCUB is a parish-based diocesan institution and the campus chaplain will spend a limited amount of time (10%) working with parish ministries. For a job description of the position contact: **Dr. William H. Kaempfer**, Search Committee, St. Aidan's Episcopal Church, 2425 Colorado Ave., Boulder, CO 80302 or by e-mail: [kaempfer@colorado.edu](mailto:kaempfer@colorado.edu)

**ASSOCIATE RECTOR:** St. James' Church, Marietta, GA, (northern suburbs of Atlanta) is seeking an associate rector for this resource-sized parish where people have been worshipping for over 150 years. This dynamic congregation desires a strong preacher, able liturgist and priest with a successful work history which includes strong communications skills and program development. The candidate should be seeking a collegial atmosphere. Please send resume to: **The Rev. Karen Evans**, St. James' Church, 161 Church St., Marietta, GA 30060 or [stjames@mindspring.com](mailto:stjames@mindspring.com)

### YOUTH MISSIONER, DIOCESE OF MARYLAND.

Seeking an experienced person to facilitate the growth of youth ministry throughout the Diocese of Maryland. Missioner will assist parishes, train and nurture leadership, organize youth events, oversee participation in regional and national events, and direct summer camps and conferences. For information, contact: **Evie Wagner** at [EWagner@ang-md.org](mailto:EWagner@ang-md.org) or (800) 443-1399 or see diocesan web page at [www.ang-md.org](http://www.ang-md.org). Resumes may be faxed to (410) 554-6387.

**RECTOR SEARCH:** St. Luke's Episcopal Church, located in the beautiful upper valley area of southern New Mexico at the foothills of the Rocky Mountains approximately 10 miles from El Paso, Texas, is seeking an energetic rector with a commitment to pastoral care and spiritual leadership. If you like children and warm parishioners, this is the place for you! St. Luke's has a 120-student parish school from pre-school through 6<sup>th</sup> grade and the vibrant church has approximately 135 active families with many young children. Interested candidates should submit a resume and current CDO profile, if available, by February 15, 2001. To express an interest or receive more information, please contact: **Ken Slavin**, St. Luke's Rector Search Committee, 7400 Viscount, Suite 111, El Paso, Texas 79925. (915) 772-8809 or E-mail at [Slavinlaw@aol.com](mailto:Slavinlaw@aol.com)

**RECTOR:** Love the mountains? Enjoy outdoor activities? Then beautiful northwest Montana is for you. We are two churches in Whitefish and Columbia Falls, Montana. We share the services of one rector with a goal, to pursue a more complete relationship with God through Jesus Christ. [www.casweb.com/ben/holynativity/](http://www.casweb.com/ben/holynativity/). Apply: **Joint Search Committee**, 163 Falcon Lane, Columbia Falls, MT 59912. E-mail address: [cptkat@centurytel.net](mailto:cptkat@centurytel.net)

CONTINUED ON NEXT PAGE

# CLASSIFIEDS

## POSITIONS OFFERED

**RECTOR:** Full time rector needed to serve our small, spiritually strong congregation. We seek an excellent leader with strong pastoral skills, capable of communicating God's word in worship and preaching. We have attractive facilities located between two universities in a growing community. Congregational growth experience desirable. If interested, please send a resume and CDO profile to: **Search Committee, Christ the King Episcopal Church, P.O. Box 5452, Bloomington, IL 61702-5452.** Visit [www.CTKONLINE.ORG](http://www.CTKONLINE.ORG)

**ST. STEPHEN'S, Goldsboro, NC,** seeks rector. Enthusiastic priest wanted in historic downtown parish of 350 members. Teaching, preaching, growth in spirit, service and numbers are important to us. Goldsboro is located in eastern North Carolina between Raleigh and the coast. Contact: **Jon Williams, 106 Cassedale Dr., Goldsboro, NC 27534.**

**RECTOR-FULL TIME:** For a warm, suburban congregation situated in Chews Landing, Southern New Jersey, just minutes from Philadelphia, in the area's fastest growing township. Our lovely church is listed on the National Registry of Historic Landmarks. We have a strong Sunday school program with over 100 students registered and looking for someone strongly committed to religious education for both children and adults. Our rector must have a sense of humor and be comfortable with all ages; someone who will lead us forward in faith while respecting the traditions we have with your help, we will grow in Christ and in fellowship. Please send letter of interest, CDO profile and resume to: **Search Committee, St. John the Evangelist Episcopal Church, 1704 Old Black Horse Pike, Blackwood, NJ 08012.**

**VICAR,** part-time or bi-vocational is being sought for a small church in Roswell, NM, in the Diocese of the Rio Grande. Ideal climate, vicarage, golf membership and season symphony tickets offered with package. Please send resume and inquiries to: **The Rt. Rev. Terence Kelshaw, Diocese of the Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 88107-4811.** E-mail [tkelshaw@diocesert.org](mailto:tkelshaw@diocesert.org) or to: **The Bishop's Warden, St. Thomas a'Becket Episcopal Church, P.O. Box 1775, Roswell, NM 88201.** E-mail [stthomas@dfn.com](mailto:stthomas@dfn.com)

**RECTOR:** Full-time rector needed for mid-size all-inclusive parish. We desire a priest to guide us as we develop our leadership goals, build our church school, youth program, grow to our capacity and strengthen our sense of fellowship. We are seeking a rector with vision as well as pastoral sensitivity and a sense of humor. Five years experience as a priest is requested. We encourage minorities and women to apply. Send resume and CDO profile to: **Search Committee, Episcopal Church of St. Anne, 1020 W. Lincoln Rd, Stockton, CA 95207. (209) 473-2313. FAX (209) 473-2314.**

**RECTOR:** St. Andrew's Episcopal Church in Albany, NY, is a dynamic, urban, Eucharist-based parish of over 300 members. We seek a rector who will lead us in worship, develop Christian education for all ages, and build on our deep commitment to quality music in our liturgical life. Our priest should be strong in pastoral care, preaching, teaching and outreach. We are looking for a compassionate leader who will inspire our parish and community—a person who will share God's love with all. Send your CDO profile and resume to: **Canon Mary Chilton, Episcopal Diocese of Albany, 68 S. Swan St., Albany, NY 12210** by March 1, 2001.

**RECTOR:** The congregation of Trinity Episcopal Church in Houghton, MI, serves a university town in Michigan's rural Upper Peninsula and is home to a Jubilee Center, the Keeweenaw Family Resource Center. The surrounding area is a tourist destination for those who enjoy winter sports and summer life along Lake Superior. 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, 702 W. Edwards, Houghton, MI** or e-mail [hsgorman@mtu.edu](mailto:hsgorman@mtu.edu)

## POSITIONS OFFERED

**RECTOR:** St. David's Episcopal Church, Roswell, GA (northern Atlanta suburb) seeking a rector for its vibrant, corporate sized church. Important that new rector be skilled in parish administration and recognize need to work cooperatively with ordained staff, lay staff and lay leadership. New leader must be strong preacher, motivator of others, counselor and pastoral caregiver. Please send resume to: **Mrs. Sally Batson, Chair, Nominating Committee, St. David's Episcopal Church, 1015 Old Roswell Rd., Roswell, GA 30076.**

**RECTOR:** St. Paul's Episcopal Church in Grand Forks, ND, is searching for a new rector. We seek a caring, energetic, open-minded individual who can preach the Word as an inspired truth. We look for a candidate seasoned in interpersonal relationships who is flexible in worship, but cognizant of tradition. We are committed to outreach in our downtown setting. The new rector will lead us into the new millennium by focusing on growth, youth and Christian ministry. Interested parties are invited to submit a resume and CDO profile to: **Kristi Pettit, Chair of Search Committee, St. Paul's Episcopal Church, 319 S. 5th St., P.O. Box 5207, Grand Forks, ND 58206-5207.** Visit our web site: <http://www.geocities.com:0080/Heartland/Plains/1981/stpaulgf.htm>

**RECTOR:** Marathon, Florida Keys. St. Columba, an established, growing parish in the Florida Keys, seeks a rector to provide spiritual leadership and direction for parish development and outreach. Beautiful rectory available. Send inquiries to: **Tim Wondeerlin, St. Columba, P.O. Box 500426, Marathon, FL 33050.**

**RECTOR:** Christ Church, Warrensburg, MO. Strong congregation with capable leadership, located in university community (Central Missouri State) of some 25,000 residents. Dynamic not static, we seek an energetic priest not a caretaker chaplain. Our vision: Growth in number diversity, liturgical creativity and eagerness to incorporate new members while loving and including our long-time members. Come ready to join in our enthusiasm, our fellowship and our eagerness to love and serve Christ. Contact: **Archdeacon John McCann** at (816) 471-6161 or E-mail [diowestmo@prodigy.net](mailto:diowestmo@prodigy.net)

**ST. PAUL'S CHURCH, Mobile, AL,** is looking for a youth minister to lead our youth in faith and involvement. Home to the largest Episcopal school in the continental United States, this position holds great opportunity for evangelism and growth. We seek an experienced, hands-on minister, with a deep faith in Jesus Christ and an enthusiasm for sharing that faith with all ages. The ability to relate to youth is a must and musical skills are helpful. If you've been feeling a new call, give us a call or drop a resume in the mail to: **The Rev. John Riggan, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608. (334) 342-8521.**

**ASSISTANT PRIEST** for Christian education and youth: St. John's Church on the Mississippi Gulf Coast invites applications for an assistant for youth and Christian education. A vibrant and growing parish in a progressive and changing community an hour from Mobile, AL, and two from New Orleans. Inquire: **Search Committee, St. John's Church, 705 Rayburn Ave., Ocean Springs, MS 39564.**

**NEW JERSEY ISLAND VACATION** and fishing community seeks recently pensioned healthy priest offering leadership to mission parish. We offer newly renovated oceanside vicarage, a relaxed venue, modest compensation at historic and artistic church built in 1890. Profile available. Send resume to: **St. Peter's at the light, P.O. Box 428, Barnegat Light, NJ 08006** or e-mail [Stpeterlight@juno.com](mailto:Stpeterlight@juno.com)

**HAVE PRAYER BOOK WILL TRAVEL?** We need you! Small rural congregation in northeastern North Carolina needs a retired priest to work part-time, be a visible presence in the community and help us reach out beyond our four walls. Lovely small town one hour south of the Hampton Roads area and two hours west of the Outer Banks. Please contact: **Mrs. Amy Johnson, St. Mary's, Gatesville, 1707 Nixonton Rd., Elizabeth City, NC 27909. (252) 330-2754.**

## FOR SALE

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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](mailto:holytours@worldnet.att.net) Web site: [journeys-unlimited.com](http://journeys-unlimited.com)

**JOIN THE WEBBERS** on pilgrimage June 15-26. Lindisfarne to Bury-St. Edmunds. Deepen your knowledge of Anglican history and heritage and experience spiritual growth. Optional 3 days in Canterbury. Info: **CLWebber@aol.com. T (860) 364-1139; F (860) 364-2053.**

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# CHURCH DIRECTORY

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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

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

## WASHINGTON, DC

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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 6. H/A

## 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

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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

## STUART, FL

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Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

## AUGUSTA, GA

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Sun Masses 8 & 10 (Sung). Wed 6:30 (708) 736-5165

**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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The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
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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

## RIVERSIDE, IL

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**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

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

## BOSTON, MA

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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. Benjamin J. King; 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

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The Rev. Edward Ivor Wagner, r  
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

## KANSAS CITY, MO

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

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Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## 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

## LAS VEGAS, NV

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

## SANTA FE, NM

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The Rev. Canon Dale Coleman, r; the Rev. Logan Craft, assoc r; the Rev. Robert Dinegar, Ph.D., assoc.  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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www.stmvm.org  
Sun Masses 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), 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

## NEW YORK, NY

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