

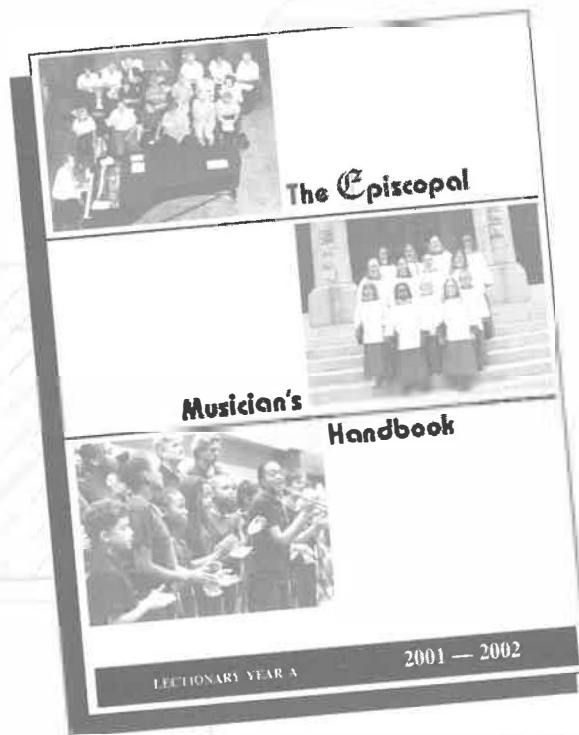
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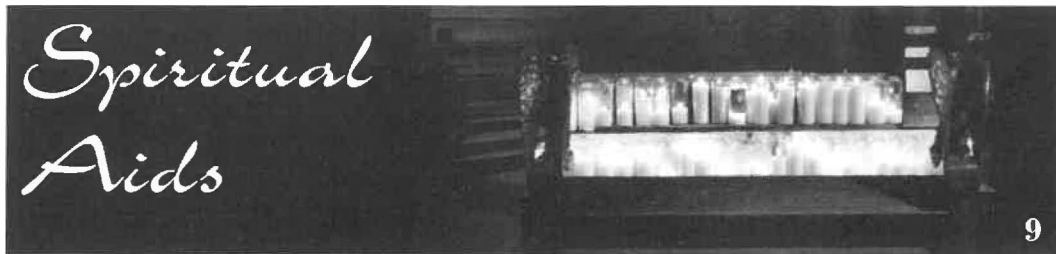
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Volume 222 Number 21

Features



We can rest assured that we are in keeping with our Anglican tradition when we light a candle as we pray.

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Steve Waring photo



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TRAVELING?

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DIRECTORY
GUIDE.

(SEE PAGE 19)



SUNDAY'S READINGS

The Path of Salvation

'Let everyone who is thirsty come' (Rev. 22:17)

The Seventh Sunday of Easter, May 27, 2001

Acts 16:16-34 or 1 Sam. 12:19-24; Psalm 68:1-20 or 47; Rev. 22:12-14, 16-17, 20 or Acts 16:16-34; John 17:20-26

The lesson from Samuel is set in the time shortly after the people had asked for a king to rule them. Saul, who was chosen, had won his first battle, which was seen as a sign of his confirmation as king. But when the people had asked Samuel to appoint a king, it was so that they might be governed "like other nations" (1 Sam. 8:5). This was a sin, since by asking for a king, they were rejecting the Lord as their king (verse 7). Yet the Lord allowed them to have a king, turning their request into a means of following him in a new way. As today's lesson teaches, "do not turn aside from following the Lord ... and do not turn aside after useless things that cannot profit or save."

Almost the opposite story is recounted in the lesson from Acts. The jailer is conformed to his world to the point of being prepared to forfeit his life when he believed that the prisoners may have escaped. When he realized that none of the prisoners had

sought freedom, he was so moved that he asked Paul and Silas to tell him what he must do to be saved. After he put his faith in Jesus, he ministered to them, no longer afraid of the opinions of those in the world — even those who have authority over him.

Curiously, the lesson from Revelation edits out the warnings and exhortations, reducing the lesson to a mere invitation. But if one reads this lesson in its fullness, combining both invitation and warning, it encapsulates both sides of the other two lessons: learning to avoid the pitfalls while searching for the path of salvation, and finding joy at the end of the road. In the gospel, Jesus concludes the prayer he offered on the night he was betrayed by putting these matters into the deepest and plainest context: "Righteous Father, the world does not know you," preceded by the words, "I ask ... that [those who believe in me] may all be one ... so that the world may believe that you have sent me."

Look It Up

When the people of God realized that they had sinned by asking for a king, note what the Lord, the prophet, and the people are to do if they are to return to the Lord (1 Sam. 12:22-24).

Think About It

Reflect on a time when you made a choice inconsistent with the will of God, yet God allowed you to make the choice and stayed with you as you learned to follow him better.

Next Sunday Pentecost

Vigil or Early Service: Gen. 11:1-9 or Ex. 19:1-9a, 16-20a; 20:18-20 or Eze. 37:1-14 or Joel 2:28-32; Psalm 33:12-22 or Canticle 2 or 13 or Psalm 130 or Canticle 9 or Psalm 104:25-32; Acts 2:1-11 or Rom. 8:14-17, 22-27; John 7:37-39a

Principal Service: Acts 2:1-11 or Joel 2:28-32; Psalm 104:25-37 or 104:25-32 or 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

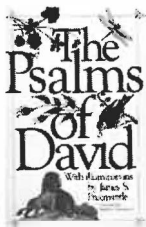
Queries & Quests

By Travis Du Priest

ELIJAH'S MANTLE: Pilgrimage, Politics, and Proclamation. By Harold T. Lewis. Church. Pp. 128. \$12.95 paper.

Part of Church Publishing's "JourneyBook" series, this latest book of meditative reflections first tracks the personal journey of Episcopal priest Harold Lewis "from boat boy to cardinal rector," then offers excerpts from his homilies. All are truly fine, but don't miss the poignant "Races and peoples, lo, we stand divided."

anced, or focused, life, and concludes with "If we rely on God's guidance, we'll live a focused, more contented life, and that means a happier life."



THE PSALMS OF DAVID. With illuminations by James S. Freemantle. William Morrow. Pp. 352. \$28, with cloth ribbon.

The reissue of a stunningly beautiful facsimile edition of an illuminated version of the psalms, originally published in

1982. Calligraphy and hand-painted drawings of wildlife and flowers are printed in four colors. A lovely gift any time of year.

PRAYING WITH TEILHARD DE CHARDIN. By James W. Skehan. St. Mary's. Pp. 123. \$9.95 paper.

Part of the St. Mary's "Companions for the Journey" series, with more than 30 titles. Appropriately written by a professor emeritus of geology and geophysics at Boston College who understands Teilhard's scientific-spiritual quest into "cosmic grandeur."



FOR THOSE WE LOVE BUT SEE NO LONGER: Daily Offices for Times of Grief. By Lisa Belcher Hamilton. Paraclete. Pp. 195. \$11.95 paper.

Episcopal priest Lisa Hamilton, who for five years was associate director of "Mister Rogers' Neighborhood," compiles four daily offices for each day of the week, with an emphasis on grief and the loss of a loved one. Her own husband died at the age of 32 when their son was only 2 years old.

THE WESTMINSTER COLLECTION OF CHRISTIAN MEDITATIONS. Compiled by Hannah Ward and Jennifer Wild. Westminster John Knox. Pp. 447. No price given.

More than 500 meditations from classical and contemporary Christian writers. My eye went immediately to "Difficult Listening," and its first line which says this is "The most difficult and decisive part of prayer." Later I saw the passage was by Mother Mary Clare of the Sisters of the Love of God in England, one of the best spiritual teachers in our Communion.



SIMPLY LIVING: Modern Wisdom from the Ancient Book of Proverbs. By Cecil Murrephy. Westminster John Knox. Pp. 231. No price given, paper.

A quote from the Book of Proverbs, then an examination of the subject, and a modern-day proverb. "Balanced Living" cites Proverbs 3:4-6, looks at what it means to live a bal-

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Bishop Elected in West Virginia

The Rev. William Michie "Mike" Klusmeyer, rector of Trinity Church, Wheaton, Ill., was elected seventh Bishop of West Virginia May 5 during the convention of the diocese in Parkersburg.



Fr. Klusmeyer

Fr. Klusmeyer was elected on the fourth ballot. He was one of four nominees selected by the search committee during a two-year process.

The election was held in the midst of a celebration of the Holy Eucharist. The Rt. Rev. Charles Vaché, assisting bishop, offered meditations and prayers between ballots. Following the election, the bishop-elect's name was brought to the altar as part of the offertory.

Fr. Klusmeyer, a graduate of the General Theological Seminary, was ordained to the diaconate and priesthood in 1980. He was rector of Grace Church, Freeport, Ill., until answering a call in 1990 to his present parish in Wheaton. His family includes his wife, Marsha, and two daughters, Emilie and Anna.

During the business portion of convention, delegates also passed a budget of more than \$1.5 and a preliminary budget of nearly \$1.69 million for 2002. The missionary apportionment was set at 18.5 percent of a congregation's net disposable income.

A resolution supporting the city of Birmingham Pledge on Racism also was adopted. The pledge states that the signatories will do everything in their power to overcome the sin of racism. Clergy and lay deputies were encouraged to add their names after the resolution passed.

(The Rev.) Elizabeth A Walker

Coptic Pope Visits Nashotah House

A pope speaking at an Episcopal seminary? It's not such a far-fetched idea. Pope Shenouda III, Pope of Alexandria of the Coptic Orthodox Church, made a visit to Nashotah House May 2 to deliver a lecture and to receive an honorary degree.

Pope Shenouda, Patriarch of the See of St. Mark, spoke about the image of God to a group of students, faculty members and visitors. He had gone to Wisconsin to lay the cornerstone for a new church in suburban Milwaukee. His lecture concentrated on how man originally was made in the image of God, how humans lost the image of God and how they will regain the image of God.

"The most beautiful definition of man is that he is the image of God," the 78-year-old patriarch said. "It is the humility of God and the love of God to create man in his image."

Pope Shenouda said man was created in the image of God in purity, righteousness, holiness, perfection, authority, strength, success, humility, beauty and light. He used the example of Adam in showing the results of losing the image of God at the Fall.

"Adam lost his simplicity and purity," he said. "His relationship with God began to be changed." Using frequent biblical references, he noted that fear and weakness set in when the image of God was lost, and that



Steve Warint photo

Pope Shenouda during his visit to Wisconsin.

dignity and authority disappeared.

"The real return to the image of God will be in eternity — through the resurrection. In eternity we will return to the image of God in a far better condition than we were."

He told listeners how they could return to the image of God: by baptism, repentance, a life of spirituality and holiness, through the Eucharist, by the work of the Holy Spirit in us, by faith and divine gifts, and in humility.

"Being in the image of God, the world can know God through you," he said. "People can see Christ when we become in the image of God."

Pope Shenouda received a degree of doctor of divinity, honoris causa, at a service of Solemn Evensong. Two Coptic bishops and several priests and deacons were on hand for the event along with local ecumenical participants. Also present was the Rt. Rev. Ghais Abdel Malik, retired Anglican Bishop of Egypt, a longtime friend of Pope Shenouda, who is spending the year in residence at Nashotah House, and the Rt. Rev. Roger J. White, Bishop of Milwaukee.

		WEST VIRGINIA							
		Ballot 1		2		3		4	
C = Clergy; L = Laity		C	L	C	L	C	L	C	L
Needed to Elect								27	57
Elliott		10	27	7	20	5	6	1	5
Goldsborough		11	26	11	25	7	18	1	9
Keeney		15	22	16	25	17	26	9	26
Klusmeyer		18	38	19	44	25	62	42	72

Conflict From Left and Right Takes Toll in Colorado

The *via media* or middle road proved a difficult course during April for the Rt. Rev. William J. Winterrowd, Bishop of Colorado, as he faced real or threatened defections on both the left and right of church politics.



Bishop Winterrowd

After the publication of diocesan guidelines blocking the call of non-celibate gay clergy, the search committee at St. Thomas' Church in Denver resigned in protest [TLC May 6], and called the guidelines "philosophically unacceptable."

Bishop Winterrowd's moral guideline that priests should be either "married and faithful or single and celibate" apparently was not enough to prevent a small suburban Denver congregation, St. George's, Cherry Hills, from leaving to join the Anglican Mission in America (AMiA).

In explaining its reason for departing, the Rev. Phil Eberhart said his congregation had no particular problem with Bishop Winterrowd, but felt the national church had lost its scriptural mooring. St. George's is the sixth Colorado congregation to lose most of its membership to the AMiA since that organization was founded last year.

Shortly after news of the traditionalist congregation's departure, a group of gay students and their supporters let it be known that they objected to Bishop Winterrowd's being scheduled as the commencement speaker at Iliff School of Theology in Denver.

Bishop Winterrowd met with Iliff students and faculty for 90 minutes recently to discuss the problem and said he is "deeply distressed" over the controversy and unsure as TLC went to press whether he will proceed with the planned commencement address.

The impasse has many ramifica-

tions, according to the *Denver Post*, which reported that the June 3 com-

Caught in the Middle

Bishop Duvall Looks Forward to 'Lying Low' for a While

As he prepared to retire as Bishop of the Central Gulf Coast, the Rt. Rev. Charles F. Duvall talked about the evangelism and the growth of the church in south Alabama and north-west Florida. Eight new congregations began during his 20-year tenure and the diocese has also experienced growth among existing parishes.

The final months of his time as diocesan bishop haven't always been as pleasant. Bishop Duvall has had to deal with the departure of the majority of four congregations and their clergy from the Episcopal Church. Two of the clergy were priests he had ordained.

"The biggest surprise in the last couple of years is the unwillingness of those agreeable to my theology to believe that my theology is enough reason to remain in the Episcopal Church," he said. "I was frankly surprised. I did not think it would happen in this diocese."

The bishop added he was in agreement with those who left concerning some of the directions and stands the Episcopal Church was taking, but "I was not moved to leave. They were. Those who left claim that some of the actions of the General Convention in 2000 in Denver pushed them over the edge. My personal opinion is that they were already prepared to leave."

The negative effect of these departures has been considerable, according to Bishop Duvall. "It took a lot of spiritual and emotional energy to work through my own surprise and

disappointment," he said. "It has taken time to deal with these issues, meeting with the continuing groups (in each parish) and making decisions. I did not have time to spend on other (diocesan) matters. It's been costly."

Of the four churches directly affected, the most difficult situation has been Christ Church in Mobile. There, the majority of the congregation voted as the other three did to leave the Episcopal Church in the U.S. and affiliate with the Episcopal Church of Rwanda. Christ Church also claimed all of its property, citing the fact that the parish was founded prior to the formation of the Diocese of Alabama, which had jurisdiction before the Central Gulf Coast. The decision was controversial in that baptized members who were non-communicants were allowed to vote. The case has been brought before civil court in Mobile and was scheduled for a May 29 hearing.

The remaining defections were in the Florida portion of the diocese and included St. Andrew's by-the-Sea in Destin, St. Francis of Assisi in Gulf Breeze, and St. Mary's in Milton. In each of these cases, the clergy and congregations who left the Episcopal Church also left the property behind, and in the case of Gulf Breeze and



Bishop Duvall

(Continued on page 16)

Workers from Kansas Kidnapped While in Honduras

Nine members from Christ Church in Overland Park, Kansas, were briefly kidnapped and then robbed at gunpoint on April 20 as their bus left the San Pedro Sula Airport in Honduras.

"It was a surreal moment," said Patty Geraghty who was trip co-leader with her husband, Mike Stroudt, on the missionary trip. "No one quite knew what was going on at first."

Shortly after the bus left the airport, two pickup trucks forced the driver, the Rev. Francisco Midence, to stop, at which point three armed men gained entrance to the vehicle and demanded to be taken to a particular location. Once there the men proceeded to take wallets, jewelry and money including funds designated for the project.

After loading those items in their trucks, the men entered the bus a second time and took some luggage as well as the keys to the bus.

Fr. Midence and Barbara Boghetich, a South American Missionary Society (SAMS) worker based in the area, then set off to seek help in the form of alternate transportation.

"That was probably the most frightening part," said Ms. Geraghty of the wait. "We were worried that they (the

robbers) might come back."

After arriving uninjured at their destination in the village of Siguatepequa, the nine from Overland Park held a council to decide whether to continue with their original plans to help erect an addition to a local Episcopal church, place a roof on another building, and teach local women some marketable skills.

"We decided that if we left early Satan would get the victory," Ms. Geraghty said.

The group stayed and accomplished far more than it originally thought possible.

This was the first time that a SAMS overseas mission project has been victimized, according to Lynn Bouterse, short-term missions coordinator. The group typically sponsors as many as 50 short-term trips each year.

"We'd love to say that we can absolutely guarantee your safety," she said, "but unfortunately we can't. This sort of thing can happen almost anywhere, but we will be taking a number of precautions in the future to minimize the likelihood."

Although the organization is still considering its options, it has hired a

Honduran-based security firm to review current practices and provide recommendations about improved security. Among the likely changes

**'We decided that
if we left early
Satan would get
the victory.'**

Patty Geraghty

will be requiring groups to travel in caravan and be chauffeured by drivers who have completed a risk avoidance course.

In the meantime, SAMS has sent a letter to all groups planning similar trips. The letter informs them of the incident and of the steps the organization hopes to take to prevent a recurrence. The next planned missionary trip to Siguatepequa is set for the end of June.

Bishop Griswold Admonishes Women's Caucus

Presiding Bishop Frank T. Griswold has publicly admonished the president of the Episcopal Women's Caucus (EWC) for proposing her own plan to confront three dioceses.

"Such a step is directly contrary to the resolutions of the General Convention and the House of Bishops," Bishop Griswold wrote.

"As well, it runs counter to the determination of the manner in which to proceed delineated by the Executive Council of the Episcopal Church: a way forward that is grounded in an appreciation of the gifts of ordained women, a sensitivity to the pastoral realities of the dioceses in question,

and respect for their integrity."

A recent EWC letter bearing president Lyn Headley-Moore's name solicited volunteers and donations in order "to place thick-skinned angels — ordained women — intentionally in the paths of people who have been denied the opportunity and gift of the presence and work of female priests."

The dioceses of Fort Worth, Quincy and San Joaquin do not ordain or accept women as priests more than 25 years after the practice was accepted by the church.

The bishops in those dioceses have stated their opposition is based on the belief that scripture defines the

priesthood as a male vocation.


In both 1997 and again in 2000, General Convention overwhelmingly adopted resolutions calling on those dioceses to open the ordination process to women, and in February, the Executive Council created a task force to help oversee the transition within those dioceses [TLC, March 4]. The approach, however, was explicitly to be pastoral, not confrontational.

In asking Ms. Headley-Moore to reconsider her proposal, Bishop Griswold said he took the unusual step of making his letter public due to the fact that the EWC letter had been "broadly circulated."

Spiritual Aids

We can rest assured that we are in keeping with our Anglican tradition when we light a candle as we pray.

By Ann Rose



We want 'tradition,' but maybe not 'too much tradition,' with things which many find deeply meaningful as spiritual aids.


Photo by Steve Waring

Episcopalians can be skittish about certain things, without necessarily being able to define what the problem is. We want "tradition," but maybe not "too much tradition," and with things like icons and votive candles, which many find deeply meaningful as spiritual aids, there can be a divide.

I lit votive candles for the first time in churches in Israel in 1994, but those were Orthodox churches, and we Episcopalians (who hailed from both Miami and Pittsburgh on that trip) were in those churches because we were traveling not only with an Episcopal bishop and several priests, but also with an Orthodox bishop, two monks and a priest. So the wonderful world of dark Orthodox churches, full of icons and oil lamps and candles, became a familiar, beautiful, ancient expression of faith — no longer strange to us, but profound and glorious. Candles have been a comfortable part of my prayer life since that introduction in '94.

Last summer, while visiting my daughter, who was studying at the Sorbonne in Paris, I lit candles in St. Denis Cathedral, slightly north of Paris, in St. Julien-le-Pauvre, and St. Germain-des-Pres in Paris, and in Amiens Cathedral in the north of France. Granted, those are Roman Catholic churches, with St. Julien even offering an Orthodox liturgy. Many people do associate votive candle racks in a church only with Roman Catholicism.

So what about the average Anglican and votive candles? Well, if the Anglican cathedrals of England are any indication of tradition, candles are alive and well



In the Anglican church, candles are a wonderful sign and symbol of prayer ... of community, and timelessness of our life with God.

in Anglicanism. York Minster, Durham Cathedral, Ripon Cathedral, Salisbury Cathedral, Westminster Abbey, Bath Abbey — they all have votive candles, an alms box for the contributions for the candles and for the poor, and frequently a box for prayer requests. At Ripon Cathedral, the names that have been deposited in the prayer box next to the candles during the day are read aloud at Evensong. Tourists and pilgrims, as well as locals, have come into the cathedral during the day, lit a candle, written down a name as they prayed, and then continued their journey to who knows where. But after they have gone, the candle has continued to burn, a reminder that as they re-entered their active life away from the church, their prayer continued to be real, and God continued to hear their prayer. And the community continued to pray with them.

The darker the interior of the cathedral, the warmer the glow of the lighted candles. For that reason, my favorite place to light a candle is Durham Cathedral, the dark, massive Norman church in northern England, not far from the Scottish border. When you walk into the back of Durham Cathedral, before your eyes get accustomed to the darkness, they are drawn to the flickering of the lighted candles in the front of the nave, next to one of the massive pillars. The whole community of tiny flames is a wonderful symbol of light and warmth burning in the darkness.

Since some Episcopal churches and cathedrals in America have votive candles and others do not, there are Episcopalians who find them somewhat suspect. Not realizing that the “Mother Church” in England is full of votive candles, they see the candles as too Roman or too Orthodox or too medieval, and if medieval, does that mean magic? We can rest assured that we are in keeping with our Anglican tradition when we light a candle as we pray. It is a way to focus and be intentional in our concerns, for ourselves or for someone else. It is a symbol of what prayer frequently is: coming to God in darkness, confusion, loneliness, and helplessness, and seeking his light, clarity, companionship, and help. It is meeting our Lord in the darkness and discovering that he really is Light, “the Light of the world.”

At my home parish, St. Thomas’ in Coral Gables, Fla., we decided to make votive candles available in our new Resurrection Chapel. Knowing that there are people who are not accustomed to seeing votive candles and would appreciate some history, theology, and reflection about them, I started collecting material about candles several months ago. There are some excellent articles on the Internet that give historical and theological explanations about votive candles (one by the Rev. William Saunders that was published in the *Arlington Catholic Herald* and another from St. Clement’s Newsletter, published by the Society of St. John the Evangelist). They are quite informative, but somewhat too long to use as a quick-read handout placed near the candles. While we were in England last summer, I found two laminated cards, one from Salisbury Cathedral and one from Sandringham Church, giving short explanations about candles. Both cards are lovely, but they were shorter and less informative than what I had envisioned for our parish. Sort of a Goldilocks dilemma — one chair was too big and one was too small. So I put together the ideas that seem to cover the basics about votive candles, and had them printed as a wide bookmark.

In the Anglican church, where we affirm the spiritual value of visual, tangible beauty in churches, candles are a wonderful sign and symbol of prayer, of Jesus’ coming as the Light, of the burning flame of the Holy Spirit, of community, and of the timelessness of our life with God. They remind us that we are standing on holy ground, where our Lord is truly present. □

Ann Rose is a freelance writer from Miami, Fla. She is a member of St. Thomas’ Church in Coral Gables.

Episcopalians see candles as too Roman or too Orthodox or too medieval, and if medieval, does that mean magic?



Putting Words in God's Mouth

I saw a very peculiar play recently. This in itself is nothing unusual. But one of the central characters in this play was God. The setting (and the title) was a steam-bath, where new arrivals periodically joined the old hands who'd obviously been there awhile, and knew each other and the curious routines of the place.

There was the attendant who demanded, mostly wordlessly, that newcomers shed most of their clothes, their worldly appurtenances, before he issued the standard white bath towel. On a tiled shelf sat a long-haired but balding middle-aged flower child who, when goaded, ranted about "my generation" and the familiar icons of the '60s. On another, a stooped, cigar-chomping, old-timer (actually, he reminded me of George Burns) who'd "done everything ... played a pretty good trumpet ...", hacked a cab until he drove through a furrier's window. He had absolutely no patience with the unwashed (in his opinion) hippie. Center stage preened and queened the more-than-gay young man.

Into this misty blue ceramic hothouse comes the Gen X Tandy, the only character whose name is used, and then only by himself when he sympathizes with his ex-wife for having made her "Wendy Tandy." He's bewildered, frightened. And as he's still getting his feet wet, so to speak, a self-possessed, take-charge young woman stalks through the stunned gentlemen into the shower stall upstage, and emerges swathed in towels. She perches on a shelf center stage, and strikes up an acquaintance with Tandy.

It begins to dawn upon these two that they are all dead.

This is not a good thing. They don't want to be dead! She has not paid her Bloomingdale's bill. He's writing a novel about Charlemagne and helping brain-damaged welders. "I was looking for a charity and that's the one I picked." It's obviously all a mistake.

Eventually, God makes his appearance.

He is a dark Puerto Rican, dressed in a bright — no, gaudy — tropical shirt. He engineers a spectacular crash on the San Diego freeway and other bizarre tragedies. Then he says, "the other side of the coin..." He begins to do benevolent things. God's name, the old-timer says, is Morty.

All sorts of shenanigans ensue. Most of these are staged by Morty battling Tandy's skepticism. God just cannot be a Puerto Rican steam-bath attendant. That'll be the day. Tandy says that anyone can do tricks. And one is oddly reminded of Moses arguing with Pharaoh. In another Old Testament echo, Morty, irritated with Tandy's quibbling, says, "Listen, if you're God, the name of the game is aggravation."



Malystock & Bloom photo

God's name, the old-timer says, is Morty.

But suddenly, it's time. Each one, the old man, the broker, the young man, tells his story. "Pretty good stuff," Morty says, "but we got to make room for the next crowd." They cannot talk their way past death. One by one, they open a door upstage. There is a brilliant light and the sound of a rushing wind. And they are gone.

Tandy is alone with God. And God says, "You got a lot of nice qualities ... Suppose, for a second, I let you out of here ... What would you do?" And Tandy begins to talk about his life, about how he's gotten rid of all the bad things, ironed out all the wrinkles. Morty asks a couple of quick questions, and then just watches and listens. Tandy talks about his ex-wife and his girlfriend and his little daughter. And he begins to talk for God, to put words into his mouth

Now of course playwright Bruce Jay Friedman was not preaching, not moralizing, not telling us, the audience, how to live. He was making us laugh, and making us think. But the parallels are inescapable. How often do we put words into the mouth of God? We plot, we demand, we know not only what we need but what God wants.

We don't have to listen. We can write all the dialogue ourselves.

Patricia Nakamura, music editor

Did You Know...

The youth group at St. James' Church, Macon, Ga., is known as the James Gang.

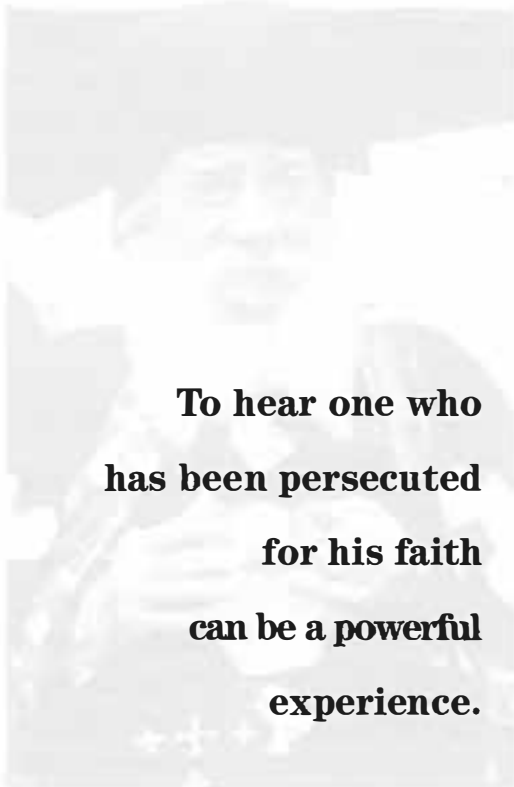
Quote of the Week

The Rt. Rev. James Jones, Bishop of Liverpool, in the Church of England Newspaper on the proliferation of church meetings: "I've got this phrase, that the kingdom of God is grinding to a halt under the multiplicity of consultations and meetings."

Nine Days of Prayer

When the primates of the Anglican Communion met at Kanuga [TLC, April 1], they called for a period of nine days of prayer. Archbishop of Canterbury George Carey said he hoped clergy and lay persons would give “serious attention” to prayer for the Communion during the days between Ascension Day (May 24) and the Feast of Pentecost (June 3). The archbishop said he was particularly concerned about the plight of fellow Anglicans in the Sudan and the conflict in the Holy Land, particularly “the marginalization the Christian community faces.”

We urge readers to pray for the Anglican Communion, especially during this time, praying particularly that we may have the will and wisdom to address current problems facing the Communion.



**To hear one who
has been persecuted
for his faith
can be a powerful
experience.**

Courageous Leader

The unusual visit of Pope Shenouda III of the Coptic Orthodox Church to Nashotah House [p. 6] was an opportunity for many to see up close, and to hear, someone who has been persecuted for his faith. We sometimes hear of persons being persecuted, even martyred, for their faith in such places as the Sudan or Pakistan, but to hear one of them speaking about faith can be a powerful experience. As an advocate for peace and reconciliation, and a strong proponent for national unity in Egypt, Pope Shenouda was exiled by the government of Egyptian President Anwar Sadat to a monastery in the desert and forbidden to exercise his episcopal leadership for more than three years. Functioning in difficult conditions in the largely Muslim country, he now carries out a vigorous ministry of writing books of theology, preaching, teaching and spiritual direction. It is encouraging to see someone with such witness and vision and ecumenical spirit being honored by one of our seminaries.

Divisive Term

One of the most unfortunate things about the division in the Episcopal Church in recent years is the name calling which has taken place. Committed church members at both the right and left ends of the theological spectrum have resorted to the childish practice of using unfortunate labels to refer to persons who don't agree with them. We won't use the names here, but suffice it to say we've all heard them. While we are pleased to note that during the last year or so there seems to be a reduction in name calling, at the same time a new classification is being tossed about. “Schismatic” is the unfortunate term being used around the church, even by the Presiding Bishop. It refers to someone who has separated oneself from the unity of the church. It's a serious charge to lay on someone, an unfortunate appellation to toss at a person of faith. We hope it disappears from our vocabulary before it gets started.



More Than a Good Feeling

The terrifying reality of God's unconditional love produces faith that lasts.

By John S. Ruef

The article by Charles Dickson [TLC, April 15], a college chemistry professor and a Lutheran pastor, prompts me to express some thoughts on the matter of faith, and hope, and charity, not so much as Christian virtues but as foundation stones of the religious enterprise. Pastor/Prof. Dickson wishes that the warmth which he perceives in diocesan gatherings within the Episcopal diocese where he is geographically located could somehow be imported into Lutheran synodical sessions which he characterizes as cold.

Pastor Dickinson seems to think that the physical arrangement of the session, as well as the relative size of the two groups, has a lot to do with this difference in feeling which he has sensed. Well, maybe. We seem to be living in an age when feeling is paramount for the success of the religious enterprise. I remember attending a meeting of our convocation (deanery) in which delegates to the Triennial were sharing with us their

recollections of the meeting. A woman who was a delegate from our diocese at the gathering was asked what they did at the Triennial. Her reply was significant: "I really don't remember exactly what we did, but we had a wonderful time."

There have always been those who find it appropriate to tell the priest when leaving the church after service how much they "enjoyed" it and/or the sermon/message.

Clergy become inured to this, which they assume is well meant though not really relevant. It is certainly not what one would prefer to hear. Occasionally one senses that one's homiletic efforts are appreciated for their intent when people say that it has caused them to think. As far as the liturgy is concerned, people who have any conception of why they are there would not think

of telling the priest that they "enjoyed" the representation of the death of Christ and our share in that.

It is difficult to imagine that in those instances where the apostles perceived the action of the Holy Spirit that they were describing a warm glow, which made them feel good. "It seems good to us and to the Holy Spirit" is not a phrase which comes from some kind of sentimental story telling, but is one spoken in the context of a heated controversy over the place of gentiles in

what was a predominantly Jewish community. When the coming of the Paraclete is described as a rushing mighty wind and tongues of fire, it was in the context of the Feast of Pentecost and the remembrance of God's thunder and lightning on Mt. Sinai. Can we really conceive of the apostles sitting around in a session of caring and sharing?

The traditional liturgical and biblical expressions of faith, centered as they are on the awful events clustered at the end of Jesus' public ministry, express the faith of those who have encountered the living God, not some giggly buddy from around the corner. The realization of God's meaning and purpose for our lives does not come as a kind of slap on the back at halftime telling us that we can "get out there on the field of life and do better." The perception of God's closeness to us as indwelling Spirit is necessarily tempered by our awkward attempts to understand the vastness of his Being.

It is this faith which undergirds and informs the religious enterprise at its best. The church has too often

**There have always
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compromised the expression of faith in order, mistakenly, to kindle something called faith in the hearts of those tormented by despair. We have too often been afraid to tell the despairing that, as far as religion is concerned, "you can't get there from here." In this the radical Reformation had it right; the experience of the Almighty must come first, in some fashion or other. There must be faith before there can be religion, which is more than a repetition of meaningless acts. And this is not a process which makes one feel good. Until one has faced the awesome abyss which is reality without God; until one has encountered the terrifying reality of unconditional love which fills all things, there is no religious practice which can fill the void.

But once this has happened, there is no turning back. There is no striving after a religiously engendered pleasure. But there does come the wonderful realization of what this religion business is all about. The words of scripture and the actions of the liturgy take on a meaning which transcends any desire to pander to the adolescent yearnings of the soul, which still wallows in the despair of a faithless existence. The gospel is not the answer. It is rather the assurance to faith that there is an answer. It speaks as the apostle

tells us, from faith to faith. It is an assurance that our suspicions about goodness are true, and that the all-too-obvious overabundance of evil is not even close to reality.

So let us put an end to the talk of a missing warmth in our meetings, in our liturgies, in our reading of scripture. Let us stop trivializing what is important and giving meaning to that which is not. ■

The Rev. John S. Ruef is rector of Emmanuel Church, Chatham, and Trinity Church, Gretna, Va.

Until one has encountered the terrifying reality of unconditional love which fills all things, there is no religious practice which can fill the void.

LETTERS TO THE EDITOR

Sloppy Journalism

Editorials in responsible Christian journals should be based on accurate facts. This is especially important when the integrity of a specific individual is called into question. The editorial on Bishop Jane Holmes Dixon of Washington [TLC, April 29] contains such egregious errors of fact that it stands as an unhappy example of sloppy journalism.

Bishop Dixon did not arrogate to herself the "uncanonical title" of Bishop of Washington, *pro tempore*, as the editorial claims. This designation is provided for in the canons of the Diocese of Washington and is used when a bishop suffragan is in place at the retirement or death of the diocesan bishop and is appointed by the standing committee as the ecclesiastical authority in the interim until a new bishop is chosen. It has been in place since the episcopate of Bishop John Walker. Bishop Ronald Haines bore this title in the period after Bishop Walker died and before he was elected diocesan bishop.

Bishop Dixon sought to observe the 30-day canonical provision for notifying a vestry of an objection to the call of a particular priest. Precisely because her behavior is *not* "tyrannical," she would not act under this provision until she had a face-to-face interview with Fr. Edwards in which he could explain his convictions and positions to her directly. That interview was scheduled within the 30 days, but the appointment was postponed by Fr. Edwards. The senior warden of the parish was apprised of the delay and the reason for it. Within days after the rescheduled appointment, Bishop Dixon notified the vestry that she would not approve of the call. There is absolutely no "abuse of power" under these circumstances.

With these facts now in hand, it is incumbent upon TLC to offer Bishop Dixon a public apology for its uninformed judgments and intemperate denigration of her character.

*(The Rt. Rev.) A. Theodore Eastman
Bishop of Maryland, retired
McLean, Va.*

In response to the editorial, "Bishop Dixon Strikes Again," I write to correct and clarify several matters.

First, Bishop Dixon is best known for her courage, her understanding, and her loving pastoral ministry to all in the Diocese of Washington and beyond. Second, in accordance with the canons of this diocese, the bishop suffragan becomes the ecclesiastical authority of the diocese on the retirement of the diocesan, and accordingly, the standing committee affirmed her authority as Bishop of Washington *pro tempore*. With this authority Bishop Dixon can decline to approve a parish's call to a priest, which she has rightfully done.

Third, she did have grounds for her decision based on (a) Fr. Edwards' teachings concerning the Episcopal Church, the "hell-bound" "unchurch" (his words), and his encouraging the "gumming up the works" of the Epis-

copal Church, and his encouragement of parishes to "sever their connection with" the Episcopal Church; (b) his willingness to break his ordination vows and disobey his bishop, and not to respect and be guided by the pastoral direction and leadership of his bishop; and (c) his lack of commitment to keeping Christ Church within the Episcopal Church. Fourth, Fr. Edwards himself postponed appointments and so prevented Bishop Dixon from meeting with him in a more timely manner.

The bishop is within her rights, and, clearly, right is on her side.

*(The Rev.) D. Thomas Andrews
President, Standing Committee
Diocese of Washington
Washington, D.C.*

So Fr. Edwards and Christ Church will not accept "pro tempore" Bishop Dixon's authority beyond that of an

administrator. Well, maybe that is all anyone in that diocese can do. You see, Bishop Dixon is a bishop suffragan, which means she has no authority beyond that given her by a bishop ordinary, or in the absence of said bishop the diocesan standing committee, and they did not make her the ordinary.

In 1968, when I joined the Episcopal Church, we commonly used the term "comprehensive" to describe our many-rooms-under-one-roof church. Too bad we have lost this truly Christian ideal. What I might suggest is that Bishop Dixon try something real liberal like "celebrate diversity," "can't we all get along?," "love," or if nothing else just try not to make things worse for the next Bishop of Washington, whomever he/she may be.

*(The Rev.) Robert Keirsej
San Diego, Calif.*

Among the areas in the ongoing differences between the Bishop *pro tempore* of Washington and Christ Church, Accokeek, Md., is that statement by Fr. Edwards that he was already the rector by virtue of a signed contract. In the Episcopal Church, we do not have signed contracts as a symbol or sign of one's authority as rector of a parish. It seems to me that is not a valid argument for asserting one's authority as being settled in a cure. As to assuming the rectorship of a parish, the canons of the Episcopal Church are pretty clear on that point.

*(The Rev. Canon) George I. Chassey
Columbia, S.C.*

Physician-Assisted Suicide

I do not recall THE LIVING CHURCH reporting about the last General Convention addressing the issue of physician-assisted "suicide." I learned about it from a recent press release from the Massachusetts Council of Churches, when it made public its November unanimous 40-member board decision to oppose physician-assisted "suicide." With various states debating if this practice should be legalized or not, and with the Episcopal Church speaking prophetically against this practice, I am a bit surprised by TLC's lack of reporting.

The Massachusetts Council of Churches' press release quotes the 73rd General Convention as saying that "(t)he Episcopal Church should continue to oppose physician-assisted suicide near the end-of-life because

suicide is never just a private, self-regarding act. It is an act that affects those with whom we are in relation within the community, denying them the sense of meaning and purpose to be derived from caring for us as we die. Moreover, it threatens to erode our trust in physicians, who are pledged to an ethic of healing. Finally, it denies our relationship of love and trust in God and sets us up as gods in the place of God."

*Steven Wesley Cook
San Jose, Calif.*

Correction: The letter attributed to Steven Wesley Cook [TLC, May 6] was written by Sally Campbell, of Cold Spring Harbor, N.Y.



Sarah Patton Boyle

An Inspiring Story

I was delighted to learn from your cover story on Episcopalian Sarah Patton Boyle [TLC, April 29] that her best-selling memoir, *The Desegregated Heart*, is being rereleased. She is a hero of the civil-rights struggle, and her book is one of my favorites. Originally published in 1962, her inspiring story carried jacket endorsements by Dr. Martin Luther King, Jr. and our own Bishop James A. Pike, then Bishop of California.

TLC readers may also be interested to know that Mrs. Boyle was second cousin of another famous Episcopalian, Gen. George S. Patton.

Amy Theurkauf, author of the TLC article, reports "the last third of *The Desegregated Heart* is devoted to Mrs. Boyle's relationship to God." I treasure those chapters because they describe how a lifelong Episcopalian, the daughter of a priest, finally fell in love with God. It is a moving and unforgettable witness to a transformed life.

*(The Rev.) Fred Fenton
Baton Rouge, La.*

No Easy Answers

I wonder how long we will keep on having a "debate" about abortion as if it were a simple issue. One extreme says that abortion is like getting your teeth cleaned, with no sane

TLC readers may also be interested to know that

Mrs. Boyle was

second cousin

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Gen. George S. Patton.

person having any guilt. Women who accept this as the "true answer" yet have post-abortion remorse and guilt are doubly traumatized by "knowing" that they are not supposed to feel guilty, so there must be something wrong with them.

The other extreme says that abortion is a horrible experience with enormous guilt, remorse and regret, and the person will never recover from the trauma.

When a woman is dealing with this decision, it is very helpful if she can receive solid information about what she might possibly experience, and

what the likelihood is of any given experience, and that she be able to consult with her priest and physician before making a decision which may not have any "right" choice.

Making abortion illegal does not reduce abortion — it only increases the death rate for the women involved. The best way to reduce abortion is to support agencies such as Planned Parenthood.

*(The Rev.) Edwin M. Cox
St. Saviour's Church
Bar Harbor, Maine*

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Bishop Duvall Looks Forward to 'Lying Low' for a While

(Continued from page 7)

Milton even changed names, to Messiah and Grace Anglican churches, respectively.

As one of his last acts as diocesan, Bishop Duvall, with the advice and consent of the standing committee, recently released the clergy from the affected churches in Mobile, Gulf Breeze and Destin of their priestly obligations and authority after giving them six months in which to change their minds. They were inhibited by the bishop during this six-month period. The priest in Milton, who left only after the diocesan convention in February, is in the six-month period and is inhibited.

To Bishop Duvall, the good news is all four remaining congregations have "good, strong nuclei and have attracted back some members who had fallen away over the last year or two." Each has interim clergy and retains parish status.

As for his retirement plans, Bishop Duvall said, "I'm going to lie low for a year, unless the new bishop asks me to do something, to give him some space. I want to enlarge my repertoire of stories and venue. I have accepted invitations to preach and teach outside of the diocese and hope after a year, if the new bishop will allow me, to be on his 'rent-a-bishop list.' I'm looking forward to the pleasure of teaching and preaching without the responsibility of being the one in charge."

David Clothier

BRIEFLY...

The Rt. Rev. **Robert J. Hargrove, Jr.**, Bishop of Western Louisiana since 1990, has called for the election of a bishop coadjutor. Bishop Hargrove, who intends to step down in November 2002, announced his decision to retire at a regularly scheduled meeting of the diocesan executive committee May 1.

Appointments

The Rev. **Avelino T. Baguyos** is vicar of St. Christopher's, 2211 S Bluff St., Wichita, KS 67218.

The Rev. **Reid Hamilton** is rector of Christ Church, PO Box 157, Kent, OH 44240.

The Rev. **John Major** is rector of Trinity, 220 Montgomery Ave., West Pittston, PA 18643.

Deaths

The Rev. **Joanne Ostrow**, 62, deacon of the Diocese of Los Angeles, died April 19 after a long illness.

Deacon Ostrow was a native of Flushing, NY. Following a career as a professional singer and actress, she attended Episcopal Theological School. She was ordained to the diaconate in 1992. She served at St. Francis' Chapel in Los Angeles and was a chaplain to the Los Angeles Police Department. She was a member of the North American Association for the Diaconate.

The Rev. **Russell D. Smith**, 80, of Diamond Point, NY, died March 7 at his home.

He was born in Philadelphia, and graduated from Dickinson College and Nashotah House. He was ordained deacon in 1944 and priest in 1945, and ministered at Little Portion Monastery in Mt. Sinai, NY, from 1945 to 1949 as Fr. Lawrence, OSF. He was vicar of St. John's, Westfield, and St. John's, Lawrenceville, PA, 1949-52, curate at St. Paul's, Albany, NY, 1952-54, priest-in-charge of St. Gabriel's, Berlin, CT, 1955-57, curate at St. Paul's, Fairfield, CT, 1957-59, and rector of St. Sacrament, Bolton Landing, NY, from 1959 until his retirement in 1979. He became rector emeritus that year. Fr. Smith is survived by his wife, Kathleen, two daughters, Dora and Helen McKinstry, of Austin, TX, a son, Lawrence, of Schenectady, NY, and one grandson.

The Rev. **James William Temple**, a priest for more than 65 years, died March 27 in Los Angeles. He was 91.

Fr. Temple was born in Rock Island, IL, graduated from Washburn College and Seabury-Western Theological Seminary. He was ordained deacon in 1934 and priest in 1935, and became priest-in-charge of St. Augustine's, Wichita, KS, that year. He remained there until 1944, when he became principal of Gaudet School. In 1947 he was named rector of St. Luke's, New Orleans, a position he held for 10 years. In 1957, he became assistant at St. Philip's, Los Angeles, and remained there until his retirement in 1980. He is survived by his daughter, Carole Dickey, and two grandchildren.

Next week...

Parish Administration Issue

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CHRISTIAN FORMATION: Christian Church, Richmond, Virginia, seeking Minister of Christian Formation. Website: www.christchurchrichmond.com.

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RECTOR, Carmel (Indianapolis), IN. St. Christopher's Episcopal Church is seeking an experienced, energetic rector with the vision to lead our growing corporate sized church in traditional worship, spiritual growth, education and community outreach. The ideal candidate will inspire and challenge the congregation to use its untapped treasures and talents to expand existing activities and create new programs and ministries. St. Christopher's is a conservative, family-oriented church located in a thriving, suburban community and has plans and funding in place for a new church facility. If interested, send a resume and CDO profile by May 31, 2001 to: **Tom Poyser, Search Committee Chair, St. Christopher's Church, 1440 W. Main St., Carmel, IN 46032** or by e-mail: ash4936@aol.com. The church telephone is (317) 846-2189 and fax is (317) 846-2189, web site is www.st-christophers.org

SCHOOL CHAPLAIN: St. John's Northwestern Military Academy, Delafield, Wisconsin. Needed for August 2001, an energetic and committed priest to minister to the spiritual life of nearly 400 cadets and of staff and personnel. A beautiful Academy chapel provides for Sunday Eucharist and midweek services. The chaplain functions as part of a team and is directly responsible to the Academy president. A house is provided on campus, and the Academy offers solid pension and medical insurance programs. CDO form and a letter of application (with recent references) should be addressed to **The Rev. Dr. Michael J.G. Gray-Fow, St. Luke's Episcopal Church, 3200 South Herman Street, Milwaukee, Wisconsin 53207.**

DIRECTOR OF MINISTRY WITH CHILDREN AND YOUTH: St. Stephen's Pro-Cathedral, Wilkes-Barre, PA, is seeking an experienced, hands on minister, with a deep faith in Jesus Christ and an enthusiasm for sharing faith with all ages. Contact: **The Rev. Canon Donald Muller, 35 S. Franklin St., Wilkes-Barre, PA 18701** Phone: (570) 825-6653 www.leader.net/ststephens.com

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POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRY: St. Andrew's Church, New Providence, NJ, seeks a full-time youth minister to work with our young people in grades 7 through 12 and their families. We are open to an energetic and creative lay or ordained person. We are interested in building a comprehensive program that meets the spiritual needs of young persons growing up in faith, while providing activities which build self-esteem. New Providence is a suburban parish within one hour of NYC. Position includes competitive salary, full benefits and housing allowance. Please submit a resume to: **Louis Cafiero, Chair, Youth Search Committee, St. Andrew's, 419 South Street, New Providence, NJ 07974** or fax 908-464-2439.

ST. JOHN'S EPISCOPAL CHURCH, P.O. Box 200 Boston Ave., Lynchburg, VA 24503.

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RECTOR: We are the Episcopal Churches of the Upper Yellowstone, three historic Montana churches on the banks of the scenic Yellowstone River, north of Yellowstone Park. We have spirit, warmth, scenery, recreation; all that is missing is a priest. Please send inquiries with CDO profile to: **Dr. Brady Vardemann, Diocese of Montana, 515 N. Park Ave., Helena, MT 59601.** E-mail: ecuy@mcn.net

DEVELOPMENT DIRECTOR for Christian Healing Ministries, Jacksonville, FL, a 21-year-old, respected Christ-centered, inter-denominational ministry of healing led by Francis and Judith MacNutt. Will plan and execute a comprehensive program for financial support to further ministry goals and objectives. Minimum five years demonstrated experience in fund development, including major and planned giving, donor management, strategic fund development planning, budgeting, and capital campaign fund raising for a planned campaign. Successful candidate will have strong communication skills, ability to represent CHM mission and values to the public. Reports to Judith MacNutt, Vice President/Director of Ministry. Fund development experience with religious or ministry organization preferred. Clergy with advanced degree likewise preferred. Bachelor's degree, computer skills required. Some travel necessary. Salary and benefits commensurate with market for nonprofit ministries. Forward resume with salary requirements to **Search Committee, 1730 Shadowood Lane, Suite 380, Jacksonville, FL 32207,** or fax to 904-398-3717. No phone calls accepted.

EXECUTIVE SECRETARY, General Board of Examining Chaplains of the Episcopal Church. Requirements: a degree in divinity; knowledge of all aspects of theological education and of the Episcopal Church and its canons; developed skills in project management; effective communication, editing; familiarity with testing procedures also highly desirable. A half-time position; location open. Further information: **Dr. Leonard W. Johnson, 2300 Bancroft Way, Berkeley CA 94704.**

RECTOR: Trinity Church, Watertown, South Dakota, is seeking an energetic full-time priest who's excited about the Gospel! Desire experienced leader to help us grow spiritually and in numbers. We have a beautiful church and rectory in a thriving community. Competitive salary and benefits. Please send a resume and CDO profile to: **TEC-Search Committee, PO Box 623, Watertown, SD 57201** or send E-mail to office@wtntinityepiscopalchurch.org or call (605) 886-4167. Website: www.wtntinityepiscopalchurch.org.

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KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LCH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; rem, 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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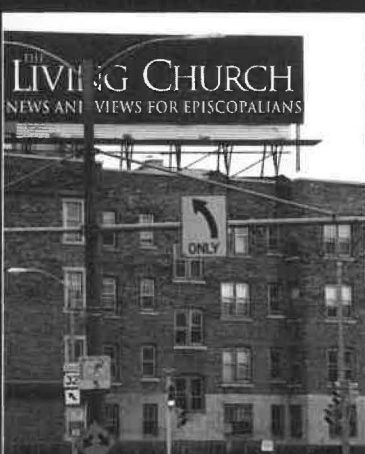
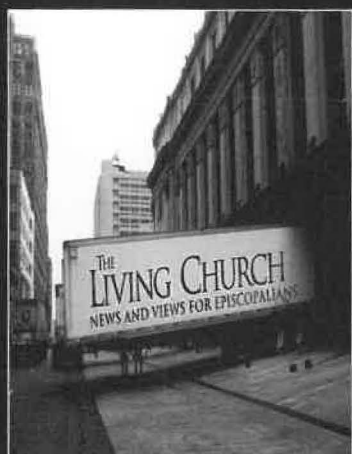
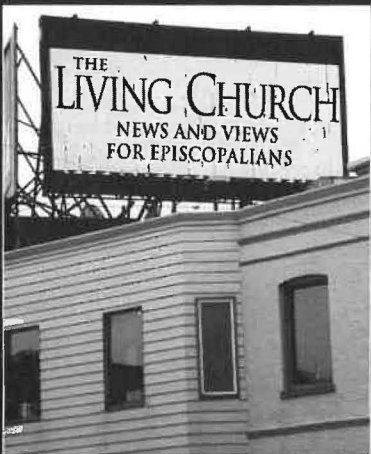
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