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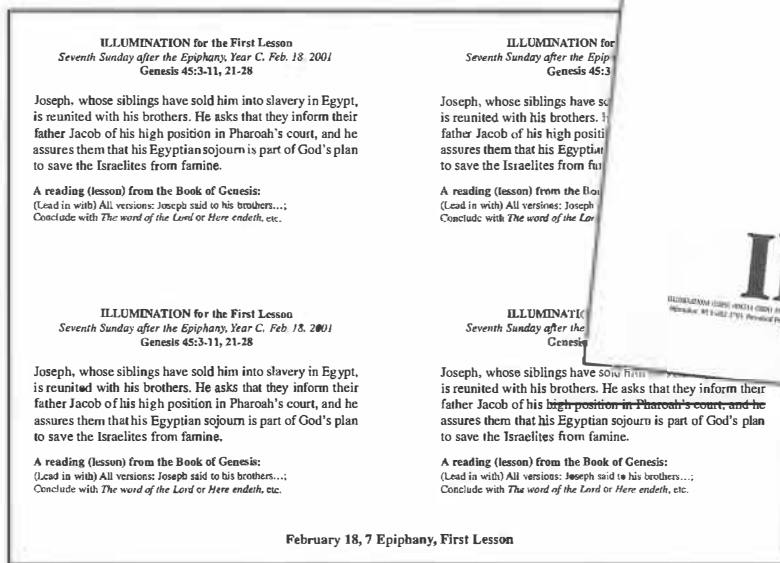
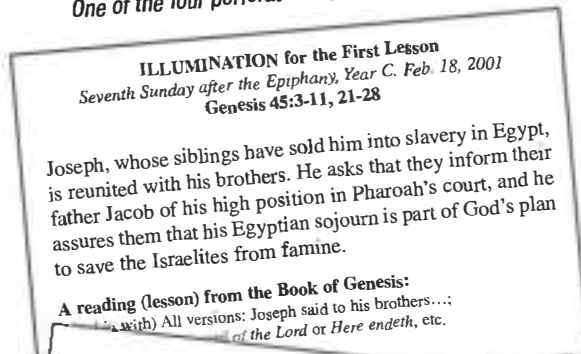


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Volume 223 Number 4

Mary  
FULL OF GRACE



12 *Mary is more than a mere "passive vessel."  
She was a woman who willed to both give and receive.*

BY JENNIFER PHILLIPS

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The Cover

Top: The Washington National Cathedral Choir of Girls.  
Middle: More than 20 vessels of wine prepared for communion.  
Bottom: Bishops Griswold and Anderson after the dismissal.  
Steve Waring photos

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## TRAVELING?

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## SUNDAY'S READINGS

# Always Good News

*'He spoke with authority' (Luke 4:32b)*

### The Fourth Sunday After the Epiphany, Jan. 28, 2001

Jer. 1:4-10; Psalm 71:1-17 or 71:1-6, 15-17; 1 Cor. 14:12b-20; Luke 4:21-32

Most people know that the word "gospel" comes from an old Anglo-Saxon word that means "good news." It is a direct translation of the Greek word (in English letters) *euangelion*. Obviously the word "evangelism" comes from it: to share the good news. What is less obvious is that the good news can, at times, be unwelcome and unwanted. The good news that we are saved implies that we are people who need saving; the good news that we are forgiven implies that we are sinners; the good news that we are reconciled to God implies that we were his enemies; the good news that we are inheritors of eternal life implies that we had been destined for death.

At times, the good news will shock and dismay rather than comfort. Jeremiah was sent to a people who for generations had stubbornly resisted the call to repent. He is called to bring

a final warning and a stern message of imminent destruction. In today's lesson, he is charged by God to preach this message, promised protection against the people's outrage, and is given ultimate authority.

Similarly, in Nazareth, the people had first listened to Jesus with gratified smugness. Now he shocks his audience with a message intended to destroy their complacency. When Jesus reveals a new and deeper meaning to the scriptures, the people become enraged. They resist even to the point of threatening the life of him who is, at the least, their own native son. After they reject him, Jesus moves on to Capernaum, where there are people who listen with amazement and recognize the authority of his words. The good news, however it may appear, is always good news. When it is faithfully preached, there will always be some who will find it so.

### Look It Up

Why does Jesus contrast the widow of Zarephath (in Sidon) and Naaman the Syrian with the "prophet's hometown"?

### Think About It

What part of the word of God are you most unwilling to hear? What is its message that you need to hear?

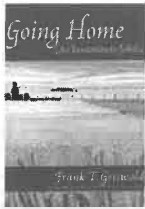
### Next Sunday

#### The Fifth Sunday After the Epiphany

Jdg. 6:11-24a; Psalm 85 or 85:7-13; 1 Cor. 15:1-11; Luke 5:1-11

**Prayers and Pilgrimages**

By Travis Du Priest



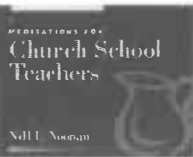
**GOING HOME: An Invitation to Jubilee.** By Frank T. Griswold. Cowley. Pp. 81. \$8.95 paper.

The Presiding Bishop, in these lovely meditations, invites us to reflect on the ancient practice of a jubilee year, a time of “going home” — a time of rest, renewal and replenishment for our lives today. “I invite you ... to accept your own belovedness, with warts, imperfections, and all.”



**ASSURANCE: An Anthology.** Edited by Michael Seed. Continuum. Pp. 188. \$28.95.

A fascinating book, edited by the ecumenical advisor to the Archbishop of Westminster in England. Favorite passages of assurance in troubled times. Submitted by famous people, largely from England, though including Sen. Hilary Clinton (Sermon on the Mount), along with their letters of response, often in long-hand.



**MEDITATIONS FOR CHURCH SCHOOL TEACHERS.** By Nell E. Noonan. Morehouse. Pp. 96. \$6.95 paper.

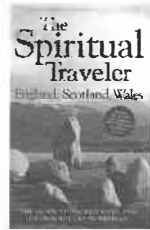
The seventh volume in Morehouse’s “Meditations for ...” series by a member of St. Alban’s Church, Arlington, Texas. Don’t miss the one on the little boy who overheard someone say “You’ll know he is a Christian ... by the fruit he bears,” and broke into tears and didn’t want to leave church until he saw the fruity bears!



**LISTENING: God’s Word for Today.** By M. Basil Pennington. Continuum. Pp. 156. \$14.95 paper.

Well-known spiritual speaker and writer Basil Pennington has brought together 60 short columns he has written over the years for various publications on the subject of *lectio divina*. One challenging thought: “the only depiction of the Gospel ...

that many people are ever going to see is you and me.”



**THE SPIRITUAL TRAVELER: The Guide to Sacred Sites and Pilgrim Routes in Britain.** By Martin Palmer and Nigel Palmer. Hidden Spring (997 Macarthur Blvd., Mahwah, NJ 07430). Pp. 317. No price given, paper.

Having led two pilgrimages and preparing to lead a third this summer, I was immediately attracted to this title. Besides the practical advice, maps, photos and proposed routes, this book is also helpful on the nature of pilgrimage, which “involves two journeys — physical and metaphysical.”

**THE COMPLETE BOOK OF CHRISTIAN PRAYER.** Continuum. Pp. 512. \$22.95 paper.

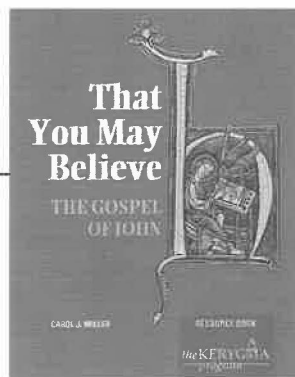
While no book of Christian prayer is ever “complete,” I will say this book is indeed fulsome: beautiful prayers,

contemporary and classic, arranged topically. I particularly appreciated the section “Dedication to God’s Will,” in which we find 17th-century Jakob Boehme’s “In thee would we lose ourselves utterly; do in us what thou wilt.”



**PRAYERS FOR HEALTH AND HEALING.** Continuum. Pp. 128. \$18.95.

A focused companion to the grand anthology above. Prayers for doctors, care-givers, nurses, those in pain, suffering and depression, old age and bereavement. From the Anglican Church of Canada *Alternative Service Book*: “Look with compassion upon all who through addiction have lost their health and freedom.”



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# 'One Common Lord'

## Episcopalians and Lutherans Proclaim New Life Together

Addie Butler, vice president of the ELCA (left), Bishop Griswold, Larry Keller, a verger at Washington National Cathedral, the Rev. Ernestina Campbell, deacon at Trinity Cathedral, Sacramento, Calif., and Bishop Anderson prepare the water for the renewal of the Baptismal Covenant.

Steve Waring photos



By definition, marriage is a public proclamation of commitment. By choosing Washington National Cathedral in Washington, D.C., to proclaim its commitment to full communion, members of the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) stated for all who cared to hear that they intend to stay together.

The analogies to a wedding party were everywhere during the weekend of Jan. 5-6. Members from both churches began gathering as strangers from separate families on Friday. During an afternoon press conference held at the College of Preachers, the media, including a representative from a Lutheran group that opposes the agreement, asked some hard questions of the Most Rev. Frank T. Griswold, Presiding Bishop, and the Rev. David W.

Perry, deputy director for ecumenical affairs in the Episcopal Church, as well as the Rev. H. George Anderson, Presiding Bishop, and the Rev. Daniel F. Martensen, director for ecumenical affairs in the ELCA.

Following the press conference the principal participants in the following day's service went off to rehearse. They concluded their day with what was euphemistically called a "rehearsal dinner" for roughly 30 invited ecumenical partners and international guests.

Meanwhile, about 100 other members of the two denominational families gathered at a forum later the same evening at St. Alban's Church. In contrast to the afternoon press conference, the conversation was more thoughtful as people began to get to know each other or connected with friends and acquaintances.

On Saturday morning, not even the slushy remains of a snowfall could dampen the enthusiasm of the hundreds of laity and priests in clerical clothes, many toting vestments, as they scurried across the expansive grounds of the Cathedral Center.

Shortly after 10:30 a.m., the choir of St. Olaf College (Minn.) began a medley of festive song, including two pieces written by George Herbert. A few lines from the second piece, "The Shepherds Sing," arranged by Conrad Susa, summed up for many the work required to make the day possible:

*We sing one common Lord:  
wherefore he should  
Himself the candle hold.  
I will go searching, till I find a sun  
Shall stay, till we have done...*

By 11 a.m., all 4,000 tickets had

been distributed. The main worship floor and all balconies were full. Only the two side chapels had substantial seating available.

A significant feature of the elaborate liturgy was the renewal of the baptismal covenant, which followed the opening hymn. Afterward, members of the liturgy team circulated throughout the estimated 3,500 worshippers sprinkling baptismal water as a sign and reminder of a common baptism in the risen Christ.

The lectionary readings did not deviate from those recommended for Epiphany in the lectionary and during his sermon, Bishop Griswold sought mainly to place the historic day within the context of those scripture readings.

"If the church in its many parts is to be an active sign and minister of reconciliation, it must live as a reconciled community," Bishop Griswold said, "otherwise its preaching will be in vain. And so it is that we must leave home and follow the star."

Bishop Griswold drew sustained laughter as he continued with his reference to the Magi.

"To be sure there is room in our saddlebags for the Augsburg Confession and the Book of Common Prayer," he said, "but a great deal will have to be left behind, particularly attitudes and self-perceptions which keep us from joyfully welcoming one another as brothers and sisters in the communion of the Holy Spirit, and opening ourselves to the gifts of grace to be found in one another's churches."

The prayers of the people were read in nine different languages — Cantonese, English, German, Korean, Lakota, Lettish, Spanish and Swahili — with the English translations printed in the service booklet.

Following the Holy Eucharist, the nearly three-hour-long service came to a conclusion where it had begun — at the baptismal font.

The weekend and the wedding analogies then drew to a close when about 700 of those in attendance at the service gathered afterward for a ticketed reception banquet.

*Steve Waring*

## Some Expect More Opposition

Amid the positive feelings generated by the Called to Common Mission (CCM) agreement between the Episcopal Church and Evangelical Lutheran Church in America (ELCA) there is a slight chill.

Since the ELCA Churchwide Assembly approved the historic agreement in the summer of 1999, nearly one-third of its 65 regional synods have passed resolutions seeking exception to the requirement that all future bishops and priests must be ordained by bishops who preside and participate in part through the laying-on-of-hands.

During a question-and-answer forum on the day preceding the joint service on Jan. 6, the Rev. William H. Petersen, provost of Bexley Hall at Trinity Lutheran Seminary, likened the "exception clause" to the proverbial little cloud on the horizon for which Elijah prayed atop Mount Carmel.

Just how extensive is the opposition to the historic episcopate among rank-and-file Lutherans? No one knows for sure, but a survey commissioned by WordAlone Network, a group claiming 80,000 members, all of whom oppose the agreement, suggests widespread ignorance.

In response to the question, how familiar are you with details of Called to Common Mission, 73 percent of those responding to a nationwide telephone sample of 400 ELCA members said they were

either "just a little bit" or "not at all familiar." The sample has a margin of error of plus or minus 5 percent.

The Rev. Mark Chavez, a Lutheran pastor and executive director of WordAlone, said the organization is in a race to raise awareness and opposition to the agreement among the members.

"When people find out about this agreement, I believe there will be substantial opposition," he said. "If there were a way to achieve unity through the law, God would have done it. Canon law is a bondage that cannot deliver what it promises — not unity or even a 'sign of unity' with the bishops of the historic episcopacy as CCM states."

Any "conscience clause" to the CCM agreement must be approved by a two-thirds majority of vot-

ing members to the ELCA Churchwide Assembly, which meets Aug. 8-14 in Indianapolis.

"I'd like to distinguish a bad idea from what I call a really bad idea," said Michael Root, a professor at Trinity Lutheran Seminary in Columbus, Ohio, in describing ELCA leadership reaction to a proposed "conscience clause."

"If we're talking about a rare exception under unusual circumstances, I think it's a mistake. I'll vote against it. If it passes I'll shrug my shoulders and walk away. If we're talking lots of exceptions — whole synods opting out — that is a really bad idea. That is the cloud on the horizon for us this summer."

*Steve Waring*



'If we're talking lots of exceptions — whole synods opting out — that is a really bad idea.'

Michael Root

## Ecumenical Officer Says 'Building Relationships' Was Key to Agreement

Much of the "heavy lifting" that went into drafting the joint agreement between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) had already been completed by the time the Rev. David Perry became the Episcopal Church's deputy for ecumenical relations in 1995.

Fr. Perry's contribution to the agreement's eventual success came in 1997 after the ELCA Churchwide Assembly fell six votes short of the two-thirds majority necessary to adopt what was then called the Concordat of Agreement.

"I sat in on a lot of meetings," he recalls of the period between 1997 and 1999 when the ELCA passed a revised agreement, Called to Common Mission (CCM). "I think it was as much about building relationships as it was about drafting an agreement."

Shortly before the historic joint service on Jan. 6 between the Episcopal Church and the ELCA, Fr. Perry, 60, announced he would be taking early retirement. His last day will be Feb. 9.

Throughout his ordained ministry, Fr. Perry said his desire to work in support of ecumenism has been guided by words found in the Gospel of John where Jesus, awaiting betrayal in the Garden of Gethsemane, prays that all of his followers "may be one."

Asked to speculate on where he'd like to see the Lutheran-Episcopal dialogue be 30 years from now, he said his fondest hope would be that the difficulties it took to get to this agreement will be a dim memory.

Fr. Perry said he and his wife will be relocating back to their native Oregon. Beyond that he is unsure what God has in mind.



Fr. Perry



Bishops Griswold and Anderson at the celebration of full communion in Washington National Cathedral.

Frank Imhoff photo, courtesy ELCA News and Information.



**Above:** Worshippers pass St. Alban's Church enroute to the cathedral.

**Right:** A youngster plays a video game while waiting with her grandfather for the service to begin.

Steve Waring photos



*Steve Waring*



# Cathedral Dean Elected Bishop of Central Gulf Coast

The Very Rev. Philip M. Duncan II, dean of St. Matthew's Cathedral in Dallas, emerged the overwhelming choice to be the third Bishop of the Central Gulf Coast. Dean Duncan received 92 lay and 32 clergy votes on the second ballot of the Jan. 6 election and never faced serious challenge from a field of eight candidates.

The electing convention, with St. Stephen's Church in Brewton, Ala., as host, opened with a Eucharist celebrated by the Rt. Rev. Charles F. Duvall, the second bishop of the diocese.

The convention was held on the campus of the local community college. Following the second ballot, Bishop Duvall announced the election of a new bishop, resulting in tumultuous applause from the assembled delegates.

In electing Dean Duncan, the Central Gulf Coast chose a candidate with a background of serving both urban and suburban churches. He previously served as rector of St. John's, Clearwater, Fla. (1972-93), and as associate rector of Christ Church, Ridgewood, N.J. (1970-72). He earned a bachelor's degree in history from Baldwin Wallace College, Bachelor of Sacred Theology and Master of Divinity degrees from General Theological Seminary, and a Doctor of Ministry in Evangelism from Virginia Theological Seminary. He and his wife, Kathlyn, have two children.

Assuming consents from the bishop and standing committees of the



Dean Duncan

church, the new bishop will be consecrated May 12 at the Pensacola Civic Center.

In addition to Dean Duncan, those nominated by the diocesan search committee were: the Rev. Andrew MacBeth, rector of Eastern Shore Chapel, Virginia Beach, Va.; the Rev. Pierre W. Whalon, rector of St. Andrew's, Fort Pierce, Fla.; the Rev. Donald L. Woodrum, rector of St. Luke's, Live Oak, Fla., and the Rev. Steve Zimmerman, rector of the Chapel of St. Andrew, Boca Raton, Fla.

Nominated by petition were the Rev. Will G. Atwood III, general secretary of the Ekklesia Society; the Rev. T. Mark Dunnam, coordinator of church growth for the Central Gulf Coast; and the Rev. Charles S. Womelsdorf, retired rector of Holy Spirit, Gulf Shores, Ala.

The search process began its work in early 2000, shortly after Bishop Duvall announced his intention to retire. He will serve until the consecration. Bishop Duvall has served the diocese, which includes south Alabama and the Florida Panhandle, since 1981.

*David Clothier*

Central Gulf Coast		Ballot			
		1		2	
C = Clergy; L = Laity		C	L	C	L
<b>Needed to Elect</b>		31	84	31	85
Atwood		4	9	2	5
<b>Duncan</b>		<b>21</b>	<b>66</b>	<b>32</b>	<b>92</b>
Dunnam		13	17	8	14
MacBeth		9	21	9	16
Whalon		3	11	1	2
Womelsdorf		1	4	0	0
Woodrum		5	5	2	0
Zimmerman		4	33	6	39

# Bishop Grein of New York to Retire at End of June

The Rt. Rev. Richard F. Grein, 14th Bishop of New York, announced Jan. 4 that he will retire June 30.

Since 1988, Bishop Grein has served as chief pastor and leader of a diocese that includes more than 200 congregations in an area that includes three of the five boroughs of New York City (Manhattan, the Bronx and Staten Island) and seven counties.

Throughout his episcopacy, Bishop Grein has demonstrated strong support for women's ministries, especially in nurturing leadership capabilities. Of the 88 women priests serving in the diocese when Bishop Grein arrived in 1989, only seven held

leadership positions; today that number has swelled to 34 women priests-in-charge of congregations with more than 120 women priests serving in the diocese.

Bishop Grein is also credited with the formation of another innovative arm of the diocese, the Congregational Support Plan, and with establishing a diocesan endowment. When he became bishop, the diocese had no endowment. Today, the endowment is nearly \$10 million and the net worth of the diocese (not including congregations) is \$36 million, six times the \$6 million amount in 1989.

Prior to his election as Bishop of

New York, Bishop Grein served as Bishop of Kansas for eight years. From his ordination to the priesthood in 1959, Bishop Grein served in many missions and parishes in the Midwest and was a professor of pastoral theology at Nashotah House, 1973-1974.

The Rt. Rev. Mark S. Sisk, bishop coadjutor, will assume the leadership of the diocese following Bishop Grein's retirement. The date for the installation will be announced at a later date.

Bishop Sisk was elected coadjutor in 1998. Prior to that he was president and dean of Seabury-Western Theological Seminary.

# Coal Industry Disaster Prompts Eastern Kentucky's Mission Plans

Less than one month after he was consecrated as Bishop of Lexington, the Rt. Rev. Stacy Sauls confronted a major pastoral dilemma in the form of one of the nation's largest coal sludge spills.

Historically, the Diocese of Lexington has had scattered congregations within the mountain region of the state where the coal industry reigns. One of Bishop Sauls' priorities for his episcopate is a focused mission strategy for eastern Kentucky.

"In the little picture, it changes nothing that we have no church there, at Coldwater Creek," he said. "In the broad sense, the area is under the pastoral care of the diocese, whether the people are Episcopalians or not. It is similar to Jerusalem and Antioch — distant in some sense, and literally our next-door neighbors. In the big picture, it's about bringing resources to people in a way that makes Christ present — for them, and for us."

For Bishop Sauls, the diocese has sent a very simple message.

"People matter above everything else," he said. "It is easy to deceive in fancy economic terms and lose sight of that truth. The interests of the mine owners and the miners are fundamentally the same. People matter. Period. Nothing else. I'd like for the coal industry to be healthy; and I'd like us not to lose sight that in every situation, people matter."

The bishop's effort to find out how the church might help in the face of the disasters coincided with reports on the magnitude of the sludge spill, and concern over lack of available information. Area clergy were told that the Martin County Coal Co., which owned the

slurry pond, was attending to the needs in a responsible manner. Still, questions arose regarding lack of media coverage to the spillage of 250 million gallons of coal waste from an old impoundment into area waterways and yards.

**'I'd like for the coal industry to be healthy; and I'd like us not to lose sight that in every situation, people matter.'**

**Bishop Sauls**

"We have shined some light which has gotten people out of denial, which is about the self, and outright deception, which is about other people," Bishop Sauls said. "God has nothing to do with either. Shining light is important, because when we're in the dark, it's easier to lose sight."

What's next for the Diocese of Lexington and Coldwater Creek? In part, it's about continuing to monitor — to shine the light. For Bishop Sauls, that is a different concept of mission than concentrating on meeting someone's needs, which "opens up dangerous paternalistic paths."

"When we go into the midst of needs like those in eastern Kentucky and inner cities, those are the exact places Christ promised we would find him. I cannot imagine not running to the scene — we are going to meet our Savior."

The disaster is also a crack in the door leading toward viable mission in eastern Kentucky.

"When we meet our own needs to find God, it's easy to become partners in mission rather than impose solutions on other people," he said.

Bishop Sauls is exploring the possibility of convening a task force which will begin to look at the resources the diocese has to offer and the real, long-term needs it might meet in eastern Kentucky.

*Kay Collier-Stone*

## AROUND THE DIOCESES

### New Plan for Giving

The **Diocese of Chicago** has added some structure and accountability to what has been a six-year, voluntary method of determining diocesan assessments.

The new plan, approved during convention at St. James' Cathedral Nov. 11, recommends that parishes with income of less than \$100,000 contribute 11 percent and no less than 6 percent to the diocese. Churches with income between \$100,000 and \$200,000 should contribute 13 percent of income and no less than 8 percent, while churches with more than \$200,000 of income should contribute 15 percent and no less than 10 percent. Each year for the next five, the minimum will be increased by 1 percent until it matches the recommended amount in 2005.

Approval of the suggested and minimum guidelines does not carry sanctions or penalties, however. As approved, the resolution indicates that "special circumstances may arise from time to time that prevent a congregation from giving at the expected level. The priest (rector, vicar, priest-in-charge or interim), wardens and treasurer of a congregation that does not meet the suggested MMS (amount) will report in writing to the bishop, explaining the reasons and what is being done to remedy the situation. The bishop may then offer advice, staff consultation or other resources to assist congregations with special needs."

When the diocese switched to a voluntary system of giving in 1994, congregations cut more than \$1 million in pledges to the diocese. The loss of income cost the diocese three staff positions as well as steep cuts in campus ministry, Christian formation and congregational assistance. The diocese also reduced its own contribution to the national church to less than 50 percent of the assessed amount.

Over the years, Chicago's diocesan council has increased its national church contribution, but the 2000 figure still stands at slightly less than 60 percent of the \$618,000 asking.

Last October, diocesan council voted to pay its full assessed amount to the national church by the next General Convention in 2003.

## Common Life Center

The solution to happy congregations and a worn-out bishop in the **Diocese of Pittsburgh** is to call an assistant bishop to help with visitation and pastoral care.

Meeting Nov. 3-4 in Pittsburgh, the diocesan convention approved resolutions permitting the Rt. Rev. Robert W. Duncan to appoint an episcopal assistant and to support "the concept

of building a Common Life Center in Donegal Township."

A preliminary estimate for the Common Life Center is \$20 million, \$1 million of which has already been pledged, according to Bishop Duncan. Oversight of the project will be done by the board of trustees. The resolution as adopted included an amendment that should the decision be to proceed, the bishop will call a special convention for a final decision.

In lending his support to the resolution authorizing an assistant, Bishop Duncan said it would permit him to eliminate weekday parish visitations. Bishop Duncan visits annually all 72 congregations under his pastoral care. As envisioned by Bishop Duncan, the position would be "near full-time" during two three-month intervals: September through

November and again from January through May. Although he does not have a specific person in mind, Bishop Duncan said the person he chooses will most likely be "near retirement."

The resolution in support of episcopal assistance is linked to the one supporting the Common Life Center in that a portion of money raised through a planned capital campaign could be used to fund either.

Both measures passed overwhelmingly, despite concerns about funding and intent by some in the diocese.

"I was despondent," said the Rev. Harold Lewis, rector of Calvary Church, Pittsburgh, "not because the resolutions on the Common Life Center and the assistant bishop passed overwhelmingly, but because I found the convention to be fraught with inconsistencies."

Specifically, Fr. Lewis is concerned that both the proposed Common Life Center and the hiring of an assistant bishop will in the future lead to further alienation of the diocese from the policies and practices of the Episcopal Church's General Convention.

Bishop Duncan said that creating division is hardly what he has in mind. He is confident that both resolutions enjoy substantial grassroots support within the diocese. He touched on the subject of division during his convention address.

"Some very dear friends have left the Episcopal Church," he said. "I do not intend to. I shall continue to work for this church's reform and I will continue to do all I can to keep those inside talking with those inside, as well as to keep those inside talking with those outside. For me, I do not see any way to separate myself from the judgment, or the hope, which is upon us in the Episcopal Church, any more than the prophets of old could separate themselves from Israel or Judah. I intend to remain at the work entrusted to me. I pray you all will stay at the work entrusted to you."

The budget adopted for 2001 is \$1.4 million.

## BRIEFLY ...

The Rt. Rev. **Wendell N. Gibbs**, Bishop of Michigan, announced recently his plans to open a satellite office in Lansing in order to be more accessible to Episcopalians in and around the state capital. Lansing is in the northwest corner of the Diocese of Michigan.

**CREDO**, a clergy wellness program developed by the Church Pension Fund, is being expanded under the auspices of a separate, newly formed non-profit corporation. The CREDO Institute, Inc. was officially established Dec. 15 with William S. Craddock, Jr. as its managing director. CREDO participants are randomly selected from the Church Pension Fund clergy database and invited to participate in an eight-day conference designed to reflect on significant life events and focus on their future vocation.

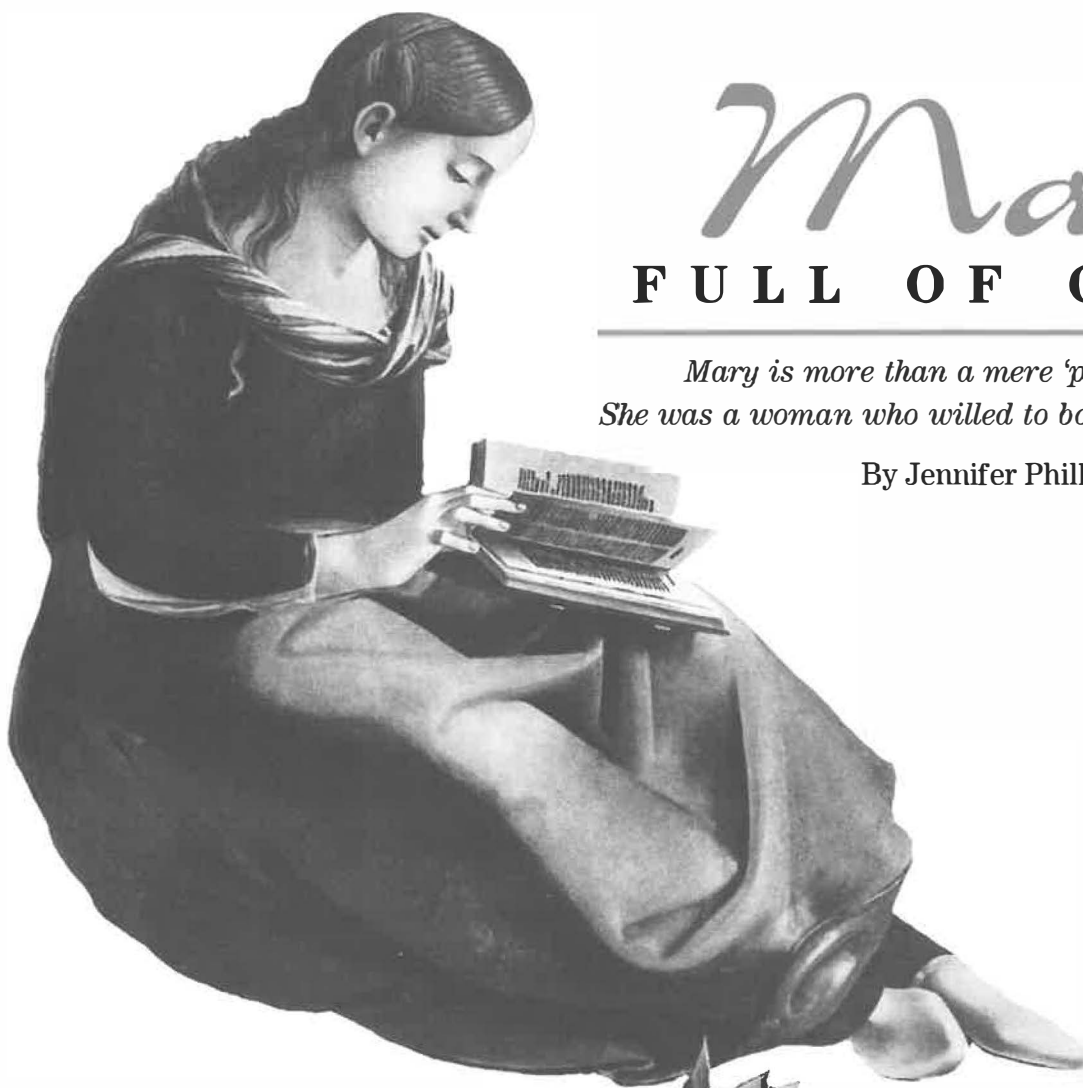
The Very Rev. Canon **David Anderson**, rector of St. James' Church, Newport Beach, Calif., has been named president and chief executive officer of the American Anglican Council. He succeeds the Rt. Rev. James M. Stanton, Bishop of Dallas, who decided to step down in advance of his sabbatical leave.

**Correction:** An article on the convention in the Diocese of Ohio [TLC, Jan. 7] incorrectly listed R. Stephen Gracey as the author.



Donovan Marks photo

Vincent Palumbo, master stone carver who presided over the 1997 completion of Washington National Cathedral, died Dec. 21 after a brief illness. He was 64.



# Mary

## FULL OF GRACE

*Mary is more than a mere 'passive vessel.'  
She was a woman who willed to both give and receive.*

By Jennifer Phillips

*The angel of the Lord  
announced unto Mary,  
and she conceived by  
the Holy Spirit.*

*Hail Mary, full of grace,  
the Lord is with you. Blessed are you  
among women...*

For many Anglicans, as for Roman Catholics, Mary is icon — a window into the divine realm through which we may both see and pass into the presence of God. Our practice varies greatly. Some of us emphasize the protestant and reformed part of our tradition which gives Mary small place in attention and devotion, while others of us emphasize that part of our catholic and our Celtic heritages in which Mary is revered and loved. For us, as for Roman Catholics, Mary is a sign of the coming together of time and eternity, deity and humanity, and also, still the holy and human person who mothered Jesus.

The church has, for centuries, celebrated Mary's providing to Jesus his human nature from her body. In the language of 17th-century Anglican theologian Launcelot Andrewes, Mary did "give of her own substance whereof his body was framed"; and did "take or receive power from the Holy Ghost." For his time, Andrewes was progressive in his understanding of Mary as not a mere passive vessel, but one who willed to both give and receive.

Mary, like each of us, was a spiritual, social self as



well as a fleshly self, and all of this she brought to bear in the gestation, birthing and raising of her son: a combining of natures far more complex than the simple "union of opposites" of body and spirit, material and divine. Jesus became a human being at his conception. He became a human person as he emerged with an identity in family, gender and race, as she and others educated him, schooled him in compassion and virtue, formed him through social and religious observance. All this Jesus had from Mary's "substance," along with the milk which fed him and the arms which kept him from cold. So my first desire is to reclaim Mary the Mother of Jesus from any reductionism which equates her merely with body. She also gave him formation of spirit. And Mary said, "Behold the handmaid of the Lord. Be it unto me according to your word."

*Hail Mary, full of grace, the Lord is with you.  
Blessed are you among women...*

Mary also may need some reclaiming from her abstraction and depersonization as the church's model of virginal contemplation. In the flaming words of the Magnificat — not whispered with downcast eyes, but shouted cockily to the oppressive order of the society — Mary is standing in the prophetic shoes of Miriam (Ex. 15:21) who sang with the women of the Israelites, "Sing to the Lord, for God has triumphed gloriously; the horse and the rider God has thrown into the sea!", and of Deborah, who sang, "the

*Mary was not, as the church fathers have desired to paint her,  
a medieval contemplative nun.*

peasants ceased in Israel, they ceased, until you arose, Deborah, arose as a mother in Israel," and especially in the shoes of Hannah, whose very words are found in Mary's mouth: "My heart exults in the Lord; my strength is exalted in the Lord. My mouth derides my enemies because I rejoice in thy salvation! There is none holy like the Lord ... The bows of the mighty are broken, but the feeble gird on strength. Those who were full have hired themselves out for bread, but those who were hungry are fat with plunder ... The Lord makes poor and makes rich; brings low and also exalts" (1 Sam. 2:1ff.).

Like most women who work, who keep and move house, who live as refugees, who raise children, surely any tendency of Mary's toward retirement and contemplation had to be squeezed in between the cooking and the laundry, the child care and the shopping. Scripture says Mary raised a whole set of brothers with Jesus. Like any Jewish mother of a house, surely her prayer was woven into the household rhythms of religious observance, fasting and feasting, cleaning and bathing. Mary was not, as the church fathers have desired to paint her, a medieval contemplative nun.

Even at the cross, such theologians as Jeremy Taylor have depersonalized Mary into this model. He wrote of her at the foot of the cross: "She stood without clamour and womanish noises; sad, silent, and with a modest grief, deep as the waters of the abyss, but smooth as the face of a pool; full of love and patience, sorrow and hope." In at least one tradition of very early hymnody, Mary and the other women at the cross were weeping, and it would not diminish the holiness of Mary to believe it so.

*And the word was made flesh  
And dwelt among us.  
Hail Mary, full of grace,  
the Lord is with you.  
Blessed are you among women...*

I also desire to reclaim Mary for our prayer from one of my own personal favorites from among her traditional roles: as celestial queen among the angels, for while in the resurrection she may be so, in her personhood and specificity as a real, historical woman, she deserves to be seen as bodily-social-spiritual woman among the company of women and for women's sake. Jeremy Taylor describes the meeting of Mary and Elizabeth in this seductively angelic way: "It is not easy to imagine what a collision of joys was at this blessed meeting: two mothers of two great princes ... The persons ... meeting together to compare and unite their joys and their eucharist ... then

made prophetic and inspired, must needs have discoursed like seraphim and the most ecstasied order of intelligences; for all the faculties of nature were turned into grace, and expressed in their way the excellent solemnity."

I cannot imagine what seraphim might have to say about the bodily experience of being unexpectedly, inexplicably pregnant. Nor that grace could not find eloquent enough tongue in the ordinary discourse of two Palestinian women about their all-too-human condition. If we believe that through the Incarnation, creation and human being in their wholeness have been hallowed, then seraphim do not have a more holy word of praise to speak than Elizabeth and Mary.

*Hail Mary, full of grace,  
the Lord is with you.  
Blessed are you among women,  
And blessed is the fruit  
of your womb, Jesus.  
Holy Mary, Mother of God,  
Pray for us sinners now  
and at the hour of our death.  
Pray for us, O holy mother of God,  
That we may be made worthy  
of the promises of Christ.*

So for our prayer let us claim for our hearts a Mary who is bold, tangibly bodily but also a generative soul, knit in human community and family and the sorority of women, holy in the midst of her considerable activities, prayerful in the kitchen and changing-table and washing-pool, the gathering of friends, and household supper. In her the human and divine natures of Jesus find gestation and formation from her own nature which in a more usual way also mingles human and divine and fleshly and spiritual. Rather than seat of the reconciliation of opposites, glimpse her as the human place of the coming together of all the currents of life which God has set at work, earthly and heavenly, for the redemption and healing of all.

Because she is Jesus' mother, women can never be distanced further from God than from their own bodies and souls. Because Jesus was her Son, men can never be distanced from women, from creation, or from their own bodies further than Jesus — or themselves — from the mother's womb at the start of life. We are linked together and to God through this mystery of the Theotokos, Mary the God-bearer, and from her we must take nothing — not body, sex or gender, not will or power, choice or word, human being or personhood — we must take nothing that is holy away, for she brings all that is holy to us. □

*The Rev. Jennifer Phillips is the rector of St. Augustine's Church, Kingston, R.I.*



The Virgin and Child. The Metropolitan Museum of Art, The Michael Friedsam Collection, 1931.

# Binding our 'Crackedness'

It was a seminary graduation gift from my best friend — a paten and chalice set, hand-made from Texas clay, fired in browns with a large Chi Rho in the center. The paten stood proudly on its stand next to the chalice until the day after my ordination to the priesthood. Then it was blessed and consecrated by use at the first Eucharist I ever celebrated.

I was inordinately (and probably sinfully) proud of that set, keeping it on the living room chest, next to a watercolor of my home parish. It was more than just a paten and chalice; it was a link, not only with the friend who gave it, but also with who and what I was before ordination and what I was becoming as a priest.

I didn't realize that it could become more.

Then came Garrett. A lovely child, but a child who at 18 months knew nothing about links with the past or fired Texas clay that breaks — which it did when he pulled it off the stand, into five large pieces and several small ones.

I picked up the pieces, arranged them on a paper plate, intending to glue them back together. But, looking at those broken pieces of what had been so perfect, beautiful and filled with meaning and memories, I decided just to put the pieces away in a closet. There they stayed for more than a year.

After Easter last year I got them out, took some super glue and put the pieces back together. Some went together so well that the cracks were invisible. Some didn't line up just right and were bumpy and obvious. Even now if you hold the paten up, you can see light coming through one of the cracks and there is a small hole where a piece was never found. One piece never did stick just right and could fall off any time. The paten will never be the same again.

In many ways, that paten is like us. We go through life trying to pull our broken pieces back together, trying to hide our cracks. Some are all but invisible, except to those who know us well. Others are bumpy and

never really line up just right. Others are so wide and painful that the agony of our soul shows through no matter what we do. And sometimes, just when we think we have pulled it all together, another piece wobbles and falls off.

Like that paten, we will never be fully whole, perfect and unblemished. But like the body of Christ, broken, dead, resurrected and given new life, we too can be regenerated and healed through the love of Christ and of our community — a love which does not attempt to cover our cracks, but draws us to that body which is perfect, healing us and binding our "crackedness" together. In that love, we



**Like that paten,  
we will never  
be fully whole,  
perfect and  
unblemished.**

find ourselves being used like that broken paten is used, to carry that same Body and Spirit of Christ to others in the witness of our cracks, smoothing hurts, quelling fears and healing lives. From our cracks, the wounds and scars of our lives, we are able to minister to others.

You can see that paten in my house. I see it daily. Sometimes I'll rub a finger over it and feel the bumps, holes and cracks, even the blobs of hardened glue that "squished" out when the pieces were pushed together. I know that serving the once-broken Body of Christ from that once-broken paten, will never be the same for me again. Its cracks continue to remind me of our brokenness, our healing and our call to offer others the same.

*Our guest columnist is the Rev. Bob Henderson, rector of St. James' Church, Eufaula, Ala.*

## *Did You Know...*

**St. James' Cathedral, Toronto, provides space in its dining hall for Muslims to pray.**

## *Quote of the Week*

**The Rt. Rev. Christopher Herbert, Bishop of St. Alban's (England), on shops being open on Christmas Day: "This is the end of Christmas as we know it."**

## Revered and Loved

As a publication which has, for more than a century, emphasized catholic Anglicanism, we are always pleased to remind readers of the importance of Mary, Mother of our Lord. With the Feast of the Presentation on the church's calendar this week, we present an article about Mary in this issue. While many Episcopalians are concerned about the role of Mary in the Roman Catholic and Eastern Orthodox traditions, we should point out that Mary is revered and loved, even venerated, by Anglicans in all parts of the world.

The Feast of the Presentation, also known as Purification or Candlemas, occurs 40 days after Christmas. In obedience to Jewish law, women who had delivered a child went to the temple 40 days after giving birth for a ritual purification. The infant Jesus was taken to the temple to be presented by Mary and Joseph. There he was seen by the aging Simeon, who had been told by the Holy Spirit that he would not die until he saw the Messiah. When Simeon saw the child, he took him in his arms and said, "Lord you now have set your servant free," the words of the familiar *Nunc Dimittis*, the canticle used at Evening Prayer or Compline. From the words "to be a light to enlighten the Gentiles," in Simeon's song, the early church celebrated the feast with processions of candles and it became known as Candlemas.

The wonder and mystery of the Son of God entering human flesh through the motherhood of a young Jewish woman is certainly worthy of a celebration, both on Feb. 2, the Feast of the Presentation, and on other days when Mary is honored. May her lowliness and obedience be inspiration to us all.

## Martyrdom Continues

The Christmas morning issue of the *Birmingham News* featured a lovely color photo of a teen madonna in Mary blue cuddling a baby-doll Jesus wrapped in swaddling clothes. The headline beside it mourned, "Church bombs kill 10 in Indonesia." The story described how, in many of the attacks, vehicles rigged with explosives timed to detonate simultaneously had been placed near Jakarta churches, including the Roman Catholic cathedral. Muslim officials pleaded for calm, asking the Christian community not to retaliate at what was only presumed to be an Islamic attack. President Clinton's graceful Christmas message in which he wished happy holidays to Jews celebrating Hanukkah and Muslims observing Eid al-Fitr, as well as Christians rejoicing in the birth of Christ, seemed grimly ironic.

Indonesian President Abdurrahman Wahid has called the bombings "acts of terrorism" meant to set people of different faiths against each other in order to thwart his reforms and "destabilize his government." Several militant Islamic groups have denied involvement. News media, in the usual euphemism, stated "no one has claimed responsibility for the Christmas Eve attacks."

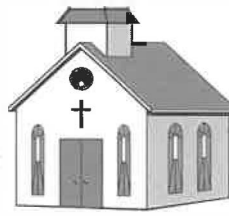
The story is hardly unique, and at this writing not even the latest. It was particularly jarring set against the joy of Christmas morning. Martyrdom of believers of all faiths — Christians, Muslims, Jews, Buddhists, Hindus — continues throughout the world. And whether these horrific acts are seen as directly because of religious practice or as vicious attempts to wedge hatred between peoples for political, financial, or some other gain, is of little import to the victims and their communities.

Perhaps "responsibility" is the key. Perhaps we all can take responsibility in a strong, positive sense for rooting out the underlying intolerance, ignorance, poverty, disease — all the human ills that lead to bloodshed. Perhaps if people of faith and good will take responsibility for working hard for good, and for rooting out evil, we can defeat the purveyors of violence. Or to use a more dramatic, millennial metaphor, the terrible horsemen of the Apocalypse still ride the earth, and we must stop their reign of war and bloodshed, famine and pestilence.



The Presentation in the Temple.  
By de Champaigne.

The wonder and mystery  
of the Son of God  
entering human flesh  
through the motherhood  
of a young Jewish woman  
is certainly worthy  
of a celebration.



Can the Episcopal Church double its size by the year 2020? This is the question posed by the ambitious resolution at General Convention in Denver called “202, A Clear Vision.” My answer is an emphatic yes.

What makes me so convinced of this? For the past seven years I have served as the congregational development officer of one of the fastest-growing dioceses in our church, the Diocese of Texas.

I know first hand the results of a clear vision, a cohesive strategy, commitment to leadership development and congregational transformation. We made our theme song “From Maintenance to Mission.” Our drive has been to abandon the familiar methods of Christendom and to transform ourselves into a missionary community with a passion to reach the seeker, younger, secular, culturally diverse, unchurched and de-churched of our society.

In addition, for the past several years, I have worked with a growing, diverse coalition of diocesan leaders who share this passion and work. I have seen this transformation in large and small dioceses. I have seen it in a long-declining diocese that has reversed years of organizational failure. For the past two years Texas and four other dioceses have been hosts to the Clear Vision Conference for diocesan and national leaders. Representatives of more than 50 dioceses have come to learn from one another, to catch the vision and to share resources. I am convinced that by God’s grace we can turn around our 35-year history of decline and move toward the challenging vision that 2020 provides.

Believing that we can double our size, do I think that we will do this? My answer is that this depends on several important “ifs.” I would like to share these with you for the sake of extending the 2020 challenge and some of its implications. We can double our size:

1. If we understand clearly what to double. Most people talk about doubling our membership. Making dou-

# Yes, We Can Double the Size of the Church

By Kevin E. Martin

bling our membership by 2020 a goal would be a major strategic error. The reason? Our present definition of membership is phrased in a Christendom model. At a typical Episcopal congregation, somewhere between 35 and 40 percent of our members are in church on an average Sunday. Why would we ever aim at doubling the non-active, seldom-supporting, functionally inactive people in our church? In addition, our membership nationwide is found in a high proportion of congregations with fewer

presence of a full-time, seminary-trained ordained leader. This professionally dominated and pastoral model is precisely what has failed us. What then should be our goal? We should aim at doubling our active, participating, committed disciples.

The best numerical measurement for this is average Sunday attendance. With a stated baptismal membership of 2.4 million, what is our average attendance nationally as a church? No one knows. Consequently, as a part of our vision to dou-

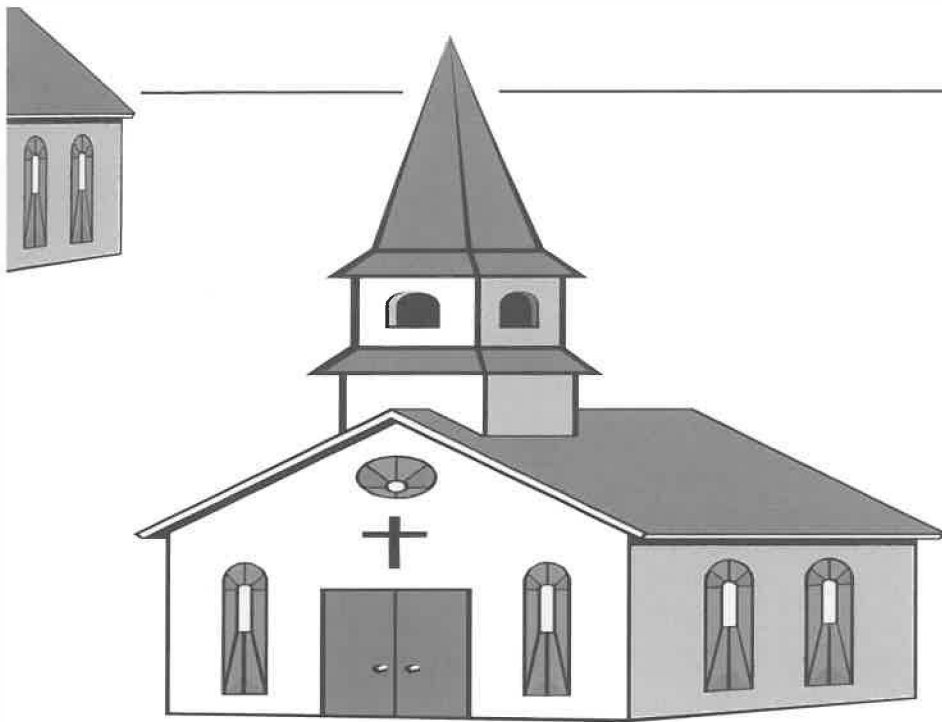
## We can double our size:

- 1. If we understand clearly what to double.**
- 2. If we create a systematic plan for congregational revitalization coordinated with an aggressive church planting strategy aimed at reaching the migrating and new immigrant populations in the U.S.**
- 3. If we have a clear repeated message from our national leadership that this work is essential for the church.**
- 4. If we can de-emphasize the divisive social issues that continue to polarize the church and sap our institutional will and vitality.**

than 150 people per Sunday. These congregations often consume more than 80 percent of their budgets on maintenance of the buildings and the

ble, we need a systematic analysis of our present situation. Add to this average attendance number a count of congregational size. How many of





our 8,000 or so congregations have 1 to 50 people present per Sunday, 50 to 100, and so forth? And while we are studying this information, the most significant discovery we can make is to identify the 100 fastest-growing congregations whose average attendance exceeds 150 in a Sunday. These are our cutting edge, new paradigm, outreaching, missionary congregations. Do they have anything in common? What can they teach us?

What would a double in our attendance by 2020 mean? In five years, the Diocese of Texas raised its average attendance from about 23,000 people to more than 31,000 people. The most dramatic result of this growth has been to double the disposable income of our congregations. Pragmatically, this has led to the fastest-growing period of outreach ministry development in our 150-year history.

2. If we create a systematic plan for congregational revitalization coordinated with an aggressive church-planting strategy aimed at reaching the migrating and new immigrant populations in the U.S. This means that the exclusive and often racist practice of only ministering to our own which pervades the present maintenance culture of our church must end. In our diocese, we have learned that making a diverse

evangelism strategy our goal is our most dramatic way to fight racism and embrace diversity.

Church revitalization may be a diocesan work, but church planting cannot be left to the regional body. Many of the fastest-growing communities of America are located in small dioceses. For example, Las Vegas is near the top of fast-growing cities in this country. However, to expect a small diocese with mostly small con-

**Whether we will do it  
will be a judgment  
on the ability  
of our present  
leadership to respond  
to the missionary  
challenge before us.**

gregations to respond aggressively to this challenge is institutional suicide. We need to raise funds, buy land, and develop congregations at the cutting edge of the migration. It will take all of us working together to do this.

3. If we have a clear, repeated mes-

sage from our national leadership that this work is essential for the church. The strength of 2020 so far has been its grassroots origins, but at some point it will have to infect the church's leadership. This must include the Presiding Bishop and the Executive Council and the House of Bishops. Presently, there is little evidence that growth is a priority for these groups. During last year's General Convention, domestic mission was never a topic for general discussion and was never mentioned in any of the daily worship services. Only the chaplain of the House of Deputies made any consistent reference to this topic.

4. If we can de-emphasize the divisive social issues that continue to polarize the church and sap our institutional will and vitality. This will be the hardest obstacle for us to overcome. For many years now we have created an organizational culture that seems addicted to controversy. We have many in the church who see winning as their highest priority. We continue to make regulations, legislation and canons the focal point for corporate activity. We continue to act out of our Christendom model believing that the primary function of national life is regulations. Further, I believe this will be hard to change because the emotional energy spent in these issues serves as part of our institutional denial in the face of social and cultural massive change.

The 2020 plan offers our church a hopeful future. It will take a concentrated, coordinated and committed effort to change our present trends. It will take vision, but it will also take a willingness of our present leaders to surrender individual agendas for the well being of the whole. Can we double our size and recapture organizational viability? I believe the answer is yes. Whether we will do it will be a judgment on the ability of our present leadership to respond to the missionary challenge before us. □

*The Rev. Canon Kevin E. Martin is congregational development officer for the Diocese of Texas.*



# 'Sacramental Foolishness'

In response to the jet-hopping third world bishops [TLC, Dec. 17], I would like to ask who funds all the travel for these "foreign bishops"? It seems to me that bishops from impoverished nations such as the Congo and Uganda should be paying attention to their own socio-economic problems instead of attempting to confirm a collection of mainline well-off Philadelphians.

This event sounds like a great example of the ancient heresy of Donatism. To bring in all these outside bishops when the local bishop was present is sacramental foolishness as well as fiscal irresponsibility. Bishop Bennison's assent of this show will only lead to more disruptions in his diocese. I predict he will regret his generous diplomacy.

This whole affair should raise questions over the kinds of financial assistance the Episcopal Church provides to African and other third world countries.

Why divert missionary funds to these dioceses when their bishops are using precious dollars to fly around the world and sow dissension in the church? I will certainly be raising questions about financial aid for Uganda and the Congo from now on. It doesn't seem to be a good use of our missionary offerings.

*(The Rev.) Warren Murphy  
Christ Church  
Cody, Wyo.*

## Not Deficient

I really object to the headline "Orthodox Anglican Leaders Hold Summit" [TLC, Dec. 24]. In general I have no quarrel with the theological orthodoxy of the socially conservative leaders at that meeting, although one might question the ecclesiology of those who feel free to secede. What I object to is the implication that those of us who are not extremely socially conservative are

somehow deficient in our theology. There are those of us who are "as orthodox as Athanasius" who do not agree that traditional doctrine necessarily implies social conservatism. Perhaps wording like "Conservative Anglican Leaders..." would be more neutral in its implications.

*(The Rev.) Wayne H. Carlson  
Church of the Holy Family  
Park Forest, Ill.*

The headline, "Orthodox Anglican Leaders Hold Summit," was inappropriate. Schism and literalism are not necessarily orthodox, and the claim of some of those present to be Anglican is fraudulent. If you want to commend the meeting, write an editorial.

*(The Rev.) William C. Morris, Jr.  
Jefferson, La.*

## More About That Ghost

When I read the article on the ghost at St. Mary's Church, Kansas City [TLC, Nov. 26] I was upset by the fuzzy facts, elisions, and misrepresentations it contained. Because I knew our senior warden, Tom Atkin, would respond (as he did very well) I kept my peace. However, reading Fr. Fry's letter [TLC, Dec. 31] convinced me that further clarification was necessary.

St. Mary's is indeed an Anglo-Catholic parish, with all that implies: medieval liturgy, spiritual discipline, penitential devotional life and commitment to live our baptismal vows in the world. We are not, however, a congregation of table-tilters and channelers, nor do we indulge in medieval superstitions. Yes, there are a couple of communicants who believe there is a ghost at St. Mary's. There are others who believe in Santa Claus, the Tooth Fairy and the Easter Bunny. On the whole, we haven't seen any proof that there is anything supernatural going on at St. Mary's.

Fr. Jardine would have had no need to seek vindication by haunting St. Mary's, because his accusers were not



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there. Yes, he ran afoul of the local honchos, and the ecclesiastical authorities (Anglo-Catholicism was not popular in this Southern, low-church, anti-Catholic part of the country). In spite of his difficulties, or maybe because of them, his parishioners dedicated the high altar of the church he never saw to his memory.

What remains of Fr. Jardine at St. Mary's is not his ghost, but his vision. Fr. Jardine's bones were brought back to St. Mary's to honor a man who established a tradition of devotion, compassion, and the pursuit of social justice which is still alive and well at St. Mary's.

*William Carr  
Kansas City, Mo.*

I was pleased to read the article about St. Mary's Church, Kansas City because in 1937 I found the catholic faith in that parish. I had been a choir boy in one of Kansas City's "fashionable" parishes and sought admittance to the acolyte guild when my voice changed from soprano. I found a warm welcome there.

The photo on the cover is a set of stairs very familiar to me. It took one up to the gallery that surrounded the entire church as well as to the priest's apartment where the saintly Fr. Merrill lived as a celibate. He lived a very sacrificial and frugal life. I count him as one of the bright beacons along my road to the priesthood.

During the past two decades restoration of the building has been taking place because it had had little major renovation since it was erected in 1888. It is now on the National Register of Historic Places, and deserves preservation for both material and spiritual purposes. The high altar alone is a treasure and worth anyone's effort to visit St. Mary's.

Today, St. Mary's commands an especially striking location in downtown Kansas City, and ministers to the poor and forgotten as well as souls from the entire metropolitan area who long to worship God in traditions of the undivided church of the ages.

*(The Rev.) Theron R. Hughes, SSC  
Quincy, Ill.*

## What About Forgiveness?

The findings of the ecclesiastical trial court of Bishop Jones of Montana [TLC, Dec. 31] raise two disturbing questions:

1. Whatever happened to the sacrament of reconciliation?
2. Is the motivation the desire for moral righteousness or fear of financial reprisal?

The way of the world is accusation, condemnation and destruction. The way of our blessed Lord is confession, forgiveness and restoration.

*(The Rev.) Donald A Stivers  
Santa Barbara, Calif.*

## It's Peripheral

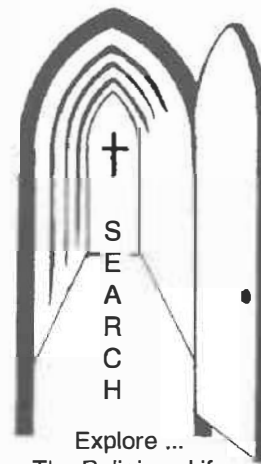
Once again in the last issue of 2000 TLC focuses on the peripheral and the negative, a fact which has consistently annoyed me about the magazine for some time: constant and repetitive "reporting" about the Singapore consecrations — giving them far more weight and significance than they deserve — doomsday editorials about impending schism, broad coverage of the church's "sexual sins" (the article on Bishop Jones), etc. I am convinced that TLC does not reflect the "living" Episcopal Church at all. When are you going to start truly "serving Episcopalians" and stop elevating the peripheral and the negative to a pre-eminence they do not deserve?

*(The Rev.) Daniel G. Conklin  
Seattle, Wash.*

## How Rare Is It?

Thanks for the article "Washed Clean" [TLC, Dec. 10]. As a practicing penitent and a priest, I would be interested in knowing what "very specific and extremely rare circumstances" excuse the prohibition "from disclosing anything that is said during the course of a sacramental confession to anyone — ever."

*(The Rev.) Robert Speer  
Grace and St. Peter's Church  
Baltimore, Md.*



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 The Rev. Liston A. Garfield, r  
 Sun 11, Wed 12 noon

Univ. of Alabama Tuscaloosa  
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 The Rev. Kenneth L. Fields, r & chap  
 Sun 8, 10:30, 6; Tues 5:45, Wed 10; Thurs 5:45

## COLORADO

Univ. of Colorado Boulder  
**Episcopal Ministries to CU—Boulder**  
**ST. AIDAN'S** 2425 Colorado (303) 443-2503  
 The Rev. Nancy Malloy, chap www.emcub.org  
 Sun 7:30, 10, 5 Eu with meal following. Pizza & Bible Study  
 Thurs 6.

## DISTRICT OF COLUMBIA

**ST. PAUL'S, K STREET**  
 2430 K St., NW—Foggy Bottom Metro/GWU Campus  
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 Sun Masses: 7:45 (Low), 9 (Sung); 11:15 (Sol); 6 Sol Ev & B.  
 Daily Masses (ex Sat) 7, 6:30. Thurs & PB 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

## ILLINOIS

Northern Illinois Univ. DeKalb  
**ST. PAUL'S** (815) 7546-4888 900 Normal Rd.  
 The Rev. Mark Geisler  
 Sun Eu 8 & 10:30. [stpaulsdekalb.org](http://stpaulsdekalb.org)

Southern Illinois Univ. at Carbondale  
**ST. ANDREW'S—Canterbury Fellowship** 402 W. Mill St.  
 The Rev. Dr. Isaac I. Ihiasota, r (618) 529-4316  
 Sun H Eu 8, 10. Dinner Sun H Eu 5. Wed Healing Eu 7

## INDIANA

Purdue Univ. West Lafayette  
**EPISCOPAL CAMPUS MINISTRY**  
 The Rev. Peter J. Bunder, c 545 Hayes St. 47906-2947  
 E-mail: [sheep@goodshp.org](mailto:sheep@goodshp.org) <http://www.goodshp.org>  
 Sun HC 8:30, 10:30, 7

## IOWA

Iowa State Univ.  
**ST. JOHN'S BY THE CAMPUS**  
 2338 Lincoln Way, Ames 50014  
 The Rev. Matthew M. Cobb, chap  
 Sun 8 & 10 H Eu. Wed 12:05 HU Eu

## KENTUCKY

Western Ky. Univ. Bowling Green  
**CHRIST CHURCH** 1215 State St. (502) 843-6563  
 The Rev. Mark Linder, r; the Rev. Bruce White, chap  
 Sun H Eu 8, 10. Mon Healing Eu 5:15. Thurs H Eu 10

## LOUISIANA

Louisiana State Univ. Baton Rouge  
**ST. ALBAN'S CHAPEL** Highland & Dalrymple  
 The Rev. Patrick L. Smith, chap (225) 343-2070  
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 Wed 7 w/free meal. [www.stalban.org](http://www.stalban.org)

## MASSACHUSETTS

Smith College Northampton  
**ST. JOHN'S** 48 Elm St.  
 The Rev. Judith Stevens, r  
 Sun HC 8 & 10. Student Fellowship—Tues noon (HC & Lunch)

## MICHIGAN

Central Michigan Univ. Mt. Pleasant  
**ST. JOHN'S** 206 W. Maple 773-7448  
 The Rev. Dr. Gordon F. Weller, r; the Rev. Nancy Casey Ful-  
 ton, chap  
 Sun HC 8 & 10; Wed 7; Compline Wed

Michigan State Univ. East Lansing  
**EPISCOPAL MINISTRY AT MSU** 800 Abbott Rd.  
 The Rev. Allen Kannappell, chap (517) 351-7160  
 Sun Eu 8 & 10:30. Eu & Dinner 5.

Univ. of Michigan Ann Arbor  
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 e-mail: [revmlumich.edu](mailto:revmlumich.edu)

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 Sun 10 Eu at Univ. Chapel. Wed 5:30 Eu, Supper, Program

## NEW YORK

Univ. at Buffalo Buffalo  
**ST. ANDREW'S** Main St. at Lisgon  
 The Rev. Peter Arvedson, Ph.D., r  
 Sun H Eu 8, 10. H Eu Tues 5:30, Thurs 9:30

Skidmore College Saratoga Springs  
**BETHESDA** Washington St. at Broadway  
 The Rev. Thomas T. Parke  
 Sun H Eu 8 & 10. Wed 12:10 H/A

## NORTH CAROLINA

East Carolina Univ. Greenville  
**ST. PAUL'S** 401 E. 4th St.  
 The Rev. Thomas Cure, chap  
 Sun 7:30, 9, 11:15 HC. Wed 5:30 Episcopal Student Fellowship  
 HC/supper

## OHIO

Bowling Green State Univ. Bowling Green  
**ST. JOHN'S** Cor. E. Wooster & Mercer  
 Sun H Eu 10 (419) 353-0881

Kent State Univ. Kent  
**CHRIST CHURCH** 118 S. Mantua St.  
 673-4604  
 Sun 8 & 10, 5 (Canterbury Club Eucharist). Wed H Eu 11:30

Youngstown State Univ. Youngstown  
**ST. JOHN'S** 323 Wick Ave.  
 The Rev. William Brewster, r (330) 743-3175  
 Sun 8 & 10:30 (8 & 10 Summer)

## PENNSYLVANIA

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## TEXAS

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 The Rev. Sandi Mizirl, chap (409) 893-4245  
 Wed Eu & Dinner 6:15; Thurs Healing Eu 12:15

## REFER TO KEY ON PAGE 23

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If your church serves in a college community, and your listing is not included, please contact the Advertising Manager for information on rates.

### To Parents and Friends:

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## PEOPLE & PLACES

### Appointments

The Rev. **Peter R. Bird** is priest-in-charge of Holy Trinity, 315 E Jefferson St., Waupun, WI 53963.

The Rev. **Craig R. Swan** is assistant at Redeemer, 379 Hammond St., Chestnut Hill, MA 02467.

The Rev. **Claude Villemalre**, a Lutheran, is pastor of St. Thomas' Episcopal-Lutheran congregation, 410 Columbia St., Campbellsville, KY 42718.

### Religious Orders

**Society of St. John the Evangelist** – **Kevin Hackett**, first profession; **Daniel J. Simons**, first profession.

### Deaths

The Rev. **Carlos Alberto Granados**, 38, priest of the Diocese of Honduras, died Dec. 29 in a hit-and-run accident after his car was hit and forced off the highway by a semi-trailer truck.

Fr. Granados was a native of Honduras. Before his ordination to the diaconate in 1998, he served as a teacher at the Instituto Tecnico Santa Maria in Tegucigalpa. After his ordination he continued to serve there as chaplain until his death. Fr. Granados also served as chaplain of the Home of Love and Hope Boys' Orphanage in Tegucigalpa and the Hogar de Amor y Esperanza Agricultural School in Talanga. In addition to his work as chaplain, Fr. Granados also founded six congregations: La Transfiguracion in Guaimaca; Santa Maria del Carmen in Amarateca; La Anunciacion, Rincon de Dolores; San Simon in Jocomico; San Esteban in Quiscamote and Nueva Esperanza in Amarateca. He is survived by his wife, Sandra, and four children: Hilda Consuelo, Sara Isabel, Carlos Manuel and Sandra Daniela.

The Rev. **Thomas W. Sumners**, 97, founding rector of the Church of St. John the Divine, Houston, and senior priest of the Diocese of Texas, died Nov. 20. He was 97.

Fr. Sumners spent most of his life in Texas. Born in Cuero, TX, he was a graduate of the University of Texas and Virginia Theological Seminary. He was minister-in-charge of St. George's, Texas City, Holy Trinity, Dickinson, and St. Paul's, Houston, 1928-30, associate of Trinity, Galveston, 1930-32, rector of St. Stephen's, Houston, 1932-39. St. John the Divine held its first service in 1939 and since then has grown to be among the largest congregations in the country. Fr. Sumners served there for 33 years and was named rector emeritus when he retired in 1972. Fr. Sumners' twin brother, the Rev. Charles Sumners, predeceased him in 1977.

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## The Church Welcomes You . . . Now What?

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**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)

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**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.**

**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.**

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**RECTOR:** St. Peter's Episcopal Church in Spotswood, NJ, is seeking a rector who can lead us into our future. We are a historical church blessed with an enthusiastic and spiritually healthy congregation. We are looking for a leader who wants to help us build upon our current congregation, expand our youth and newcomer ministries and foster and promote our spiritual growth. St. Peter's has a congregation of approximately 250 and is located in central New Jersey. Please send resumes to: **Rich Wisniewski, 21 Enclosure Dr., Morganville, NJ 07751 or FAX (732) 432-5652.**

## 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)**

**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 Kelsaw, 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 [sttbomas@dfn.com](mailto:sttbomas@dfn.com)**

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# CHURCH DIRECTORY

## PHOENIX, AZ

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

## CARLSBAD, CA

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

## ASPEN, CO

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Sun 8, 10

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**CHRIST CHURCH CATHEDRAL**  
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http://www.cccathedral.org (860) 527-7231  
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Sun Eu 8, 10:30. Daily Eu 12 noon

## WILMINGTON, DE

**CATHEDRAL CHURCH OF ST. JOHN**  
10 Concord Ave. at Market St. (302) 654-6279  
The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland, D.M.A., Canon Precentor, Organist & Choirmaster  
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 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

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

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
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## AUGUSTA, GA

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Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 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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**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
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**The Sisters of St. Anne** (312) 642-3638  
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www.stpaulsparish.org (708) 447-1604  
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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  
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## 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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H Eu Daily (ex Sat)

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