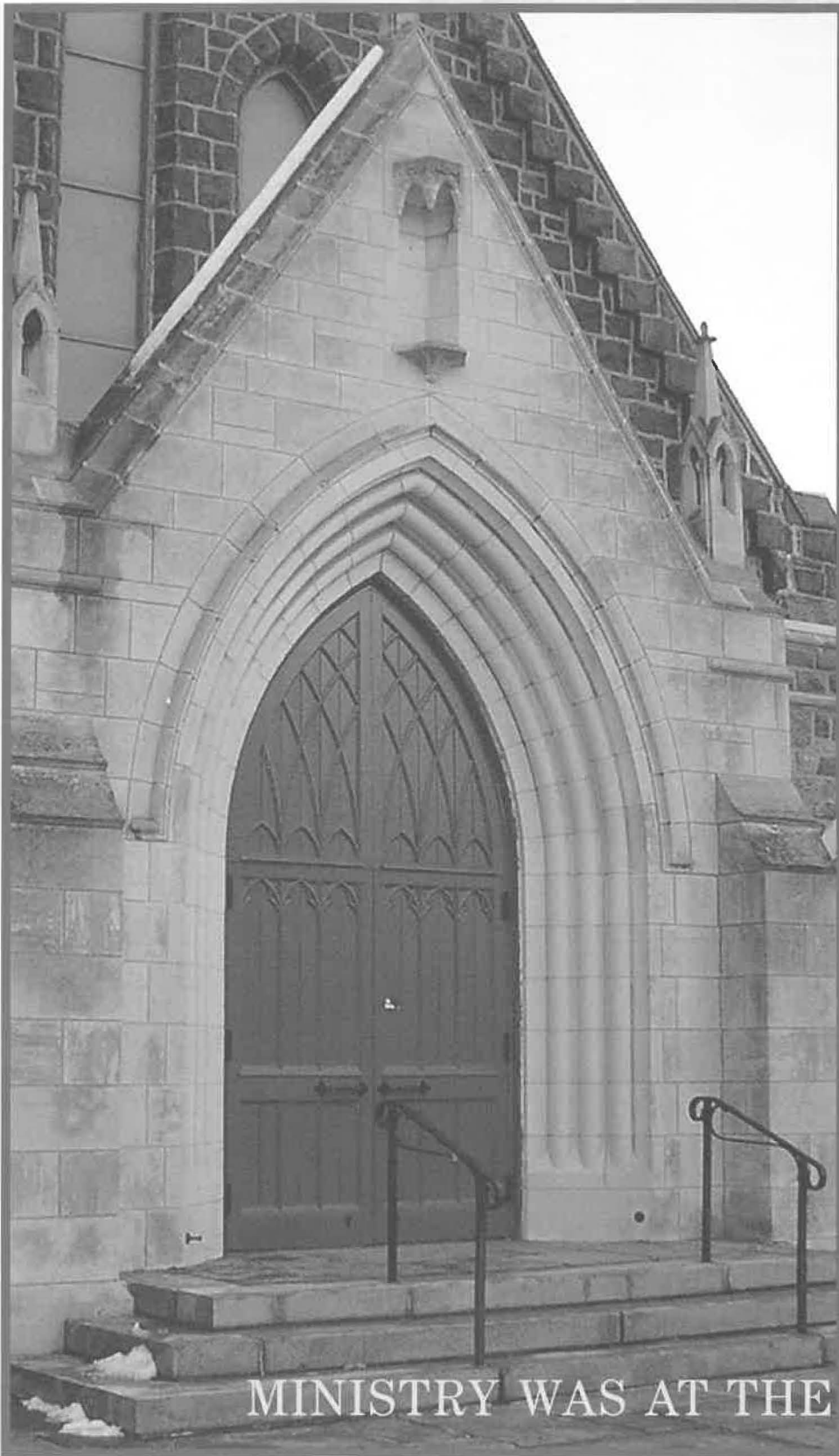


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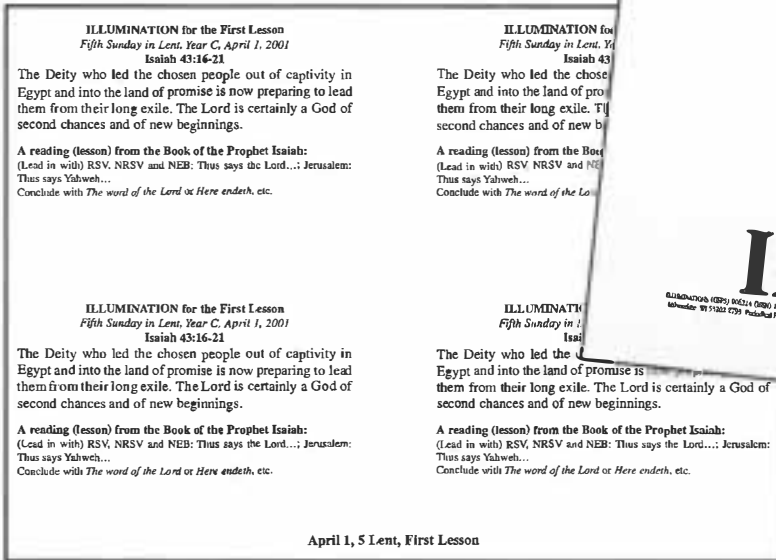
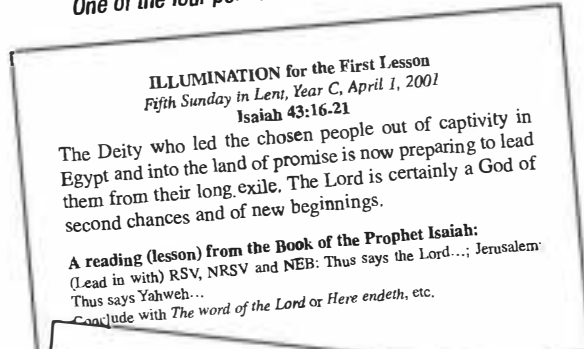
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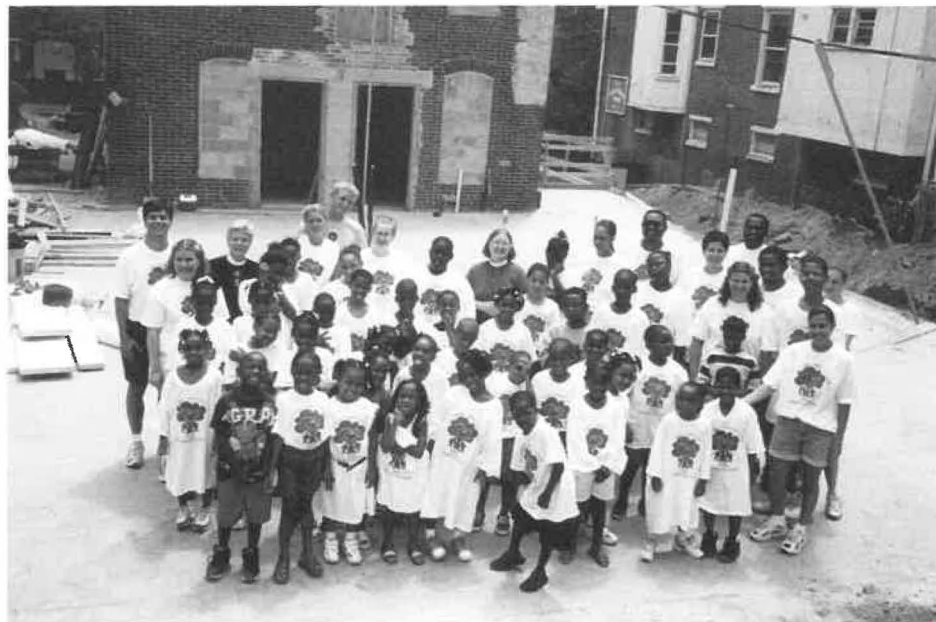
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Volume 222 Number 9



Summer campers outside Debnam House Community Center, the old deanery of St. John's Cathedral, Wilmington, Del. The building represents a renewed commitment to the neighborhood [p.12]

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An entrance to St. John's Cathedral, Wilmington, Del. Several of the cathedral's doors are painted "Sarum blue," an English tradition often reflected in Advent vestments.

Photos by Peggy Patterson (door) and Peter T.J. DeLuke (sign).

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SUNDAY'S READINGS

There's No Limit

'The word is near you.'

(Rom. 10:8)

The First Sunday in Lent, March 4, 2001

Deut. 26:(1-4) 5-11; Psalm 91 or 91:9-15; Rom. 10:(5-8a) 8b-13; Luke 4:1-13

In today's lessons, we see the vast scope of the nations and peoples of the earth. In the first lesson, the worshiper who is offering the first fruits of his labor to the Lord is called upon to do so by identifying himself with his entire people from the time of their slavery in Egypt. He uses the pronoun "us" to refer to his ancestors. Yet even this vision is not broad enough, for at the end of the lesson the worshiper is commanded to include the aliens among the people for whose blessings he is offering thanks.

In the epistle, Paul teaches that once someone believes in Jesus, there is no distinction between Jew and Greek. Thus, the people of God are described as a nation without ethnic or cultural limitations. In the gospel lesson, the devil shows Jesus "in an instant all the kingdoms of the world." There can be no vaster view of the peoples of the earth than this one. Chillingly, the devil announces that authority over all these kingdoms has

been given over to him, and he may give it to whom he will. The kingdoms were delivered to the devil at the Fall, when the peoples of the earth "fell into sin and became subject to evil and death." That is, they belong to the devil not by right but by reason of the peoples' disobedience to God. Yet the devil is not Lord. Jesus is Lord. Jesus refuses the temptation to receive the kingdoms back by worship of the devil. Instead the kingdoms return to him, individual by individual, as each person confesses "with the lips that Jesus is Lord and believes in the heart that God raised him from the dead" and so is saved.

In the words of the first lesson, in the time of their bondage the people cried out and "the Lord heard our voice" and delivered them "with a mighty hand and an outstretched arm." The deliverance was consummated in Jesus, who continues to this day to deliver those who confess with the lips that he is Lord.

Look It Up

When the devil failed in his three attempts to tempt Jesus into falling, what did he do? Examine the last verse of today's reading from Luke.

Think About It

Jesus responded to the devil, "One does not live by bread alone" (Luke 4:4). What does one live by, then?

Next Sunday

The Second Sunday in Lent

Gen. 15:1-12, 17-18; Psalm 27 or 27:10-18; Phil. 3:17-4:1; Luke 13:(22-30) 31-35

Executive Council to Task Force: Be Pastoral

Nine persons appointed to develop 'action plan' with dioceses that do not ordain women

While General Convention adopts resolutions with relative ease, the burden of implementing them often falls to Executive Council.

That burden was evident during a meeting in Parsippany, N.J. Feb. 5-8. The council spent the greatest portion of its time discussing implementation of resolution A045 in the three dioceses in which women are not ordained: Fort Worth, Quincy and San Joaquin.

The resolution calls for the council to establish a task force by Jan. 1 to "visit, interview, assess and assist the people and the Commissions on Ministry, Standing Committees and bishops of the three dioceses in the development and implementation of an action plan for full compliance with the canon by Sept. 1, 2002. Status reports of these action plans shall be made semi-annually to the Executive Council and the House of Bishops and a final report shall be made to the 74th General Convention."

Although nearly all of the 42 members of Executive Council support A045 in principle, agreement on how to proceed came only after a great deal of discussion that the Very Rev. George Werner, president of General Convention's House of Deputies and Executive Council vice president, said was conducted in the respectful and restrained manner of a "family impasse."

Part of the reason for the lengthy conversation was a desire on the part of council to apply the resolution in a pastoral and non-adversarial manner. Council was also aware that a number of others throughout the rest of the Anglican Communion were wait-

ing to see how council would handle the issue.

During morning and afternoon sessions on Feb. 6, council members spoke off the record about negative and positive implications of the reso-



Ms. Coburn (left), Ms. Harte, Bishop Roskam and Fr. Chee join five others on the task force.

lution before gathering for an on-the-record session the following day.

Council eventually approved a nine-member task force, encouraging those members to be flexible in their approach to each situation and to "begin their review with an extensive listening and fact-finding process."

Members chosen from Executive Council are: the Rev. Ann Coburn of the Diocese of Rhode Island; the Rev. David Chee, California; Sarah Harte, Los Angeles; Diane Pollard, New York; and the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York.

In addition to the five, council also approved four non-council members: the Rt. Rev. Peter James Lee, Bishop of Virginia; the Rt. Rev. John Lipscomb, Bishop of Southwest Florida; the Very Rev. H. Scott Kirby, dean of Christ Church Cathedral, Eau Claire, Wis., and Polly Getz, chancellor of the Diocese of San Diego.

In summary remarks, the Most Rev. Frank T. Griswold, Presiding Bishop, commended council members for their work and again reminded those on the new task force of their charge.

"How we go about this is going to

say a tremendous amount to the rest of the Communion," he said. "If this process is seen as being rude and abusive, many people will say they want no part of it. On the other hand, if we are graceful about this, that can be a gift that results in a broader appreciation for women in ministry."

On the final day of business, council convened about 25 miles east of Parsippany at the Episcopal Church Center in New York City. In

addition to conducting routine business, members received a tour of the building and the opportunity to meet with members of the staff.

In other business, the council approved continuation of an architectural feasibility study on moving the Church Center offices about 20 blocks southwest from its current location. Study of the move to the campus of the General Theological Seminary was financed by Trinity Church, Wall Street.

Both properties have excess and underused capacity, said Bishop Griswold in brief comments during the report. Both are also located on valuable Manhattan real estate, he added.

In addition to combining the two facilities, a conference center with between 50 to 60 guestrooms would be constructed. If approved, the plan calls for the conference center to be operated professionally as an independent, not-for-profit subsidiary.

"This is merely a feasibility study," said Bishop Griswold. "It is a not a *fait accompli*. There are two aspects: Is it physically possible and is it financially feasible?"

Steve Waring

Chicago Priest Charged with Felonies in Two States

The Rev. Kenneth Kurt Behrel, 51, rector of St. Andrew's Church in Grayslake, Ill., is facing multiple felony counts in both Illinois and Maryland, according to the *Chicago Tribune*, which reported that Fr. Behrel was arrested at home Feb. 6.

Fr. Behrel, rector of St. Andrew's since 1985, is being held at the Lake County Jail in lieu of \$2 million bail and faced a hearing Feb. 16 on Illinois' charges stemming from a police search which took place during the arrest. Police allegedly turned up a small amount of cocaine and three firearms lacking proper owner identification. Authorities also seized pornography and a computer, according to Lake County Assistant State's Atty. George Strickland.

Meanwhile, in Maryland, Fr. Behrel is accused of child sexual abuse which allegedly occurred at St. James' School, an Episcopal boarding school in western Maryland where he served as chaplain between 1980 and 1985. While chaplain, Fr. Behrel allegedly committed repeated molestations of two boys who were between the ages of 12 and 16 at the time. In December, a Maryland grand jury indicted the Grayslake rector on those charges which were brought to the attention of Maryland authorities by one of the men, now in his 20s.

Fr. Behrel has been denied bail on the Maryland charges and will face extradition to stand trial on the sex abuse charges after he answers to the charges in Illinois.

In a statement released Feb. 7, the Diocese of Chicago said it supports a full investigation into the charges and that it will conduct its own "fair and faithful ecclesiastical disciplinary process." The exact nature and timing of those proceedings awaited the return of the Rt. Rev. William D. Persell, Bishop of Chicago, who was in England until Feb. 16 for a brief, previously scheduled vacation.

St. Andrew's was placed under the immediate pastoral assistance of the Rt. Rev. Victor A. Scantlebury, assistant bishop. Fr. Behrel has been assigned a chaplain by the diocese.



Fr. Behrel

BRIEFLY...

After a meeting with representatives of women's organizations and ministries on Jan. 16-17, the Most Rev. **Frank T. Griswold**, Presiding Bishop, assured participants that he was committed to seeking creation of a permanent staff member for women's ministries at the Episcopal Church Center. He called the meeting to gather information and ideas about how national mission programs and structures can encourage ministry by and for women.

The Ven. Taimalelagi Fagamalama Tuatagaloa-Matalavea, an archdeacon from the Diocese of Polynesia, has been appointed the new **Anglican Observer at the United Nations**. She succeeds the Rt. Rev. Herbert Donovan, who has served as interim observer.

The continuing violence in the **West Bank and Gaza** is making life very difficult for Palestinians and putting pressure on two hospitals run by the Diocese of Jerusalem and the Middle East, said the Rt. Rev. Riah Abu El-Assal, bishop. Employees and emergency vehicles are frequently denied freedom of movement through military checkpoints and now food and equipment are beginning to run short in Gaza, he said.

For the second consecutive year, the **Cathedral Church of the Nativity** in Bethlehem, Pa. designated its Christmas offerings for use outside the cathedral. The offerings totaled \$10,511.40. One-half of that amount was sent to support the Anglican Church in Jerusalem and the Middle East. The other half was divided between two local ministries.

The Rt. Rev. **Martin Barahona**, Bishop of El Salvador, told the Episcopal News Service that Sal-

vadorans are now "waking up" from the effects of a Jan. 13 earthquake. He said that 98 municipalities of the national territory are practically destroyed, and that current data reports 726 deaths, 4,440 wounded, 111,401 homeless and 118,157 homes destroyed.

Representatives of the Syrian Orthodox Church in Jerusalem and the Anglican Church in the United Kingdom and Nigeria have signed a **covenant agreement**. The Rt. Rev. Colin Bennett, of the Church of England; the Rt. Rev. Josiah Fearon, Bishop of Kaduna, Nigeria; and Archbishop Mar Swerios of the Syrian Orthodox Church finalized details in January.

The **National Reconciling Congregation Program**, a Methodist organization seeking to overturn church prohibitions against sex outside of heterosexual marriage, has changed its name and announced a national convocation scheduled July 25-29 in Tacoma, Wash. In a press release, the newly renamed Reconciling Ministries Network said it would "honor the diverse ways people want to participate in the movement."

Emerging from a council that participants said was the most productive since 1917-18, the **Russian Orthodox Church** officially committed itself to the continuing quest for church unity and warned that it was prepared to serve as a critic of the state. Ecumenical relations have been controversial in the Russian church, especially since the collapse of the Soviet Union, according to the Very Rev. Hilarion Alfeyev, secretary for inter-Christian affairs.

Boy Choristers Get a Super Bowl Moment

Shane O'Neill, Timothy Risner, Philip Bell and Andrew Fong were not wearing pads and helmets, but they were a part of Super Bowl XXXV as surely as Trent Dilfer, though in a less hazardous position. The four from St. Thomas' Choir School, New York City, were the solo voices singing a plainsong *Agnus Dei* heard behind one of the commercials for Cingular Wireless.

The visual is no less stunning. Artist Dan Keplinger is seen painting, his brush held at his forehead by a metal halo. His cerebral palsy has not limited his ability to "express yourself," the theme of the ad.

The spot was produced by David and Jan Horowitz, of David Horowitz Music Associates in New York. They were called by the ad agency, Jan said, because David "is known for doing beautiful, emotional spots. He was going to compose the music, but it had to be fast." The agency had looked at the film with different types of music, and loved the "incredible reverence" of a recording of the chant.

When she saw the little Roman Catholic church around the corner from their studios, Jan Horowitz pleaded with a somewhat bewildered sexton to let her in before he locked up. "Being a recording engineer, I just whistled a little tune and I knew it was perfect." The pastor, the Rev. Matthew Faulkner, agreed to her request to record, and two days later the four boys, and five young women from the Catholic Communion and Liberation Choir, were singing in the little stone chapel of Our Lady of the Scapular and St. Stephen's. "Produc-

ers from a major ad agency sat quietly in the pews" through 14 repetitions. Take number seven was used.

Gerre Hancock, St. Thomas' organist and master of choristers, said, "We had a lot of fun with it." The church, he said, has a beautiful acoustic, and the film has spiritual

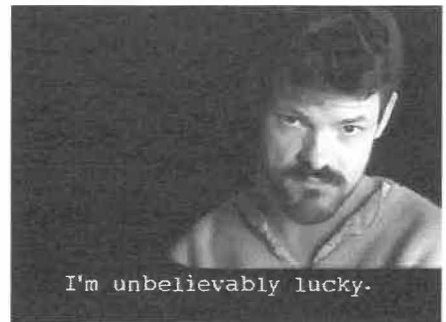


Margo Canticello photo

The voices of Shane O'Neill (left), Timothy Risner, Philip Bell and Andrew Fong are heard in the Cingular commercial.

overtones. The singers had to be "quick studies — 48 hours and it was 'in the can,' as they say." Choir school student Jack Cobb, now an acolyte "since my voice changed" said two of the boys were seventh graders, two eighth.

St. Thomas' headmaster Gordon Roland-Adams said the boys were not paid, but fees paid will go into the school's scholarship fund. "We never turn a boy away," he said, but with costs of \$50,000 per year, most students receive financial aid. "The boys know they're giving something back. We don't do this much — their real job is singing for church. But it was the Super Bowl; the boys were excited." St. Stephen's will also receive a donation, which Jan Horowitz hopes will be used to restore some of the church's wonderful paintings. "It's a poor church,



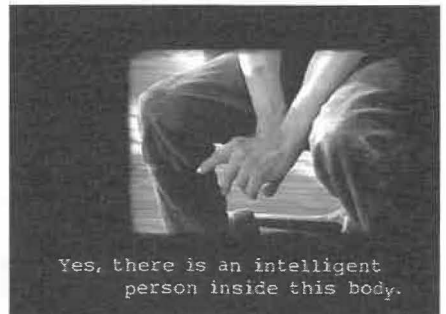
I'm unbelievably lucky.



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Artist's images courtesy of David Horowitz Music Associates

always in need of repair."

Many who have since watched the ad on the Internet have come away teary-eyed. At the conclusion, the artist looks into the camera and says, "I'm unbelievably lucky." And weren't football fans as well, to have heard a few seconds of glorious music?

Patricia Nakamura

Four Candidates in West Virginia

The Diocese of West Virginia has named four candidates for its election of a bishop, to be held May 5 at Trinity Church, Parkersburg.

Nominees selected by a committee are: the Rev. Richard G. Elliott, vicar of St. George's Church, Anderson, S.C.; the Rev. C. Neal Goldsborough, rector of St. Luke's, Alexandria, Va.; the Rev. Albert J. Kenney, rector of St. John's, Canandaigua, N.Y., and the Rev. W. Michie Klusmeyer, rector of Trinity, Wheaton, Ill.

The candidates will be in West Virginia March 31-April 4, visiting four churches. The Rt. Rev. John Smith retired as bishop in 2000.



Toni Kizzia photo

Bruno Salvatori restores a mural on the dome of the ceiling in the Chapel of the Holy Family at St. Jude's Ranch for Children, Boulder City, Nev., a home and safe haven for abused and abandoned and neglected children. The California-based artist has worked on a number of cathedrals and churches in the United States.

Historic Rectory Made Safe Again

Time and natural elements have not aged the historic rectory of St. John's Church in the city of Christiansted on the island of St. Croix in the U.S. Virgin Islands. The Rev. Wilfred A. Daniel is determined that thieves won't destroy it either.

Prior to Fr. Daniel's arrival as rector in September, the estate, which was built by Dutch traders more than 200 years ago, had been vacant for many years. Soon after he and his family arrived, members of the congregation began renovating the house for the Daniels to occupy. The trouble began when windows on the first floor were removed before the replacements arrived. Intruders soon began making regular visits.

"They were probably searching for money or things that they could sell," said Fr. Daniel. "Sometimes they leave a mess and take things. Other times they just eat food and clean up after themselves."

In an attempt to deter further intrusions, members of the church installed iron bars over the open first-floor windows of the building, but the thieves climbed to the sec-

ond floor and entered that way.

"They are ingenious," Fr. Daniel said.

Now that the rectory is more secure, Fr. Daniel hopes the intrusions will cease. In any case he said he and his wife, Gwendolyn, do not let things like this discourage them. They are excited to be at St. John's, where attendance is averaging about 300 per Sunday and the congregation is eager to receive the gospel. They are also looking forward to moving into their new home.

"Eleven years ago, Hurricane Hugo tore the roof off the church," said Fr. Daniel, "but it didn't touch the rectory. This is a very strong building, very historic."

While Fr. Daniel was filing police reports over what he hopes was the last break in, the Most Rev. Frank T. Griswold, Presiding Bishop, and a number of other bishops and their spouses visited the Virgin Islands in January. Nine of the bishops were on St. Thomas for a Province 2 study session. The other bishops were newly elected or consecrated and were there for orientation.

Website Used in Atlanta's Election Process

The nominating committee for the election of the ninth Bishop of Atlanta has released a slate of five candidates for the March 31 election.

The candidates are: the Rev. W. Robert Abstein II, rector of St. George's Church in Nashville, Tenn.; the Rev. Canon J. Neil Alexander, professor of homiletics and liturgics at the University of the South School of Theology and priest-in-charge of St. Agnes', Cowan, Tenn.; the Very Rev. Nathan D. Baxter, dean of Washington National Cathedral; the Rev. Joe G. Burnett, professor of pastoral theology at the University of the South School of Theology; and the Rev. E. Claiborne Jones, rector of the

Church of the Epiphany in Atlanta.

In what is believed to be a first as part of an election for an Episcopal bishop, the nominating committee is soliciting questions for the candidates via the internet.

Anyone can submit a question, and each week through March 12, the committee will select three questions from among those submitted. Responses from the candidates will be posted on the Diocese of Atlanta's website.

The election will be held at St. Philip's Cathedral in Atlanta. The Diocese of Atlanta contains 93 congregations and approximately 53,000 members.



Leo Sorel photo

Vestry members join Fr. Matthews as he sprinkles holy water in the lobby of 1 Hudson Square.

Trinity Renovates Building at Center of New Office District

For its first meeting of 2001, the vestry of Trinity Church in New York City moved from its customary venue — an oak-paneled conclave modeled on a chapter house and steeped in tradition — to other premises: a newly-renovated office block just south of Greenwich Village which symbolizes a new era for the parish.

The meeting took place at 1 Hudson Square, home to internet ventures such as StarMedia, the premier Latin American internet portal, Lego toys and other tenants, and centerpiece of a Trinity strategy to convert 6 million square feet of old industrial properties into high-quality offices, to establish what the parish's real estate wing has branded Manhattan's newest office district.

It is hoped the project, once it begins to reap the anticipated returns, will enable Trinity to develop its resources to provide steady, long-term support not only to its grants program but also to other

areas of its multi-faceted ministry.

Trinity Real Estate has re-designated the area in which the buildings stand as the Hudson Square district.

One Hudson Square has undergone a complete renovation. Another two floors are to be added to the existing 17. Steve Heyman, director of commercial real estate leasing, explained that even the air circulating in the building is "chemically scrubbed" to remove pollution before it is piped in.

Trinity's unique position as a parish was underlined when the vestry members gathered in the building's new lobby, fitted in marble, limestone, black granite, bronze and Ghanaian Makore wood for a short service of blessing.

As curious office workers streamed through the area on their way home, Trinity's rector, the Rev. Daniel Paul Matthews, flanked by a Christmas tree and a Menorah, sprinkled holy water over the lobby and prayed.

Balanced Budget

Clutching the same gavel used in the **Diocese of Washington** for 106 years, the Rt. Rev. Jane Holmes Dixon called to order her first convention as diocesan bishop *pro tempore* on Jan. 26 at Washington National Cathedral.

In her convention address, Bishop Dixon articulated the dream that the church take more seriously opportunities to more fully integrate young persons into the life of the church. To this end, she's inviting junior and senior high students from around the diocese to join her for a weekend retreat at Bishop Claggett Conference Center in October "to engage in a discussion of their hopes and dreams for their lives of faith."



In the aftermath of the retirement of the Rt. Rev. Ronald H. Haines as diocesan bishop last month, the standing committee is in charge of the bishop selection process. At convention, the search and transition committees were both officially commissioned and set to task, with the election of the next bishop scheduled for Jan. 24, 2002.

Years of dialogue and compromise culminated in the adoption of a new unified budget format. For the first time in recent memory, the budget presented was a balanced budget, supported by the "giving" pledged from congregations, along with a small percentage from investments. Every congregation has pledged in support of the budget, with giving now averaging more than 8 percent.

Convention approved petitions from two mission congregations — St. George's, Glenn Dale, Md., and St. Philip the Evangelist, Washington — to organize as parishes, each following more than 100 years of ministry.

Sherri A. Watkins

'Orthodox' Issues

Good news of a large budget surplus in the **Diocese of Central Florida** was balanced somewhat by the aversion of some clergy and lay deputies to being drawn into a legislative debate over controversial social issues.

Meeting at All Saints' in Winter Park on Jan. 21, the diocese reported that income increased unexpectedly by \$225,000. Convention affirmed the Rt. Rev. John W. Howe's desire that the surplus and a potential surplus during the coming year be used to help plant 15 new congregations by 2010.

Deputies, however, tabled a series of seven resolutions that sought to focus the diocese on reaffirming its predominantly "orthodox" tradition.

While many of the handful of speakers, including Bishop Howe, said they agreed in principle with the intent of the resolutions, they said that three or four hours were inadequate for a substantive discussion of the issues. When it was clear that the resolutions would not be approved, the sponsor, the Rev. Gray T. Echols, assistant rector at St. John's in Melbourne, withdrew the remaining five that had not been tabled.

"The major question that emerged is: Is it the responsibility, or even prerogative, of a diocesan convention to do, or redo, the work of the Lambeth Conference?" asked Bishop Howe rhetorically. "I support the substance of what you presented, but with the majority of the delegates today, I think that a diocesan convention legislative session is not the appropriate venue to deal with such issues."

Bishop Howe returned to the theme of an appropriate venue during his address.

"There will be choices to be made, as to whether the Episcopal Church affirms that 'faith once delivered' or rejects it," he said. "But those choices will be made in a much larger context, and they will have global implications. In the meanwhile I can't see how leaving the Episcopal Church, to join

something that calls itself 'Anglican,' but isn't recognized by the Archbishop of Canterbury as such, will be any kind of a viable solution. Let me put it to you this way: this diocese has not changed, the Anglican Communion has not changed, and we are working on what's in the middle."

Deputies learned that the Rt. Rev. Hugo Pina-Lopez, assistant bishop, received approval from his HMO to undergo surgery for a kidney transplant. Bishop Pina-Lopez is planning to resume his visitations afterward.

Joe Thoma

Preparing for Transition

The theme for the convention in the **Diocese of Easton**, "Loving Others in the Power of the Spirit," set the tone for the event Jan. 26-27, at Christ Church in Stevensville, Md.

The Rt. Rev. Martin G. Townsend, who will retire as Bishop of Easton at the end of May, noted both the joys and the difficulties of the past eight years during his address.

"From the anvil of being your bishop," he said, "convictions have become strong within me. I believe every person has worth and deserves respect as a child of God."

Each year the diocese presents the Bray-Tubman Award in recognition of vision and compassion in the service of others. This year's recipient was the Children's Home Foundation, which gives scholarship and camping funds to young people throughout the Eastern Shore.

A major work of this convention included naming and introducing members of the transition and search teams, which will function during the next two years in preparation for the election and consecration of the 10th Bishop of Easton.

(Sister) Mary Winifred

Federal Funding

A task force will evaluate and report back to convention whether the **Diocese of El Camino Real** can maintain its prophetic voice at the same time it competes for a share of social services money that the federal government distributes.

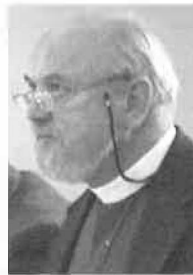
In an effort to make the delivery of social services more efficient, President George W. Bush has proposed a "faith-based initiative" that would make religious charities eligible to receive federal funds and would also broaden tax deductions for charitable giving. In his address to convention Jan. 19-20 in Seaside, Calif., the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, proposed creation of a diocesan task force to examine the implications for the diocese.

On convention floor, the proposal sparked lively debate about the separation of church and state as well as the diocese's role as the voice of conscience in society. Eventually the measure passed, with the Rev. Mary Elizabeth Pratt-Horsely chairing a six-member committee.

"We basically want to raise and explore ethical and theological issues as well as possibilities," Ms. Pratt-Horsely said. "It's a pretty broad task as I understand it."

Convention also formalized a partnership with the Evangelical Lutheran Church in America that began five years ago when it appeared likely that Epiphany Lutheran Church in Marina would close. Epiphany Episcopal/Lutheran Mission Outreach now serves members of both churches in that growing community under the local leadership of Jon Perez, a lay missionary hoping to be ordained under the Episcopal Church's Canon 9 provision for local ministers.

Bishop Shimpfky and his Lutheran counterpart, the Rev. Robert Mattheis of the Sierra Pacific Synod, signed a covenant relationship and recognized those Episcopalians and Lutherans who have helped to make Epiphany a viable congregation.



Bishop Townsend will retire in May.



Wood carvings by Nick Hunter

Lord SHOW ME MY SIN

FIRST OF A SERIES

By Bonnie Shullenberger

Sin, according to the Roman Catholic ethicist Lisa Sowle Cahill, has more to do with “violations of human nature, and not so much capitulation to human drives and desires.” If we begin with that consideration, those profound flaws that we call “the seven deadly sins” look at once both less deadly — and more. Sin as a violation or perversion of something natural and morally neutral suggests that sin is less of an alarming aberration than we might have otherwise thought. On the other hand, if sin is rooted in the processes of human nature, then sin may be even harder to recognize and overcome.



Hunger is a basic human need; we must eat or die. Gluttony, however, perverts this need; it turns food from a means to an end. Gluttony, for most of us, suggests the image of an obese person munching on the third candy bar of the morning. But food can become an occasion of sin in other ways. Consider the person who always, in a restaurant, sends back dishes and complains of the food. My husband and I were once in a great New York restaurant, seated next to a woman who was eating alone. She sent back her first entree, saying it was awful. She demanded another choice. That one she accepted, but complained about something else to the head waiter as she left. As we were leaving, we told the head waiter how sorry we were that the woman had been so rude. He told us that the woman was a regular customer, and that she always sent back her first order.

Later, I reflected on this incident. It demonstrated to me the way in which sin rarely travels alone. The woman had worked herself into a fine state of anger before she sent back her meal. Food, it seemed, had become a method which she

used to exert power over others. One could imagine a dozen life histories which would explain her appalling behavior, but that would not remove her obligation to recognize and change it.

Often, however, this is hard, because we can't see ourselves properly. I'm sensitive to the case of people misbehaving in restaurants, because I've

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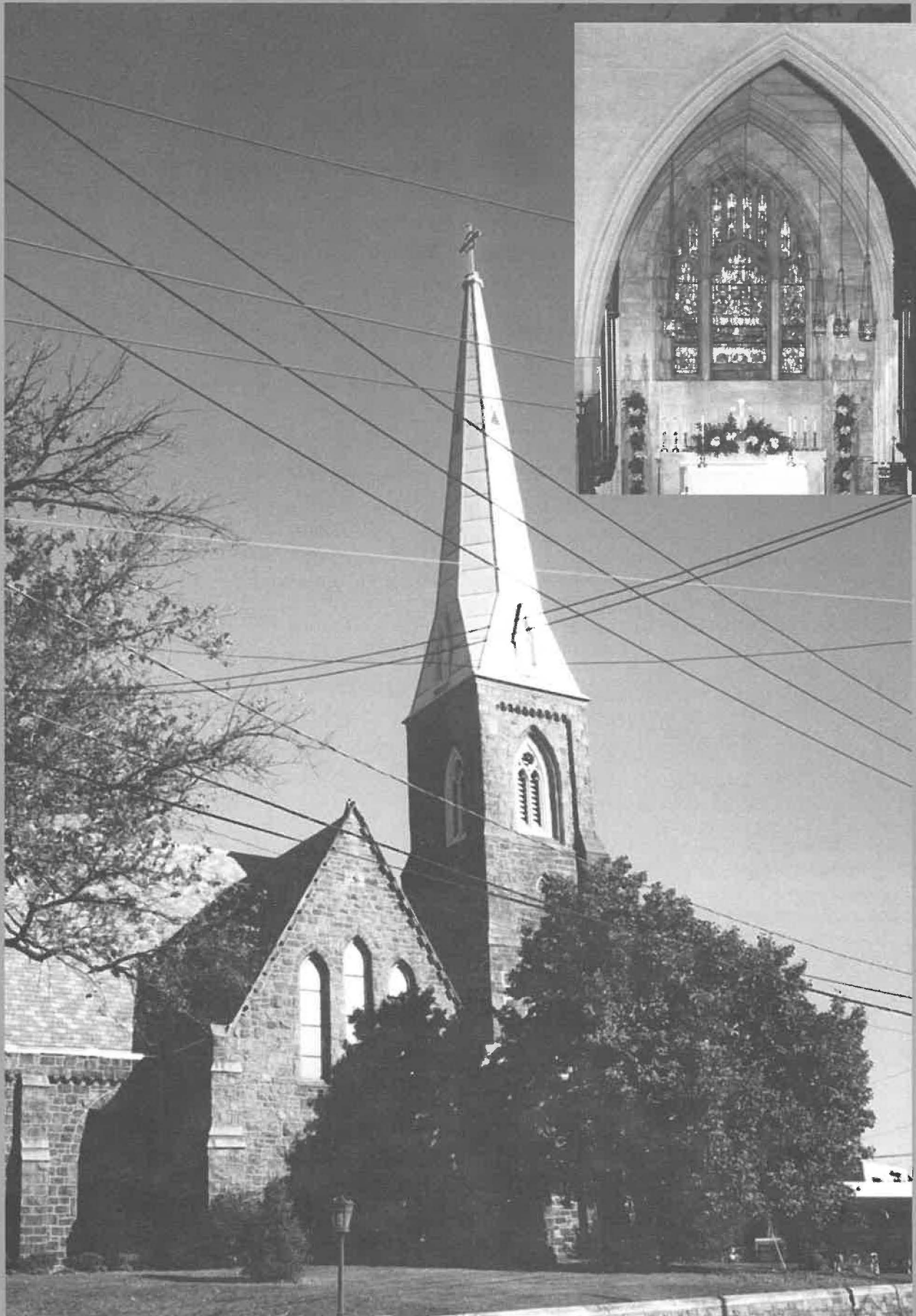
BUT FOOD CAN BECOME AN OCCASION
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been guilty of that. I used to justify myself because I have food allergies I had to monitor. I defended myself by saying that I didn't want a trip to the hospital. Then I went to India and saw the food I had refused being sold out the back door of the restaurant to a beggar for a few pennies. I now understand that the gluttony I had been guilty of is something that only the privileged can indulge in. My face still reddens with shame when I recall that moment in the alley.

I was blessed by being shown what my sin might look like in God's eyes. Such recognition is painful, but I suggest that such pain is better than never getting a glimpse of God's point of view. Lent is a good time to begin to pray, “Lord, show me my sin.” □

The Rev. Bonnie Shullenberger is a priest of the Diocese of Kigezi, Uganda. She lives in Ossining, N.Y.

Ministry was at the



Doorstep



By James B. Simpson

A year into a new century, nearing the 144th anniversary of its founding, the Cathedral of St. John in Wilmington, Del., is joyfully implementing a new ministry that blossomed on its own doorstep.

It all began five years ago when the new dean, the Very Rev. Peggy Patterson, and a veteran parishioner, Charles H. Debnam, noticed that children of the inner-city area thought the cathedral grounds a green oasis. They played far into the dusk of summer evenings but their activities were unsupervised, with resulting damage to the cathedral and diocesan offices.

Dean Patterson and her 18-member vestry only momentarily considered building a higher fence. Repelled at the idea of shutting out the youngsters, they abandoned nostalgia for the decorum of a past era and instead organized a summer camp.

Soon there were plans to use the old deanery as a core structure for a state-of-the-art neighborhood center. Mr. Debnam, a much-loved parishioner, had by then died; the \$780,000 center was named the Debnam House Community Center in his memory.

"I thought that for \$2,700 in window damage, the toll in the summer of 1995, I could hire someone to play with children," Dean Patterson said at the time.

As things turned out, a great deal more was to be accomplished. Thanks to careful planning, considerable prayer, and a few generous grants, Debnam House stands today as a blessed sign of new commitment and warm friendship with the surrounding area of Wilmington, a city of 75,000 (a total of 300,000 in greater Wilmington) on the busy corridor between Washington and Philadelphia.

"Children aged 5 to 12 swarm into the Great Room eager to meet several of the 18 volunteer mentors for help with homework or a quiet story time, cuddled on one of the couches with a book," reported *Communion*, the diocesan newspaper. "Six computer cubicles are especially popular, and children clustered around them learn lessons in cooperation as well as computer skills and internet access. Snacks, prepared and waiting in the kitchen, are a welcome treat after a long school day and the bus ride back home to Brandywine Village."

In short, director Carol Scott knows the immense value of someone waiting after school with a hug and a cookie in hand.

As for Dean Peggy Patterson, to say that she is

a bundle of energy would not only be a whopping cliché, but also a massive understatement. She is clearly a leader and a sure motivator, makes instant and lasting friendships, is quick to praise, and excels in "people skills." When a crowded schedule precluded time for perusing a voluminous newspaper, the *Sunday New York Times*, she assured a visitor that "it won't be thrown out until I've read it."

Drawing on biblical sources and current events, Dean Patterson devotes five hours to sermon preparation. She is a lectionary preacher, on themes of inclusiveness, social justice and personal spiritual journeys.

There was a time when St. John's pulled in most of its congregation from the immediate area but, in recent decades, 80 percent of communicants hail from more distant homes in New Castle County. Now, because of cordial, animated outreach, they are being joined again by a growing number of people living close by. Debnam House is a magnet of good will for "the church with the blue doors," as the sprawling complex of Brandywine granite is known.

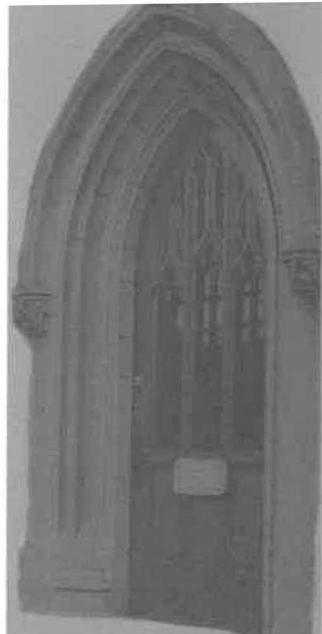
In the overall picture, the kids have a plethora of clubs to join — writing, art, music, cooking and hobbies. A weekend program centers around self-reliance and skill-building through Campfire Boys and Girls. In summer, a day camp operates from 9 a.m. to 2 p.m. Seventy were enrolled last year with a waiting list of 30.

For adults, the center offers help with tax preparation, a legal clinic, and a health and nutrition program.

It is hardly surprising that the well-rounded program has drawn many to the cathedral, that there has been no more vandalism, and that both the acolytes guild and the 120-year-old Cathedral Choir School have had substantial growth.

"Children arrived on bicycles on foot, knocking at the doors throughout August and September afternoons, with friends in hand, asking to be a part of the challenging music education program at the cathedral," the dean recalls.

Margaret Landrum Pittman Patterson — most everyone calls her Peggy — is a native of Macon, Ga. She grew up a Methodist attending an Episcopal school, Heathwood Hall, in Columbia, S.C., graduated Phi Beta Kappa from Sweet Briar College, then went to Perkins School of Theology at



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Dean Patterson



Southern Methodist University for a master's in religious education. Four years later she married an Episcopalian, John Dwight Patterson, a computer programmer. His faith helped her reorient her religious affiliation while also rearing three children. She was confirmed at the Church of St Michael and All Angels in Dallas.

By the time her youngest child was 2, Peggy Patterson was heading up the religion department of the Episcopal School of Dallas. During 13 years at the school she qualified for a master's in divinity at Perkins, finishing as valedictorian in 1985. She recoiled at signing a promise to be a perpetual deacon and, having bided her time for the diocese to accept ordination of women, was priested in 1990.

Assigned as assistant at St. Matthew's Cathedral in Dallas, she advanced to the post of canon pastor in 1991, was elected president of the Greater Dallas Community of Churches in 1994, and earned a doctorate in ministry from Perkins in 1995. Next came a call from the Rt. Rev. Cabell Tennis, then in the 10th year of his 11-year episcopate in Delaware, telling her that she was on a short list of three for a successor to Wilmington's retiring dean of 25 years, the Very Rev. Allan Hohlt.

Working closely with two clergy assistants and a staff of nine, Dean Patterson oversees a Sunday afternoon class to be confirmed by the Rt. Rev. Wayne P. Wright, 10th Bishop of Delaware, a Monday needlework group, and three gatherings at the deanery — a Monday night book club, a Tuesday breakfast and Bible study, and a Wednesday night women's spirituality group.

At the cathedral there is a Wednesday Bible study, a First Friday covered dish dinner, and a monthly luncheon of women clergy.

Sundays bring a hot breakfast, a coffee hour between services, and a men's group breakfast on the third Sunday.

The parish recently signed a covenant relationship for urban ministry with Christ Church, Christiana Hundred, in Greenville outside Wilmington. Several of its parishioners are serving as mentors and helpers at summer camp.

Like many parishes, the cathedral offers a 7:30 a.m. Rite I Eucharist, drawing about 30, and a 10:30 Rite II service attended by approximately 190. It is working toward a doubling of attendance by 2003.

Lest the parish become responsible for burn-out, the cathedral gave its dean a nine-week Easter sabbatical that she spent in classes on weaving, pottery, knitting and music in Santa Fe, N.M. She also flew to New Zealand to visit her a daughter, Harriet, a 24-year-

old Rotary Fellow at the University of Auckland. Daughter Elizabeth, 27, is married and teaches sixth grade language arts in Houston, and son Dwight Jr., 25, is a computer analyst in New York. All three attended Princeton on scholarship.

Dean Patterson looks forward to a trip to England with members of the Women's Sacred Music Project. Long affiliated with the Royal School of Church Music, the intergenerational cathedral choir of 15 adults and 27 choristers, men and women, boys and girls, thrives under the direction of lay canon Darryl Roland, who holds a doctorate from Eastman School of Music. He is responsible for the cathedral's annual choir festival

and is planning a concert tour by his choir in England in 2003. He also provides free piano lessons and leadership training when requested. All singers take part in extensive recreation and field trips for performances.

Liturgically, St. John's choir quietly turns to face the altar for the *Sursum Corda* and remainder of the Eucharist. Communicants pass from the altar rail to an adjoining chapel where laying-on-of-hands for healing is available. The worshipers returning to the nave are greeted by a portrait of the cathedral's founder and benefactor, the bearded Alexis I.

DuPont, 1816-1857, youngest son of that highly successful merchant in munitions and chemicals, Eleuthere I. DuPont.

The budget for these manifold doings is supported by 155 pledges totaling \$265,000, a 5 percent increase over 1999. The vestry, holding to disciplined two-hour monthly meetings, looks after an endowment of almost \$2 million that covers 45 percent of expenses, but the parish happily found that it drew 30 percent less from it last year. A \$250,000 air conditioning job, approved on Jan. 9, will be undertaken later this year in the hope of discouraging an old Delaware custom of withdrawal from public activity in the summer heat. The parish thrift shop contributes \$50,000 yearly to outreach.

In "A Cathedral Transformed," a paper Dean Patterson prepared for the yearly meeting of cathedral deans last May at Washington National Cathedral, she saw St. John's as "the center of urban mission for the Diocese of Delaware and a beacon of hope in a sometimes hopeless neighborhood." Ranging over myriad problems and solutions, she concluded with a story of a priest who walked a little girl home from Debnam House, joking that it might be hard to find the way back to the cathedral. "You see that steeple?" the child asked. "Just keep your eye on the cross on top and that will lead you home." □

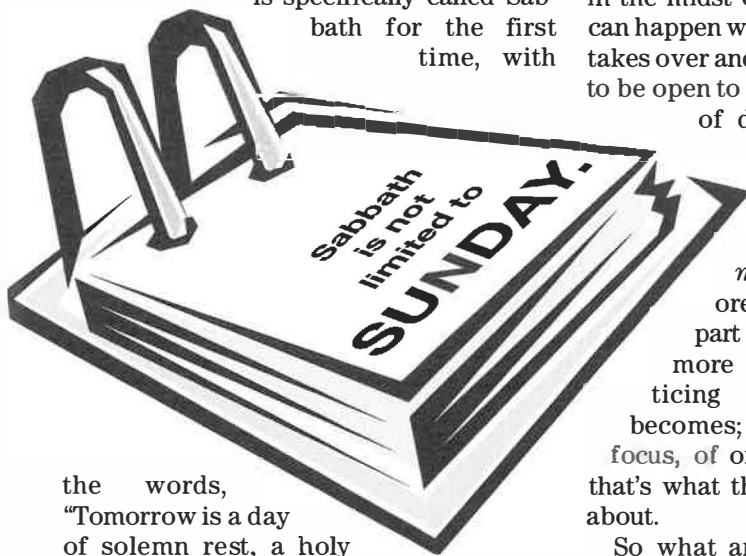
The Rev. James B. Simpson is TLC's Washington correspondent.



Think of Lent as a Time for Rest

"So what are you giving up for Lent?" "What are you taking on for Lent?" Traditionally, these have been the kind of questions we have asked ourselves at this time in the church calendar. And here we are in Lent. This may bring a "ho-hum" attitude, an "oh no, not again" response. But it needn't be that way. I invite you to approach Lent differently this year. Think of the season in terms of Sabbath. "Sure," you may say, "Sabbath is a Sunday." Well, not if you're Jewish, or a Seventh Day Adventist or a follower of one of the other sects or religions that celebrate on another day.

The concept of Sabbath emerges from God. The creation (the work) as recorded in Genesis, took six days. On the seventh day, God rested. In Exodus, it is specifically called Sabbath for the first time, with



the words, "Tomorrow is a day of solemn rest, a holy sabbath to the Lord" (16:23), given by the Lord. In Leviticus (23:2), the sabbath has a special purpose. It is proclaimed as a "holy convocation," a "festival." By these sentences, we know that the day is a gift of rest and a time of coming together for holy endeavors.

Our experience and culture have given Sabbath a bad name: Blue laws, prohibitions and "Thou shalt nots." Who would consider these as gifts from the greatest giver of all? What's wrong with this picture?

I think what's wrong is the way we approach Sabbath. If, in this season of Lent, we can lay aside our preconceptions

and accept the gift of God, who knows what might happen? Jesus said, "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27). Rather than being restrictive, Sabbath is permissive in that it frees us from the worries of the world to be able to search and find God.

Sabbath is not limited to Sunday. True, our holy day is celebrated then because that was the day of our Lord's Resurrection. It is our Sabbath with a capital S. But it can be a gift any time, any season, any Lent. It is sabbath, small case letter, but not small case importance. This sabbath is taking time, second by second, to focus on God, to readjust our thinking, to rest in the Lord. It can be a short time at a traffic light, a snatched quiet prayer, Bible study or meditative thought. It can be "time out" in the midst of stress, or an argument. It can happen when we exercise, as the body takes over and the mind and soul are freed to be open to God. It can enhance the acts

of doing for others, changing them from duty to blessing; God's blessing to others through us. In Judaism, that's called a *mitzpah* and it's highly honored. Sabbath is making God a part of our everyday lives. The more one is accustomed to practicing sabbath, the easier it becomes; but it requires a change of focus, of orientation, of heart. I think that's what the repentance of Lent is all about.

So what are you giving up for Lent? Let's start with those things that usurp God's time: working to exhaustion, being stressed out, too tired to even think about God. Let's add any attitudes toward others that destroy rather than build up.

What are you taking on for Lent? A new outlook, that is aware of sabbath rest all week; in work and play, in noise and in silence; a spirit of trust, of prayer, of speaking and listening, that seeks to grow in the Lord. Let us strive for a holy Lent by the keeping of many sabbaths.

Our guest columnist is Nancy H. Miller, a licensed lay preacher at Trinity Church, Cranford, N.J.

Did You Know...

The Rev. William Francis Brand was rector of St. Mary's Church, Abingdon, Md., for 56 years.

Quote of the Week

The Rt. Rev. Bruce Stavert, Bishop of Quebec (Canada), on winter travel in his diocese: "When I stay in people's houses, I never strip my bed in the morning because I never know if I'm going to be able to leave."

THE *Perils*
OF
Sin

Spirit to Flesh

It is probably helpful to remind ourselves on occasion that there are other sins besides the sins of the flesh. It is the sins of the flesh, whether committed by celebrities, politicians, athletes or religious leaders which attract interest and gain publicity, but there are a host of other sins which ought not to be forgotten. Lent is, of course, a good time to examine our sins and to repent for them.

While there are frequent references in the scriptures to the immorality of the sins of the flesh, it should be noted that the same scriptures condemn many sins of the spirit which are no less immoral than sexual transgressions. There is great need, especially at a time when we are so preoccupied with the problem of some particular sin of the flesh, to remind ourselves that all sins of the flesh originate in the spirit.

With this in mind, we present a Lenten series of articles, beginning in this issue, on the seven deadly sins written by Bonnie Shullenberger. We hope her articles are helpful as we confront sins of all kind.

There is great need to remind ourselves that all sins of the flesh originate in the spirit.

New Task Force to Implement Plan

It will be a surprise to no one to learn that the task force established by the national Executive Council [p. 6] will go to the three dioceses in which women are not ordained in order to assist the people of those dioceses in the development and implementation "of an action plan for full compliance with the canon" requiring the ordination process to be fully accessible to women in all dioceses. The strategy was adopted by the 73rd General Convention last year in Denver, and the council is simply carrying out the wishes of that convention.

The resolution, forcing the compliance of every diocese to embrace a belief still opposed by a sizable portion of the Anglican Communion . . . flies in the face of Anglican tolerance.

The resolution, forcing the compliance of every diocese to embrace a belief still opposed by a sizable portion of the Anglican Communion and nearly all of catholic Christianity, flies in the face of Anglican tolerance. If there is anything positive to be found in the council's action, it is that its members agree that the task force needs to be pastoral and graceful when it visits the dioceses of Fort Worth, Quincy and San Joaquin. Presiding Bishop Frank T. Griswold provided effective leadership in urging the task force to use a pastoral approach and to remind its members

that the rest of the Anglican Communion will be watching.

The council also acted wisely in appointing four non-council members to the task force, assuring a wider representation and potentially additional pastoral sensitivity. It is too early to predict how the three dioceses will respond to the visitors. They would be wise to be gracious hosts and to try to make the most of a difficult and possibly tense situation.

Is There Ecumenical Life After *Dominus Iesus*?

By Michael L. Vono

To the question whether there is ecumenical life after Cardinal Ratzinger's recent declaration, *Dominus Iesus*, the answer is a resounding "Yes!"

Strong evidence of this was experienced by me as well as a large and broad representative body of the worldwide Christian communities and Churches in Rome in January. Our positive experience of rekindled hope took place in the Basilica of St. Paul's outside the walls, on the Feast of the Conversion of St. Paul. The Week of Prayer for Christian Unity, Jan. 18-25, has become a well-established yearly event. Its history is linked to Ignatius Spencer (1840), the first Lambeth Conference (1867) and the encouragement of Pope Leo XIII (1894). The documents on Christian unity from Vatican II also set the clear ecclesial goal of full unity for the Church of Christ Jesus.

The Octave of Prayer for Christian Unity arrived this year on the heels of an extremely controversial and complex declaration concerning the nature of Christ and our redemption as well as the nature of the church and the univer-



Cardinal Ratzinger

The answer is a resounding "Yes!"

sal body of Christ. While it may be true that this declaration will keep theologians, ecumenists, ecclesiologists and all church hierarchy talking for many years to come, I would agree with Prof. Richard McBrien, a

Roman Catholic theologian and ecclesiologist on the faculty of Notre Dame University who said recently at a conference I attended at the Centro Pro Unione in Rome, after he had stated that this document will have a "short shelf life:" "It's not what the document said (these theological principles have been stated before ... nothing new), but what it did not say that is at the heart of the matter."

What the document did not say is anything about the last 40 years of ecumenical dialogue, consensus of agreements, witness to new theological and biblical insights, and what seemed to be to many Christians in the pew, an emerging and more hopeful intimate ecumenical life of witness entering the new millennium.

It was against the perception of an approaching dark ecumenical cloud that Pope John Paul

II proclaimed the teaching of Christ in the gospel theme for the Week of Prayer for Christian Unity (John 14:1-6), "I am the way, and the truth, and the life." He said that after many centuries of separation, misunderstanding, indifference and even conflict, "there has been a rebirth among Christians of the realization that faith in Christ unites them, and that faith is a force capable of overcoming all that separates them (c.f. Encyclical Letter *Ut Unum Sint*. 20)."

The pope said clearly that the Roman Catholic Church has committed herself "irrevocably to travel the path of the ecumenical quest." And he also said, "In the second millennium we were hostile and divided, we condemned and fought one another, we must forget the shadows and wounds of the past and strain forward toward the coming hour of God" (Phil. 3:13).

With these hopeful words echoing throughout the basilica, we were all reminded in our service leaflets that only a year ago, Jan. 18, 2000, an unprecedented ecumenical symbol was presented to the whole world when, as the pope stated, "For the first time in history a holy door was opened jointly by the successor of Peter, the Anglican primate and a metropolitan of the Ecumenical Patriarchate

of Constantinople, in the presence of the

representative churches and ecclesial communities from all over the world ... Certainly, it is this life-giving ecumenical symbol which needs to be cherished by the universal Church of Christ because in it is the hope of God's creative Holy Spirit."

Near the conclusion of the pope's homily, he said: "The questions which remain open are not an obstacle to the dialogue; rather, they ought to be seen as an incentive to frank and charitable discussion. The question remains: *Quanta est nobis via*? How long til our journey comes to an end? It is not ours to know the answer, but we are encouraged by hope, knowing that we are being led by the presence of the risen One and the inexhaustible power of his Spirit, always capable of new surprises."

Is there life after *Dominus Iesus*? Yes, because our life is in Christ who is leading us on the path of full unity as we strain forward toward the coming of God. □

The Rev. Michael L. Vono is the rector of St Paul's Within the Walls, Rome, Italy.



Hollow Religion

George Anne Boyle's article [TLC, Feb. 4] regarding what GenX wants from the church is intriguing, but superficial and quite inconsistent. She says that Xers want authentic spiritual experience, but that they have no interest in theology, biblical study or tradition. Yet, she says, the few who do attend church are "profoundly in love with the Anglican tradition," and consider themselves "deeply spiritual." Where does the spirituality come from if not the tradition, the Bible and the theology?

Do they register that deep spirituality in consistent attendance at prayer and worship, in participating in the ministries of the church, in stewardship, study, and pastoral support of the members of the congregation? My experience is that they do not. It is a hollow, privatistic religion. After 10 years in the priesthood, I've had enough of the Xers who want "the baby done," or the marriage after the second (or third) divorce, never to be seen again, even upon the following Sunday.

I think the role of the church is to proclaim the gospel in a way that will reach everyone, not in the manner of a Hollywood trial balloon seeking a market niche, but in a way that requires/demands a response to the invitation to God's grace. That should not be confused with the packaging of pretty worship services, or encouraging fast-food menus of theology to be accepted or rejected by whim according to one's "doubts."

Does it sound like I'm becoming a "hardened warrior"? You bet. It requires of us "soldiers" a commitment to teaching the whole of the Christian tradition, in all of its messy history, and a demand that any who start on the journey be ready to go the whole way. "The Rich Young Ruler" is still the operative metaphor for that journey.

*(The Very Rev.) James D. Chipps
Grace Church
Casanova, Va.*

Where does
the spirituality
come from if not
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the theology?

I write to congratulate and compliment George Ann Boyle on her thoughtful article. It points up a phenomenon hardly limited to GenX or the Episcopal Church, something rampant in modern organizational society: Everyone talks, no one listens. Everyone has the solution, no one else understands the problem. These are processes in which I frequently and thoughtlessly participate. God forgive my sin, our corporate sins of pride and presumption.

With the effectiveness of a flea shouting in a cacophonous jungle, again call for our repentance and pray for our renewal and return to his will, turning away from our own agendas.

*(The Rev.) Bob Woods
St. Peter's Church
Kernville, Calif.*

Seminarian George Anne Boyle is correct in her contentions that the church must change. She is correct in that "renewal music" — and I reluctantly use that tired, over-worked and confusing description — is not always the answer to getting Xers and the

generation after them.

There is nothing more embarrassing than aging baby boomers (my generation) pulling out guitars thinking this will bring young people into the church. Wrong! Guitar music was from our own college-age generation of the

Perhaps the key lies in church planting
and starting from ground zero ... otherwise
we're just rearranging the furniture in the parlor.

'60s and '70s which is when I joined the Episcopal Church.

Watch and listen to MTV and you'll get an idea of what many people of Generation X and younger listen to: Therein lies the paradox as Ms. Boyle correctly ascertains. We want to embrace our heritage and not become MTV clones. But lots of churches, mostly evangelical, are going that route, modeling themselves after Willow Creek Church outside Chicago. Yes there are "successful" traditional Anglican parishes, but how many can make that claim to packing younger people in with Rite One?

Part of the dilemma is the history of Ameri-

can culture and religion. There is a long history of Americans loving to be entertained in religion, going back to the tent-revival/circuit-riding preachers of the 19th century as well as the Chautauqua Movement in upstate New York. The Willow Creek churches of today are simply recast Amy Semple McPherson's Angelus Temple of 75 years ago. Entertain 'em and they'll come in.

Perhaps the key lies in church planting and starting from ground zero and creating a new Anglican ethos for the 21st century. Otherwise we're just rearranging the furniture in the parlor.

*(The Rev.) Steven M. Giovangelo
Union City, N.J.*

Reacting to Crises

It is clear that many readers of TLC have a number of strong convictions concerning the Anglican Mission in America (AMiA), of which I am one of the bishops. I've noticed in recent issues that there are some misconceptions about AMiA. Because I plan on retiring from congregational oversight at the end of this month, I thought I might shed some light on things before I go.

AMiA came into existence because of crises in faith, leadership and mission in the Episcopal Church. Many Episcopalians are quite orthodox in their faith. However, many laity and clergy and even bishops and seminary professors are not. Some pick and choose in the faith. Others openly deny it and are not rebuked.

If we allow the contradiction of the gospel to go undisciplined, then we teach that the gospel really does not matter. We imply that there is no authoritative revelation on which all may rely and to which the teachers of the church may be held accountable.

This is a condition foreign to historic Anglicanism and to the ethos of the entire Anglican Communion. Some congregations and clergy, wanting to remain Anglican, felt it necessary to leave the Episcopal Church, but they

wanted to remain in the Anglican Communion. They appealed to the orthodox primates for help.

There is also a crisis in mission. While the U.S.A. has been growing, the Episcopal Church has been shrinking and rather dramatically so. Many a congregation would rather die than evangelize. It is a recipe for suicide as well as disobedience to the Lord's great commission. A crisis in faith leads to a crisis in mission, for if Christ is not the unique and only Savior of the world, why bother? Many don't.

Ultimately we need to face the terrible truth that there is a crisis of leadership. The failure of our leaders and theologians to strongly uphold the saving uniqueness of Jesus Christ and the authoritative validity of the holy scriptures has led to a shattering of the spiritual unity within the Episcopal Church. When the leaders will not lead, then an intervention is called for.

We in AMiA do not believe we are the only ones concerned with the gospel. We do, however, believe we are focused on the central matters, on the saving uniqueness of Jesus Christ, faithfulness to the scriptures, effective leadership and on the mission to the lost. To this end we seek to help congregations so minded to remain in the Anglican Communion, to plant new congregations, and to help the formation of an orthodox Anglican province take place in North America under the sponsorship of orthodox primates in the Anglican Communion. Our focus is not on the Episcopal Church, for whom we pray, but on the Lord and the mission to which we are all called.

*(The Rt. Rev.) John Rodgers
Ambridge, Pa.*

Missing the Point

While I affirm the goal of doubling the membership of the church by 2020 [TLC, Jan. 28], I wonder if the methods do not eviscerate the enterprise. The author proposes that the church "de-emphasize the divisive social issues

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LETTERS

that continue to polarize the church and sap our institutional will and vitality.”

How is this to happen? Is the church merely to say “no comment” to the social issues of the day? Do we have nothing to say about abortion, capital punishment, racism, affordable health care, the penal system, human sexuality or the allocation of resources? Or are we to de-emphasize these by merely asserting one perspective and denying debate?

Trying to get people in church by avoiding unpleasant topics misses the point. Walker Percy once asked, “If Christ brought life, why do the churches smell of death?” Maybe it’s because there is no substance underneath. Even if people come to a feel-good, issue-free church, they will not be fed, nor will they stay.

Certainly we as the church can engage divisive social issues more charitably and more thoughtfully than we do. Perhaps a better goal would be to teach Episcopalians to think theologically and to prepare them to engage ethical issues. That might lead to growth both in numbers and faith.

(The Rev.) G. Porter Taylor
St. Gregory’s Church
Athens, Ga.

TO OUR READERS



Letters to the editor are appreciated and should be kept as brief as possible.

Corrections

The name Jon M. Sweeney was misspelled in a caption on page 3 [TLC, Feb. 25].

In the article “Bold New Venture” [TLC, Jan. 7], the name of a past music director of Christ Church Cathedral, Cincinnati, should read Henry Lowe.

In the article “John Henry Newman: Two Centuries Later” [TLC, Feb. 18], *histoire de l’age* should read *histoire de l’âme*.

Attention, Subscribers: When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective. When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

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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

CONFERENCES

TENS Annual Conference—Stewardship: Living Our Covenant with God, May 4-5, 2001, Vancouver, BC. Content includes Annual, Planned & Capital Giving. Underwriters include Anglican Church of Canada, Diocese of New Westminster, Episcopal Church Stewardship Office, the Episcopal Church Foundation and Holliman Associates. \$205US/\$310CAN. For details call (800) 699-2669. E-mail: Tens@tens.org; or visit <http://tens.org>

RENEW YOUR LAY MINISTRY NOW! The National Network of Lay Professionals in the Episcopal Church (NNLP) is calling lay professionals in the church to join its 10th annual gathering at the Trinity Conference Center in West Cornwall, Connecticut, June 15-17, 2001. We will renew our ministries professionally and spiritually in the midst of Trinity’s 600 wooded acres, through participation in common prayer and learning experiences. This year’s theme, “Wonder, Work and Worth!” will help us examine such diverse issues as human resource questions, our work as ministry, parish administration, among others. Our keynote speaker will be Rick Johnson, lay canon of Grace Cathedral, San Francisco, and founder of Grace Com, the award winning communication network of the cathedral. As always, the main benefit will be shared dialogue and networking opportunities with others engaged in professional lay ministry within the church. For more information on the gathering, to download a registration form or to learn about membership in NNLP you may access our website at <http://www.dfms.org/NNLP> E-mail NNLP@trinitywallstreet.org. Address: NNLP, 74 Trinity Pl., 25th Floor, New York, NY 10006-2088. Phone (212) 602-0771.

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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.

CAMPUS CHAPLAIN: St. Jude’s Ranch for Children is searching for a seminary trained priest to provoke pastoral care to the Ranch children, staff and visitors in Boulder City, NV. The chaplain is expected to support a schedule of daily mass, Bible studies, fellowship, music program development, staff meeting, occasional retreats and workshops as well as occasional preaching assignments out of town. For more information: E-mail: website@www.stjudesranch.org. To apply to: Pat Brewer, human resources. FAX (702) 294-7171. Phone (702) 294-7106.

RECTOR: St. Paul’s Episcopal Church in Grand Forks, ND, is searching for a new rector. We’re in a city with a university and near an Air Force base. We’ve just finished a beautiful new fellowship hall and now we want to fill our church with people. Consider joining us in this 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 website: <http://www.stpaulsgrandforks.org>

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ST. LUKE’S CHURCH in San Antonio, Texas, is seeking a full-time Director of Music Ministries. The position is responsible for all aspects of the music program including music for Sunday and special weekday liturgies as well as special concerts. There is a mixed adult choir and a children’s choir associated with the Royal School of Church Music. The organ is a 71 rank Visser-Roland. The successful candidate will have knowledge of Anglican liturgy and traditional Anglican music as well as an appreciation for and knowledge of contemporary music and will have a strong commitment to excellence. A competitive salary will be offered that is commensurate with the candidate’s experience and professional standing. Send complete resume and audition tape to: The Rev. William K. Christian III, St. Luke’s Episcopal Church, 11 St. Luke’s Lane, San Antonio, TX 78209.

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RECTOR: St. Paul’s Parish, Kent, Chestertown, MD, is seeking a rector for our small (approx. 150 communicants) rural parish located on Maryland’s Upper Eastern Shore. We are an active historic (established in 1692) parish located midway between a small college town and a small Chesapeake Bay harbor town, within two hours’ drive of Baltimore, MD, Washington, DC, and Philadelphia, PA. We are searching for an individual with strong pastoral and leadership skills to help us continue our spiritual and physical growth. Information is available on our web site: www.stpaulkent.org.

For information contact: Search Committee, St. Paul’s Parish, Kent, 7579 Sandy Bottom Rd., Chestertown, MD 21620 or e-mail stpaulkent@friend.ly.net

RECTOR: St. Alban’s Episcopal Church in Salisbury, on Maryland’s Eastern Shore, seeks a coordinator, teacher and spiritual mentor for an active congregation engaged in the ministries of worship, education, pastoral care, outreach and stewardship. A friendly, program-size parish with a strong musical tradition and a willingness to innovate liturgically, we currently see Christian education and outreach as ministries needing renewal. We seek a rector with the spiritual gifts, theological training and leadership skills to make the Episcopal tradition speak to a diverse community and all age groups. Contact: Maarten Pereboom, Search Committee Chair, St. Alban’s Episcopal Church, P. O. Box 1272, Salisbury, MD 21802. Phone: (410) 548-3492 (h); (410) 543-6454 (w). E-mail: mlpereboom@ssu.edu.

ROSWELL, NEW MEXICO, The Land of Enchantment. The homelands of Billy the Kid, the Apache, Navajo, Hopi, Zuni, Pueblo and ancient Anasazi cultures of Native America, and the site of the 15th century Spanish exploration and the great American cattle drives of the 19th century. St. Andrew’s Episcopal Church, the largest parish in southeastern New Mexico, is seeking an assistant Episcopal priest to be our coordinator of children and youth programs here in the parish. The emphasis of this fully shared sacramental position is worship, discipleship, ministry, fellowship and evangelism and assisting the rector in helping lay members of our church discover and exercise their own ministries. Please send resumes and personal profiles to: St. Andrew’s Episcopal Church, Search Committee, P.O. Box 1495, Roswell, New Mexico 88202-1495, or to our e-mail address: saintandrews@pvgnetworks.net. Visit our website at: <http://netministries.org/see/churches/ch05138>.

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DIRECTOR OF YOUTH MINISTRY. St. James Church, 500 active members, seeks full-time youth director to coordinate and run youth fellowship and mission programs for youth fifth-grade through senior high. Competitive salary in small, vibrant community located in the Blue Ridge Mountains of Western North Carolina. Two years' experience and training preferred. Send resume by March 15 to: **Youth Minister Search Committee, St. James Church, 766 N. Main St., Hendersonville, NC 28792.**

DIRECTOR OF YOUTH MINISTRIES, Christ Church, Alexandria, VA. Christ Church, a large, thriving parish with a brand-new youth facility for our great kids in Old Town, Alexandria, VA (Washington, DC area) needs a director of youth ministries to take the reins of our up-and-running, long-standing, successful youth program. We seek a confident lay leader with undergraduate degree and strong faith. Salary, benefits and budget competitive. Cover letter and resume to: **Youth Ministries Search, Christ Church, 118 N. Washington St., Alexandria, VA 22314.** E-mail hancock@capu.net or BKW@HistoricChristChurch.org

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.**

BEAUTIFUL COLORADO. There is an opening for rector at St. Matthias Church in Monument, CO, located along the eastern front range of the Rockies 12 miles north of Colorado Springs and 60 miles south of Denver in the shadow of Pike's Peak. The area is suburban and rapidly growing, our church is small and also growing. If interested please forward resume and CDO profile to: **Ms. Vicki Cummings, Search Chairman, 15825 Holbein Dr., Colorado Springs, CO 80921.**

ASSOCIATE RECTOR for a diverse urban parish near the Yale campus. One-half of the job will be sustaining a pastoral ministry to elderly and infirm parishioners; visiting them, coordinating lay visitors and drivers, organizing fellowship events for parish seniors. Additional responsibilities will be as celebrant and occasional preacher as part of a three-person clergy staff, as well as general pastoral ministry and support of lay leadership. Patience, humility, team spirit and a sense of humor essential. Women and minorities are encouraged to apply. Contact: **Andy Fiddler, Rector, Trinity Church on the Green, 129 Church St., Suite 705, New Haven, CT 06510.** Telephone: (203) 624-3101. E-mail: afiddler@snet.net

POSITIONS OFFERED

FACULTY POSITION IN OLD TESTAMENT: Virginia Theological Seminary invites applications for a second full-time faculty position in Old Testament/Hebrew Language and Literature. The position could begin in August 2001, but could be deferred until January or August 2002 depending on the circumstances of the candidate. Women and members of racial and ethnic minorities are particularly encouraged to apply. Responsibilities will include teaching required and elective courses in Old Testament/ Hebrew Language and Literature for the M. Div. and M.T.S. degrees, with additional participation in the D.Min and lifetime education programs of the seminary. The position also brings with it the range of engagement in the work and witness of the seminary community that accompanies faculty ministry. Qualifications for the position include a Ph.D. Th.D. in Old Testament/Hebrew Language and Literature, professional competence in teaching Old Testament, and active commitment to furthering its theological use in the church. Virginia Theological Seminary is a seminary of the Episcopal Church, but also welcomes applicants from other Christian traditions who would be interested in preparing people for leadership in the Episcopal Church. Lay and ordained applicants are welcome. This is a tenure track appointment. Salary and rank will depend on experience and qualifications. Please send a letter of application, a full curriculum vitae, and the names and addresses of three references by March 15 to: **The Very Rev. Martha J. Horne, Dean and President, Virginia Theological Seminary, 3737 Seminary Rd., Alexandria, VA 22304.**

ST. PETER'S EPISCOPAL CHURCH, MORRISTOWN, NJ, is seeking a dynamic and committed priest or transitional deacon to fill a new full-time position as Associate for Youth and Family Ministry. St. Peter's is a growing resource-sized parish (about 1,500 parishioners), less than an hour from Manhattan. The new associate will join the pastoral staff in sharing in all aspects of parish life and will oversee the youth programming that includes Rite 13 and J2A. In addition, he or she will work with a church school coordinator or oversee the programs and ministry to children and their families. St. Peter's currently has over 150 children and youth actively participating in the life of the parish; we are seeking candidates who experience relational ministry with youth (and their families) as a clear and exciting call. We offer a very competitive and generous salary and benefits package. Interested candidates should e-mail a letter of interest and resume to: **The Associate Search (Jbaskerville@StPetersMorristown.org) St. Peter's Episcopal Church, 70 Maple Ave., Morristown, NJ 07960 (973) 538-0555, ex 24—office (973) 538-7790—fax.** Check out our website at: www.stpetersmorristown.org

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PEOPLE & PLACES

Appointments

The Rev. Canon **Robert J. Brooks** is rector of St. Paul's, 220 Valley St., Willimantic, CT 06226.

The Rev. **Marc Burnette** is rector of St. Andrew's, 1180 11th Ave. S, Birmingham, AL 35209.

The Rev. **John Claypool** is theologian-in-residence at Trinity, 1329 Jackson Ave., New Orleans, LA 70130.

Ordinations

Priests

Vermont – **Marnie Keator**, Zion Church, Manchester Center, add. 5157 Main St., Manchester Center, VT 05255; **Audrey Murdock**, Trinity, Rutland, 85 West St., Rutland, VT 05701.

Resignations

The Rev. **Margaret Babcock**, as rector of St. Matthew's, Tucson, AZ.

The Rev. **Les Muray**, as rector of All Saints', Brooklyn, MI.

The Rev. **Rocki Proffitt**, as rector of St. Paul's, New Orleans, LA.

The Rev. **Vincent Uher**, as vicar of St. Catherine's, Missouri City, TX.

Retirements

The Rev. **R. Alexander Babin**, as rector of St. Paul's, Romeo, MI.

The Rev. **Jack Hershbell**, as rector of Ascension, St. Paul, MN.

The Rev. **Robert Lyga**, as rector of St. Peter's, Warroad, and Holy Trinity, International Falls, MN.

The Rev. **John Shaver**, as priest-in-charge of St. Mary's, Hastings, MN.

The Rev. **Charles Sturm**, as rector of St. Thomas', Temecula, CA.

Correction

The Rev. **Roger Bower** is rector of St. Luke's, Box 648, Mechanicville, NY 12118.

Deaths

The Rev. **R. Eugene McCrary**, rector of St. Dunstan's, Mineola, TX, for the past 13 years, died of cancer Jan. 19. He was 67.

Fr. McCrary was a native of Dallas, a graduate of North Texas State University and the Episcopal Theological Seminary of the Southwest. He was ordained priest and deacon in 1961 and served a number of churches in the Diocese of Dallas. He is survived by his wife, Joyce, and one child.

The Rev. **Helen Edith Jennings**, 91, deacon of the Diocese of Hawaii, died Dec. 25.

A native of St. Paul, MN, Deacon Jennings attended the University of Minnesota. She was ordained in 1985. She served at Church of the Good Shepherd, Wailuku, HI. She was a former member of the diocesan council and was active in a ministry to teenagers.

The Rev. **Robert Baur**, 83, retired priest of the Diocese of Pittsburgh, died Jan. 14 in Pittsburgh.

Born in Erie, PA, Fr. Baur graduated from Johns Hopkins University and Virginia Theological Seminary. Following his ordination to the diaconate in 1948 and the priesthood in 1949, he was assistant at Christ Church, Philadelphia, from 1948 to 1950, vicar of Holy Apostles, Philadelphia, 1950-63, rector of St. Stephen's, McKeesport, PA, 1963-72, and associate at Calvary, Pittsburgh, from 1972 until his retirement in 1992. He is survived by his daughter, the Rev. Frances Catherine Bickerton, of Fair Haven, NJ, and three grandchildren.

Next week...

THE *Perils* OF *Sin* — Putting on the Brakes

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HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

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the Rev. David J. Hogarth; Jane Gerdson, Pastoral Asst for Youth
Work
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Mass 7:30; EP 5:30 EP; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass
9, C 9:30

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7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

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

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The Rev. J. Carr Holland III, r
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H Eu Daily (ex Sat)

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C Sat 11:30-12, 4-5

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Sat Eu 10:30

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Thurs with HU 7 and all HDs @times anno. MP 9, EP 6 Mon-Fri.
Sun adult catechumenate & Bible classes 9:15, ChS and nurs-
ery at 10, YPF 5; Wed dinner & Lenten study groups 6:30,
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B 4. (June through Sept.: 8, 10 (High); Ev & Novena 5:30) Daily:
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Sticklin, senior chap; The Rev. Michael Harmuth, chap
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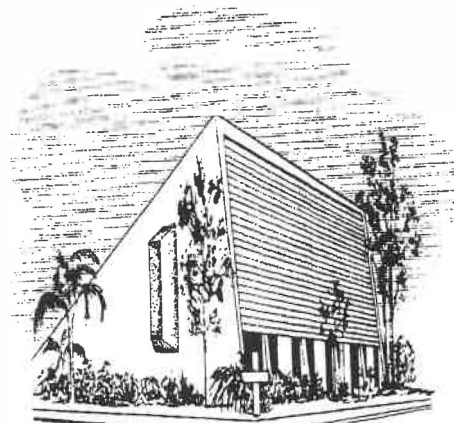
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