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THIS WEEK

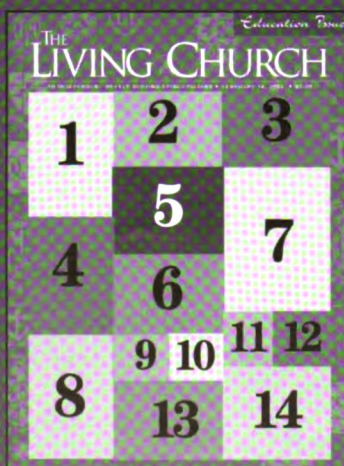
Secondary Education in the Episcopal Church



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SUNDAY'S READINGS

Preaching and Healing

If you will, you can make me clean (Mark 1:40).

Sixth Sunday After Epiphany, Feb. 16, 2003

2 Kings 5:1-15ab; Psalm 42 or 43:1-7; 1 Cor. 9:24-27; Mark 1:40-45

Leprosy in biblical times was not simply a disease. It was a sentence, the purpose of which was to protect the health of a community from a dreaded contagion. The sentence robbed people of their name, occupation, habits, family and fellowship. Josephus speaks of the banishment of lepers as those "in no way differing from a corpse."

Naaman was a leper in Syria who not only found healing of his leprosy by dipping in the River Jordan, but more importantly, found the Lord, the God of Israel, in the process.

In Mark's account, both the actions of the leper and the actions of Jesus were, by contemporary standards, scandalous. A leper was to stand away from others at a distance of 50 paces. This leper, however, could not be stopped from approaching Jesus. He risked everything, breaking both law and custom, on the chance of being healed and restored by Jesus. Jesus, on his part, touched him, something no self-respecting Jew would ever do, and announced to the leper that he was "clean."

It is interesting to note that Jesus and the leper switch places. At first, the leper is separated from others, owing to his affliction, and Jesus is ministering to the crowds. After this episode, it is Jesus who "could no longer enter a

town, but was out in desolate places" (v. 45) and the leper who began to talk freely about his healing and spread the news. Early in his ministry, Jesus is the outsider. Mark casts him in the role of the Servant of the Lord who bears the iniquities of others (Isaiah 53:11) so they may be forgiven and brought into fellowship with the Lord.

The story of Naaman is not just about a man with leprosy. It is the experience of a non-Jew coming to faith in the God of the Jews. Naaman would have preferred a different route, but in the end submits to Elisha's command to wash in the River Jordan and is not only physically healed, but also spiritually made new. "I know that there is no God in all the earth but in Israel..." (2 Kings 5:15).

Throughout Mark's gospel, Jesus' top priority is not to be a healer, but a teacher and preacher of the good news (Mark 1:38-39). The popularity of his healing ministry made it nearly impossible to continue his preaching ministry. However, the Lord determined to keep first things first, and as he enters the synagogue in Capernaum, once again he is "preaching the word to them." Jesus came not simply to heal people's afflictions, but to preach the gospel. Yet, if the Lord wills to do so, he will heal.

Look It Up

Why does Jesus urge the leper to say "nothing to anyone" about his healing? How did the leper's disobedience make life harder for the Lord?

Think About It

Mark 1:40-45 is one of several stories which evoke the anger of the religious establishment (Mark 3:6). Why?

Next Sunday

Seventh Sunday After Epiphany

Isaiah 43:18-25; Psalm 32 or 32:1-8; 2 Cor. 1:18-22; Mark 2:1-12

Leaving North Haven
The Further Adventures
of a Small-town Pastor

By Michael L. Lindvall. Crossroad.
 \$16.95. Pp. 250. ISBN 0-8245-2013-0

Reading this graceful and charming book is rather like having a cozy conversation over tea, or receiving a letter from an old friend. If you live in a small town yourself, the people you'll meet in these stories may seem to be related to the folks you meet at coffee hour in the parish hall.

Each chapter is a self-contained vignette tied to the other chapters by shared characters and by the ministry of the pastor of Second Presbyterian Church, the Rev. David Battles.

The story begins on "All Saints' Day Eve" with the installation of a new steeple on the church, the old one having been struck by lightning



four months earlier. A flashback explains the various steps and meetings that took place before the choice of the "Aluminspire Salisbury 1400" model was finalized, the insurance company's check having been too small to cover the cost of a wooden spire, or even the "Winchester Deluxe 1600" from the catalog.

North Haven, Minn., is one of those small country towns that is shrinking away to just about nothing, and whose remaining residents keep trying to "make things work" the way they used to. Pastor Battles has been called to serve a larger congregation in a more promising location. The reader can see that, even though it's for the best, it is going to be difficult to leave all of these singular characters.

I loved the description of a Memorial Day parade with the Shriners on their three-wheeled Honda ATVs, and the descriptions of various eccentric old folks. The love of the pastor for these people shines through his

telling of their stories. And the reader can't help but love these people too.

Joanne Maynard
Helena, Mont.

Pentecost in Asia
A New Way of Being the Church

By Thomas C. Fox.
 Orbis. Pp. 211. \$25. ISBN 1-57075-442-x

I read the opening pages of this well-named book with something very close to awe. A vision of the church emerged that I have never seen, but instinctively waited for, as perhaps we all have. Maybe it could only have happened in the East. Certainly it has never happened in the West. Often I have wondered what the church can say today when world suffering has grown so massive, hearts are dumb before it. This isn't the question Fox is asking. But his book is perhaps the answer to my question, and perhaps to the questions of many.

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and laity have focused their ministry on the weak and the outcast. Better yet, they have identified their lives with those they serve, they have identified the church with the "least of these." Hierarchy and people have stood strong against militarism, and they have worked for peace. They have called peace "the greatest blessing of God to a people." They have seen peace as "the final gift."



Thomas Fox's knowledge of the church in Asia began a quarter of a century ago in Vietnam.

Only in this new century has the church in Asia gained some recognition from the church in Rome. Thomas Fox is himself a journalist and a Roman Catholic. His knowledge of the church in Asia began a quarter of a century ago in Vietnam. He has returned to Asia as a journalist observing synods and councils. And he has found there a new church, a new way for the church to be what it is, and can only be: the body of Christ present and part of the world he died for.

This is an exciting book, an exciting vision: a church whose mission is inseparable from those who hear and receive it. Chapters tell whole stories of bishops and priests and laity who sit at table with publicans and sinners, who make their beds with the world's victims, with the powerless and dispossessed.

Perhaps it is right that the new life of Christ's love and compassion is flowering today in ancient and holy ground. "For anything good to happen, it must be imagined," Fox says in his introduction. Now the church as Christ in the world has been imagined (and lived) by Asia's clergy and people. Whether the light of this vision is too strong for the West remains to be seen. "People look east, look east today./Love the Lord is on the way."

*Katherine Greer Clark
Valparaiso, Ind.*



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SHORT & SHARP

Discerning the Journey

By Travis Du Priest

HEARING WITH THE HEART: A Gentle Guide to Discerning God's Will for Your Life. By Debra K. Farrington. Jossey-Bass. Pp. 232. \$19.95 paper. ISBN 0-7879-5959-6.

The publisher of Morehouse Publishing shares down-to-earth suggestions for attending to physical needs, thoughts and relationships as ways of discerning God's will. Perhaps her most helpful, but also most challenging, section is titled Remain Open and Objective.

HEARING GOD'S CALL: Ways of Discernment for Laity and Clergy. By Ben Campbell Johnson. Eerdmans. Pp. 180. \$16 paper. ISBN 0-8028-3961-4.

In listening to friends turned down for ordination, the most nettlesome moment in the discernment process seems to be where individual call meets group/church reflection. This book has a long, thoughtful chapter subtitled Reflections from Others. I recommend it to commissions on ministry and postulants for holy orders.

GRACE CAN DO MORE: Spiritual Accompaniment and Spiritual Growth. By Andre Louf. Cistercian. Pp. 195. No price given, paper. ISBN 0-87907-695-X.

The well-known and widely published retired Cistercian abbot Andre Louf asks an essential question implied throughout this column: Can anyone accompany another's spiritual experience without a sound knowledge of psychology? Focuses on tuning into the wavelength on which God is working and peacefully lending ourselves to his action.

A BOOK OF VIGILS. By Christopher L. Webber. Church Publishing. Pp. 152. \$ 23.95 paper. ISBN 0-89868-383-7.

Because vigils have played a central role in the discernment process (for individuals and groups) throughout the church's history, it is meet to include Christopher Webber's newest book in this column. Fr. Webber explains what a vigil is, how to plan one, and supplies texts for Vigils for Peace and Justice, the Sick, and special-liturgical occasions.

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Allegations of Drug Use Strain Group's Relationship with San Francisco Church

A reported drug overdose last summer, during an All Night Dance Celebration (ANDC), on the property of the Church of St. John the Evangelist in San Francisco, exacerbated growing tensions between parishioners and their rector, the Rev. Kevin Pearson. In December the vestry requested the Bishop of California to facilitate a reconciliation process.

At the core of the dispute is the parish relationship with the Rhythm Society (RS), a group which "celebrates spirit through music, dance meditation and play," according to its statement of purpose (www.rhythm.org). Active since 1996, it has, with vestry permission, staged ANDC by invitation only in the nave. (St. John's parish hall was destroyed by a fire many years ago, and never rebuilt.)

In one such celebration last June, when Fr. Pearson was on vacation, a guest overdosed after allegedly ingesting gamma-hydroxybutyrate (GHB), a controlled substance sometimes called the "date-rape" drug. Paramedics took the victim to San Francisco General Hospital, where he was treated and released. The incident was first reported to the Rt. Rev. Otis Charles, retired Bishop of Utah and currently a member of St. John's. The vestry, however, was not informed until almost a month later and the news apparently only later seeped into the parish mainstream.

Both St. John's and the RS have written policies against drug use. The incident, however, has apparently spurred others to come forward with allegations that drugs, primarily in the form of entheogens, were being used at the celebrations. Entheogens, according to an Internet website (www.csp.org) recommended by the society, are "a psychoactive sacramental; a plant or chemical substance taken to occasion primary religious experience." Some, but not all, entheogens are classified as illegal controlled substances by the U.S. Drug Enforcement Agency.

When word of the current conflict

reached the Rt. Rev. William Swing, Bishop of California, he dispatched a four-member listening team to St. John's, headed by School of Deacons Dean Rod Dugliss. In their December



St. John's Church, San Francisco, Calif.

report the listening team concluded: "The RS is a major point of contention and division within the parish. Its supporters believe that it gives a form of worship 'grounded in the Spirit' and provides a form of outreach to the unchurched and non-Christian population. Detractors see the RS as a group 'infiltrating' their church, seeking to 'de-Christianize' their worship and control their parish."

Fr. Pearson, Bishop Charles and music director Charles Rus along with about one-fourth of the relatively small congregation are members of the society. Removing the RS from St. John's wouldn't entirely solve the breakdown in relationships within the parish, according to the diocesan listening team.

During its investigation, several people interviewed by the listening team focused their criticisms on the overall leadership of Fr. Pearson. Even those who felt Fr. Pearson "walked into a bad situation," also thought he was "unable or unwilling to confront existing situations."

Since the beginning of January, Bishop Swing has met in open sessions with the vestry, parishioners and members of the RS to effect reconciliation. He was expected to propose some options before the annual parish meeting on Feb. 9.

Dennis Delman

No Need for Apologies, Says Former President Bush

At a public award ceremony in Stamford, Conn., Jan. 27, Episcopalian and former U.S. President George H.W. Bush lashed out at Presiding Bishop Frank T. Griswold over remarks he made earlier in the week. Bishop Griswold told Religious News Service that the people he encounters on travels abroad loathe him when they find out that he is an American. Bishop Griswold's quote was subsequently repeated as part of a question at the morning White House Press Briefing on Jan. 24.

"We are the most generous, fairest nation in the world," the former president said. "How can this man of God think so little of the United States providing food and other aid? What we do is generous, kind and compelling as a peace-loving nation. Unlike the bishop, I will never feel the need to apologize for this great country."

Mr. Bush said he found Bishop Griswold's comments "highly offensive" and that earlier in the day he had called the Episcopal Church Center in New York City in order to verify that the comments were accurate, but that he did not receive a response.



ACNS photo

During a helicopter gunship attack on a metal workshop in Gaza City Jan. 28, an errant Israeli missile damaged the 19th-century Anglican chapel of Ahli Arab Hospital. The blast resulted in holes in the roof and to the floor near the altar. It also sprayed dust and debris over a painting of the Virgin Mary. None of the patients at the hospital was harmed.

Archbishop Jensen: Canterbury Not a 'Fixed Point'

The days are coming when the Anglican community will be forced to rely on more than the Archbishop of Canterbury for its unity, says the Most Rev. Peter Jensen. The Australian Archbishop of Sydney conducted a preaching tour of England during January.

The Archbishopric of Canterbury is a very important office, Archbishop Jensen told the *Sydney Morning Herald*. "I wouldn't want to downplay that, but on the other hand we must not regard it as being the fixed point in determining who's in and out of the club."

Archbishop Jensen said the sexuality views of the new Archbishop of Canterbury appeared to be contrary to scripture, but the Australian prelate dismissed talk of his participation in any sort of formal alternative episcopal oversight of estranged congregations from within the Church of England.

"If (the Most Rev. Rowan Williams) espouses homosexuality, it does not help us but hinders our work...", he told the *Guardian*. "I would like him to espouse the teaching of scripture. I would like him to change his mind."

Prior to the start of his tour, the *Herald* reported that a coalition of conservative evangelical parishes within the Church of England planned to propose alternative episcopal oversight during a scheduled meeting with Archbishop Jensen [TLC, Jan. 16]. Archbishop Jensen told the *Guardian* he was unsure exactly what is meant by formal alternative episcopal oversight and is prepared to offer only informal leadership at this time.

"Geography is not going to be determinative any longer for authentic Anglicanism," he told the *Herald*.

After learning the contents of Archbishop Jensen's address, the Primate of Australia, the Most Rev. Peter Carnley, accused Archbishop Jensen of arrogance and divisiveness.

"Everybody knows that literary texts, including scriptural texts, are capable of a wide variety of interpretation ... and it would be extremely arrogant to assume that one's own interpretation is the only one," he told the *Herald*. "This should not have been erected into a church-dividing issue."

Archbishop Jensen was scheduled to meet with Archbishop Williams and representatives from Church Society and Reform at the conclusion of his British speaking tour.



Church of the Cross, Bluffton, S.C., is on land without room for expansion.

New School Planned to Reach the Unchurched

To make the leap in the Episcopal Church from a program-sized parish to corporate size requires a number of favorable variables, not the least of which is creative strategic vision. The clergy and lay leadership in Bluffton, S.C., believe they can fulfill their growth potential with a somewhat unorthodox plan to plant in nearby Buckwalter a second church campus that will eventually include a full range of child academic programs from infancy through the 12th grade.

The 150-year-old Church of the Cross is one of the few sizable wooden structures in the Palmetto State to escape unscathed from Gen. William T. Sherman as the Union Army sought to link with Gen. George Gordon Meade and the Army of the Potomac camped outside Richmond.

These days the congregation of the Church of the Cross is growing, and there is no room to expand at its current location. Since 1998, clergy and lay leadership have been fine-tuning a plan to open a new school and use the facility as a way to introduce young, unchurched families to the benefits of raising children within a

(Continued on next page)

New Jersey Nominees

The Diocese of New Jersey has released a slate of four for its episcopal election to be held May 3 at Trinity Cathedral in Trenton. The nominees are: the Ven. Mark Hollingsworth, Jr., archdeacon of Massachusetts; the Rt. Rev. Rodney Rae Michel, Bishop Suffragan of Long Island; the Rev. Ladson Frazier Mills III, rector of Church of the Ascension, Knoxville, Tenn.; and the Rev. Canon Petero A. N. Sabune, vicar for community ministry at St. James' Church, New York, N.Y.

The current vacancy occurred when the previous bishop, the Rt. Rev. Joe Morris Doss, resigned in 1999.

BRIEFLY...

The Very Rev. **Nathan D. Baxter** announced his resignation as dean of Washington National Cathedral effective June 30. To honor his legacy the cathedral has established the Nathan Baxter Endowed Fund for Preaching.

Virginia Theological Seminary and the Historical Society of the Episcopal Church recently entered into an agreement which designates the seminary library as the repository for the **African American Historical Collection** of the Episcopal Church. The collection is a newly created archival project to chronicle the lives and experiences of African American Episcopalians.

The Rt. Rev. **Paul Moore, Jr.**, retired Bishop of New York, was recently diagnosed with inoperable lung and brain cancer. Bishop Moore, 83, served as Bishop of New York from 1972 to 1989.

Correction: The dates concerning the leave of absence for the Rev. Guy Fitch Lytle III at the School of Theology of the University of the South [TLC, Feb. 9] were incorrect. He will take a leave of absence until July 2, when he will return to the seminary as a tenured professor.

New School Planned to Reach the Unchurched

(Continued from previous page)

Christian community. One of the structures on the new 78-acre site would be a 12,000-square-foot, multipurpose building capable of seating 400 for worship. The new chapel is to be named St. Timothy's.

There are still a few permits to be secured before construction can begin, but last month, the Church of the Cross purchased the land for \$1 million. The Diocese of South Carolina has pledged \$1 million toward the construction cost. The congregation has received a \$500,000 matching pledge from an anonymous member of the parish for the purchase of the land and another donation of \$250,000.

"The idea here is to have one congregation at two locations," said the Rev. Charles E. Owens III, rector. "At the current location we'll be focusing on people born before 1965 and we'll continue to offer them traditional Anglican liturgy. At the new place we'll be focusing on people born after 1965 and there we'll be blowing and going."

Not Easy to Keep School Doors Open

Current events include several examples of how difficult it can be for an Episcopal organization to plan, construct and maintain a secondary academic institution.

A long tradition of excellence, for example, is not a guarantee of continuity, as is demonstrated by the recent announcement that All Saints' Episcopal School in Vicksburg, Miss., will close at the conclusion of the 2002-2003 academic year. The school was founded in 1908 and continues to be owned jointly by the dioceses of Arkansas, Mississippi, Louisiana and Western Louisiana.

Four years ago, the school lost about 40 percent of its enrollment when it decided to end the practice of accepting youths with a documented record of discipline and/or attendance problems at other educational institutions. Since then enrollment had been gradually increasing to previous levels, but last month the trustees concluded that at roughly the current enrollment growth rate, the remaining school endowment would be exhausted before enrollment levels could return the school to economic viability.

DuAnn Beck, a spokesperson for All Saints', said no one at All Saints' could have anticipated the economic downturn that began after the Sept. 11, 2001 terrorist attacks.

A sluggish economy also played a factor in a decision by the Diocese of California to scrap a joint venture plan with Foster City to build a \$40 million high school on a 27-acre civic center development site. The diocese announced several months ago that the recession had dealt a severe blow to fundraising efforts for what was to have been named the Episcopal School of the Peninsula. The diocese still has a 55-year lease with the city and all permits for the project approved. It had agreed to what the *San Mateo County Times* described as an "intricate cost and use sharing plan with both the city and the Peninsula Jewish Community Center." Foster City is now searching for another development partner to buy out the lease held by the diocese.

In November, the Diocese of Southern Ohio conceded defeat on its long-term plan to convert a former museum in downtown Cincinnati into a privately operated elementary school. Two years ago, the former Cincinnati Museum Center was sold to the diocese for \$4.5 million. Diocesan plans progressed to the point where a school superintendent was hired before it became apparent that it would be too expensive for the diocese to remodel the building and hire a competent staff.



The chapel and rectory
All Saints', Vicksburg.



Students at Epiphany School, Dorchester, Mass.

Education Grounded in Faith

Excellent education, a safe environment, and ethical and moral foundations spur the growth of Episcopal schools.

By Mike Barwell

"I work in the future," says Head of School Chris Carter at Bishop Seabury Academy, a new, small day school in Lawrence, Kan. "I really believe that kids in Episcopal schools are getting spiritual formation as well as an excellent education. It is an incredible missionary endeavor."

Mr. Carter is not alone in his assessment of the health of Episcopal schools in the United States. From the established boarding schools of New England to new, cutting-edge urban day schools focusing on children at risk, the Episcopal Church is taking the lead in early childhood, elementary, middle and senior high, and comprehensive schools. Growth is happening in the West, Deep South, and Midwest and in the older cosmopolitan cities of the East Coast.

"More than 100 new Episcopal schools have started in the last decade," says the Rev. Peter Cheney, executive director of the National Association of Episcopal Schools (NAES) in New York City. "Even now — in spite of the economy — there are more than 50 initiatives to start new Episcopal schools."

Diversity is part of the formula. New and established

schools are associated with parishes, dioceses, and religious orders. They thrive as independent, coeducational, single-sex, day, boarding, military, or Montessori schools. Most have a common mission: To provide an excellent education in a safe environment while offering the spiritual, ethical and moral foundations necessary for healthy childhood and adolescent development.

The 160,000 students served each day may seem small when compared to the millions of children enrolled in public or parochial school systems, but many supporters of Episcopal schools are quick to note the challenging academics and exceptional nurturing quality of Episcopal education.

"Kids do incredibly well here," says John Finley, founder and head of the tuition-free Epiphany School in Dorchester, Mass. "We provide a seamless connection between school and after school, when most juvenile crime happens," he says, explaining the mission and results of his five-year-old school in one of Boston's toughest neighborhoods.

"Many of our students come believing they are tough and strong," Finley says. "A real education means being vulnerable and taking risks. The school allows them to be kids, and to process the trauma of being kids in a loving, caring environment, to be open to others, to accept responsibilities."

Epiphany has 80 students in grades 5-8 who meet 11 months a year for 12 hours each day, Monday through Saturday, in a new \$6 million renovated building next to a major subway stop. They get three meals, health and counseling care, and lots of attention.

"This is a safe place; parents see a safe place with activity," Mr. Finley says. Parents volunteer at least two hours each week in lieu of paying tuition. The school raises all funding from foundations, organizations and individuals.

Most of Epiphany's kids need the help. The students, chosen through a community-wide lottery, have a wide range of skills and capacities. Many are already struggling in school. Sixty to 80 percent are traditional minority students — mostly African American and Hispanic for whom English is a second language — and

almost all are kids at risk.

"All of our students are from Boston; all are within 20 percent of the federal poverty line; most come from single-parent homes; 20 percent are referred by the Massachusetts Department of Social Services from foster or group homes," Mr. Finley explains in matter-of-fact way.

"Epiphany was needed and it works," he says. "We look folks in the eye and shake their hands and they see we are doing good things. We are making a huge impact."

"Even now — in spite of the economy — there are more than 50 initiatives to start new Episcopal schools."

— the Rev. Peter Cheney, executive director of the National Association of Episcopal Schools (NAES) in New York City.

Rapid Growth

Almost all independent day and boarding schools in the United States grew rapidly in the 1990s. Independent schools invariably proclaim excellent education, small classes, individual attention, high academic scores, and good college placement records. Many also provide significant assistance to underserved minorities. But Episcopal schools offer something often not seen — or even tolerated — in public, parochial, or evangelical schools: An open, embracing tolerance of the diverse spiritual dimension of life.

The majority of students and faculty in Episcopal schools are not Episcopalians. At Bishop Seabury Academy in Kansas, roughly 15 percent of the students and about 20 percent of the faculty identify themselves as Episcopalians. Epiphany in Dorchester shows similar results. Several heads of schools found that to be a bonus rather than a distraction.

"The Episcopal Church has tremendous impact on education, both historically and in the future," Mr. Finley says. "We have a great tradition. Being an Episcopal school provides a moral, ethical and spiritual framework. It lets us teach kids to pray and allows us to witness without proselytizing."

Mr. Carter in Kansas agrees, saying he sees a renewed national interest in spiritual and moral education.

"Episcopal schools believe in the ability to have a framework for moral and spiritual discussion without feeling this is a restrictive system," he says. "We are not proselytizing, but we celebrate and remain open to all faiths, even as we use an Episcopal format."

The long-term impact is significant, Mr. Carter says. "Some of our students, teachers and parents may become churchgoers. In some cases, those hostile to religion may lower their hostility. We may never see the full impact we have in these kids' lives. But I'd like to believe that 10 or 15 years from now they may find the Episcopal Church a comfortable place to be, to raise a family. It is an incredible missionary endeavor."

"For larger, established schools the challenge is to stick close to their mission, stay focused on being

church and cathedral schools and not to stray too far," advises Aggie Underwood, headmistress of the National Cathedral School in Washington, D.C., since 1989.

"It's been easier in the past decade to focus on mission because parents are very busy and they are seeking schools that teach the moral, ethical, and spiritual values that religious schools offer,"

Ms. Underwood says. "There are so many uncertainties for children these days and parents are looking for help in teaching things that traditionally were taught at home."

The National Cathedral School has 570 girls in grades 4-12 who reflect what is happening to all students. "Children experience earlier exposure to things that weren't easily available years ago — sexuality, violence, media, consumerism — so there are more challenges to teaching values and morality and spiritual life," Ms. Underwood adds. "We pray, we make time for religious discussions. It becomes part of our curriculum."

"Part of teaching children is finding time to talk about the life of the spirit and beauty, for reflection and prayer," Ms. Underwood says. "Students otherwise might not be exposed to this."

"Episcopal schools are clear, yet graceful, about how they articulate and express their basic identities," Fr. Cheney says. "They invite all who attend and work in them — Episcopalians, non-Episcopalians, Christians, non-Christians — both to seek clarity about their own beliefs and religions and to honor those traditions more fully and faithfully in their lives."

"Above all," Fr. Cheney concludes, "Episcopal schools exist not merely to educate, but to demonstrate and proclaim the unique worth and beauty of all human beings as creations of a loving, empowering God. By weaving this vision into the very fabric of the school's overall life,

Episcopal schools ensure that their missions are built on the sure foundation of a Christian love that guides and challenges all who attend our schools to build lives of genuine meaning, purpose, and service in the world they will inherit." □

Mike Barwell is communications director at St. Paul's School, an Episcopal boarding school in Concord, N.H.

Resources

Discover more about Episcopal schools at the following websites:

National Association of Episcopal Schools (NAES)
www.episcopalschools.org
(former site: www.naes.org)

The NAES site has a comprehensive list of NAES member schools, including parish-based pre-school and day schools, boarding, and diocesan schools, as well as a list of diocesan, state, and regional associations of Episcopal schools. The site is being revised and will be relaunched in March.

The Association of Boarding Schools (TABS)
www.schools.com

TABS offers a multi-option search engine for locating boarding schools throughout the U.S.

The National Association of Independent Schools (NAIS)
www.nais.org

In addition to a search engine, the NAIS site offers frequent updates about independent school issues, government relations, statistics and career opportunities.

Did You Know That...

- 1,021 Episcopal schools in the United States, the Caribbean, Central and South America and the Pacific Basin serve more than 160,000 children.
- 625 of these programs are early childhood programs.
- More than 850 parishes have a school as part of their ministry.
- nearly 50 groups are considering establishing an Episcopal school.
- Episcopal schools employ more than 15,000 administrators, faculty and staff.

— NAES statistics

Secondary Education in the Episcopal Church

While many Episcopal schools have K-12 programs, the samplings on the following pages represent the church's breadth of ministry in secondary education.



Shattuck-St. Mary's School, Faribault, Minnesota

BOARDING SCHOOLS



Trinity - Pawling School

700 Route 22, Pawling, New York, 12564
Website: www.trinitypawling.org

All Boys

Founded: 1907
(845) 855-3110

The Effort System is the cornerstone of the school's philosophy that a boy only fails when he fails to try. Features a language program for boys with mild language-based learning disabilities. Also includes intermediate and advanced ESL program for international students.



St. Paul's Preparatory Academy

P.O. Box 32650, Phoenix, Arizona 85064
Website: www.stpaulsacademy.com

All Boys

Founded: 1961
(602) 956-9090

Developed for bright young men who are failing to work up to their potential. A knighthood system bolsters leadership skills and strengthens body and character. The school stresses that it is people with values who are placed in key positions.



Shattuck St. Mary's School

P.O. Box 218, Faribault, Minnesota 55021
Website: www.s-sm.org



Coed

Founded: 1858
(800) 421-2724

St. Mary's is a wireless campus with notebook computers for every student and faculty member. The hockey program is known nationally. Average class size is 14, performing arts are stressed, and the 250-acre campus is listed on the National Register of Historic Places.



Oregon Episcopal School

6300 SW Nicol Road, Portland, Oregon 97223
Website: www.oes.edu

Coed
Founded: 1869
(503) 768-3115

The team-taught ninth-grade humanities course combines English and history by introducing a cross-cultural exploration of ancient world peoples. Each year the week before spring break is set aside for exploring subjects not part of the regular curriculum.



St. Paul's School

325 Pleasant Street, Concord, New Hampshire 03301-2591
Website: www.sps.edu

Coed
Founded: 1856
(603) 229-4700

Chapel four days a week explores the world's religions. In addition to its regular program, St. Paul's offers a five-and-a-half-week intensive academic summer program for some of the top high school juniors from New Hampshire's public and parochial schools.



Saint Mary's School

900 Hillsborough Street, Raleigh, North Carolina 27603
Website: www.saint-marys.edu

All Girls
Founded: 1842
(800) 948-2557

On 23 acres near downtown Raleigh, St. Mary's combines a collaborative teaching style, an expectation of success, female role models, and a commitment to keeping parents involved. Students meet daily with their advisors.



Annie Wright School

827 North Tacoma Avenue, Tacoma, WA 98403-9987
Website: www.aw.org

All Girls
Founded: 1884
(253) 272-2216

A fast wireless computer network enables students to use cutting-edge technology throughout the curriculum. Girls design, build and maintain computers. The school boasts a state-of-the-art theater and theatrical program and soon will open a new visual arts wing.

DAY SCHOOLS



Bishop Seabury Academy

1411 East 1850 Road, Lawrence, Kansas 66046
Website: www.seaburyacademy.org

Coed
Founded: 1997
(785) 832-1717

With a 6:1 student-teacher ratio, the school emphasizes community values in daily morning meetings, weekly chapel and family-style lunches. All students have on-campus jobs to keep the school running smoothly. Community service activities take place throughout the year.



The Iolani School

563 Kamoku Street, Honolulu, Hawaii 96826
Website: www.iolani.org

Coed
Founded: 1863
(808) 949-5355

A small mission school for young men during the reign of King Kamehameha IV, the school moved to its present campus in 1953. Starting with a few war-time buildings it has developed a multi-million-dollar plant for students of a diverse racial and religious heritage.



Holland Hall

Coed

5666 East 81st Street, Tulsa, Oklahoma 74137-2099
Website: www.hollandhall.org

Founded: 1922
(918) 481-1111

The 172-acre campus includes seven science labs, three libraries, three computer labs and a 70,000-square-foot arts center. In 2002, it was the only Oklahoma private school acknowledged for superior college preparation by the state's regents for higher education.



The Bishop's School

Coed

7607 LaJolla Boulevard, LaJolla, California 92037-4799
Website: www.bishops.com

Founded: 1909
(858) 459-4021

Originally a boarding school for girls, Bishop's merged with San Miguel School for Boys in 1971 and the boarding department closed in 1983. Courses necessary for entrance to the University of California are required for all students. Strives to achieve economic, racial and cultural diversity.



Episcopal School Of Dallas

Coed

4100 Merrell Road, Dallas, Texas 75229
Website: www.esdallas.org/esd

Founded: 1974
(214) 353-4368

A memorial window above the altar of All Saints' Chapel represents Jesus as a teacher holding an open Bible illustrating the 10 commandments. Jesus, as teacher and spiritual guide, speaks to the prevailing purpose of the faith-centered school.



Holy Innocents' Episcopal School

Coed

805 Mount Vernon Highway, NW, Atlanta, Georgia 30327
Website: www.hies.org

Founded: 1959
(404) 255-4026

The school, on a 33-acre wooded campus in the Sandy Springs section of Atlanta, was founded by parishioners of Holy Innocents' Church to provide children with an enriching educational program in a Christian environment.



The Episcopal Academy

Coed

376 North Latches Lane, Merion, Pennsylvania 19066
Website: www.ea1785.org

Founded: 1785
(610) 667-9612

One of the oldest schools in the country, the Episcopal Academy was founded by the Rev. William White, who became Pennsylvania's first bishop. On its charter are signers of the Declaration of Independence and the Constitution of the United States.



Casady School

Coed

9500 N. Pennsylvania Avenue, Oklahoma City, Oklahoma 73120
Website: www.casady.org

Founded: 1947
(405) 749-3100

Casady School inspires character and spiritual development and emphasizes service learning. Students choose projects working with disadvantaged persons of all ages in order to learn of their need to care for others and to contribute to their community.

MILITARY SCHOOLS

St. John's Northwestern Military School All Boys

1101 North Genesee Street, Delafield, Wisconsin 53018
Website: www.sjnma.org

Founded: 1884
(262) 646-7115

The goal is to teach young men the principles of leadership in order to prepare them for life. The student body is organized into a corps of cadets comprised of a battalion staff and individual companies all under cadet leadership.



Texas Military Institute

20955 West Tejas Trail, San Antonio, Texas 78257
Website: www.tmi-sa.org

Founded: 1893
(210) 698-7175

The oldest Episcopal Church-sponsored college preparatory school in the Southwest. To foster intellectual curiosity, the curriculum is designed to encourage students to think, discuss and question, and then develop and defend their own ideas.

Coed



Schools That Restore Children's Lives

Some children require more than an excellent education. Residential facilities such as St. Jude's Ranch for Children in Nevada and Texas, Wilmer Hall Children's Home in Mobile, Ala., and Saint Francis Academies in Kansas, New Mexico, New York, Mississippi, and Pennsylvania, see care and treatment of young people "so shattered" by "dysfunctional home environments or multiple placements in institutions" as their first concern. But education, according to regulations of their various states, is a strong component in restoring the children to their eventual place in society.

Wilmer Hall has its own on-campus institution. The Murray School has since 1992 offered 6th through 12th-grade classes and one-on-one tutorials for those who cannot deal with public schools. Students are helped to catch up academically, using the same text books as those in the Mobile County public schools, and when necessary helped to earn the GED.

The Salina, Kan., campuses of Saint Francis Academy are served on campus by Smokey Hill Educational Services. Educational coordinator John Gwin said many of the residents have moved frequently and are behind grade level. "There is lots of computer work," he said. "Each one goes at his own pace; some need remediation" to achieve the necessary skills. Classes are typically 10 students, many of whom have problems that complicate learning, and require "time outs, redirection, and leadership development." Non-academic work includes ropes courses which develop confidence in oneself and one's teammates, and "horses — they learn to care for and take care of" the animals.

Older students work with the staff to develop an educational plan that may include accelerated work to attain grade

level or a GED. "One student earned 14 credits in one semester. Some have gone on to college," Mr. Gwin said.

Norman Carr, director of public relations, tells the story of "Jay," from "a good Episcopal family ... an acolyte, an usher," with a gifted-level IQ. But he developed bipolar disorder, necessitating treatment for depression, control of anger and impulsive behavior.

"When Jay returned home for a Christmas visit we saw a miracle!" Jay's mother told Mr. Carr.

Winnifred Pruett has taught language arts at St. Michael's, a Saint Francis facility in Picayune, Miss., for six years. Students there are usually 13-18 years old, but may stay until 21 in special cases. St. Michael's presently houses 19 boys. They live in three houses, with two rotating sets of house parents.

The boys attend school on campus from 8 a.m. until 2:45 p.m. "They receive individual instruction, and they have no choice — school every day. When they realize that it's required, they get on with it." And some bloom, she said, under a discipline they've never before experienced.

In addition to language and math, they study life skills and daily living, "things they missed before where they were, on the street or in custody." They participate in "wholesome recreation" and supported employment in the community. Ms. Pruett's drama group entertains in nursing homes and churches. "They learn to take pride in what they can do. And they are learning to have hope." She has taught in public and private schools; she loves being at St. Michael's. "When they're here, they can't wait to get out," she said of the boys. "Then they can't wait to come back to visit. It's a real joy to watch them."

Patricia Nakamura



A Turning Point

By R. William Franklin

We are at a great turning point in the history of theological education in the Episcopal Church. This is the result of the baptismal theology and broadened understanding of ministry to include the laity which are a result of the use of the American Book of Common Prayer of 1979.

In addition, the future shape of at least three of our historic seminaries —General Theological Seminary, Berkeley Divinity School at Yale, and Bexley Hall — is cloudy at the moment because of contractual shifts in their relationships to other institutions. Four other seminaries have lost their deans in the last 18 months.

These two paragraphs summarize the conclusion of the national church's Theological Committee of the Standing Commission on Ministry Development. Through the experience of leading different modes of theological education the one continuity in my life has been that I have chaired the Theological Committee.

The specific assignment of the Theological Committee has been to "take the pulse of the church in the area of theological education and make recommendations to the 2003 General Convention." For six years we have surveyed bishops, interviewed seminary deans, reviewed the numerous studies on theological education in the Episcopal Church published since 1967, and we have posted our questions about the current health of theological education on the Web. The results of the study now form part of the report of the Standing Commission on Ministry to the General Convention.

Parallels to the Past

The Theological Committee finds a similarity of 2003 to the period of 1965-1975 when the current configuration of theological education was put into place. The "Pusey Report" of 1967 called for fewer and larger seminaries. In 1970, the General Ordination Examination in its present form was authorized by the General Con-

vention, and the Board for Theological Education was created by the convention to bring greater coordination and oversight to the seminaries. Commissions on ministry began to appear in 1970. The Pusey Report, the GOE, the BTE, and commissions on ministry essentially have given shape to the last 30 years of education in our church. What are the central landmarks of our time?

THE DIOCESAN BISHOP AS KEY TO THEOLOGICAL EDUCATION IN OUR CHURCH: We found that the locus of authority for theological education in our church is not the Standing Commission on Ministry, nor is it the Council of Seminary Deans. The authority is the diocesan bishop acting individually. In the Church of England, the Ministry Division and the Bishops' Inspectors are the ultimate accrediting agencies for the seminaries and all theological activity. But in our church the diocesan bishop ultimately makes the decision about which seminary a postulant attends, whether Episcopal or non-Episcopal. In addition, the local diocesan may create "Episcopal tracks" for the training of our priests in non-Episcopal institutions, as the Bishop of Dallas recently did at Southern Methodist University, without appealing to any higher authority.

The question was raised by the Pusey Report in 1967 and is also raised by our study: Should there not be some authoritative body, above the diocesan level, created to bring a unified standard to what is defined as Episcopal education, particularly for those to be ordained? And should other Christians, in addition to the bishops, form such an authoritative body?

THE SEMINARIES OF THE CHURCH: Our study reveals that the church values the existence of the 11 accredited seminaries of the church. The theological diversity of the 11 is upheld. There is a clear desire that the seminaries focus primarily on "priestly formation," and not dilute that central goal with an emphasis on a variety of other programs. At the same time the church welcomes the existence of local schools of theology and the freedom of

We found the locus of authority for theological education is the diocesan bishop acting individually.

R. William Franklin is dean emeritus of the Berkeley Divinity School at Yale.

(Continued on page 30)

Captivated by Our Readers

Having just returned from a vacation in a warm place, I found myself inundated by e-mail correspondence, voicemail messages, and a pile of paper so large I could hide behind it. I always prepare myself for a barrage of complaints. This time was no different, but it helps immensely when the complainants make their points with a touch of humor.

The Rev. Shane Scott-Hamblen, the author of "Martha's Old Mistake" [TLC, Jan. 5], writes to note that we gave him a byline which read "Scott Shane-Hamblen."

"The only problem is that I seem to be getting lots of mail with my name scrambled," he said. "Perhaps the complaints could be sent to 'Scott Shane-Hamblen' and the compliments to me."

The Rev. Steven B. Clark, rector of St. Joseph's Church, Durham, N.C., wrote with an equally appreciated sense of humor. It seems Fr. Clark's name was misspelled as "Stephen" in this space [TLC, Jan. 19]. He responds: "I realize that many people believe that a priest should spell his name Stephen, but I keep reminding people that I am not going to be martyred for this job."

*

Some of our complaints concerned an editorial in which we criticized those who insist on dragging out Christmas parties well past Dec. 25 [TLC, Jan. 26]. We have been soundly criticized for forgetting that there are 12 days of Christmas. We know that. In fact, we have published editorials for years reminding readers of the 12 days of Christmas, and the appropriateness to celebrate the feast throughout. Our objection was to those who insist on holding Christmas celebrations well past the 12 days and well into the Epiphany season.

*

One of our subscribers wrote to share her frustration about an unusual practice by a couple of our clergy.

"My rector wore a Santa cap through most of Advent," she related. "Fortunately, the only time he wore it with cassock and surplice was after Lessons and Carols."

Imagine our reader's surprise when on

Christmas Eve she visited a church in Austin, Texas, and the rector ("blessedly an interim") was outside in Santa cap greeting everyone. "When he processed in wearing it my patience dissolved. I even tried to give him the benefit of the doubt that he had forgotten he had the silly thing on." The correspondent reported that the priest removed the cap while celebrating the Eucharist, "but then plopped it back on for the recessional."

This is a new one for me, but it recalls an incident in which one priest donned his New York Giants' helmet during the recessional on the day of a playoff game to the delight of many in his congregation.

*

There was an inquiry from someone who went to a weekday Eucharist and encountered the propers for Wulfstan, Bishop of Worcester (whose feast day was not on the calendar this year because it fell on a Sunday).

The opening of the collect for that day was "Almighty God, whose only begotten Son hath led captivity captive and given gifts to thy people..."

"What in the world does 'led captivity captive' mean?" the reader inquired. "Am I missing the point altogether?"

I don't think so. Anyone want to help us out?

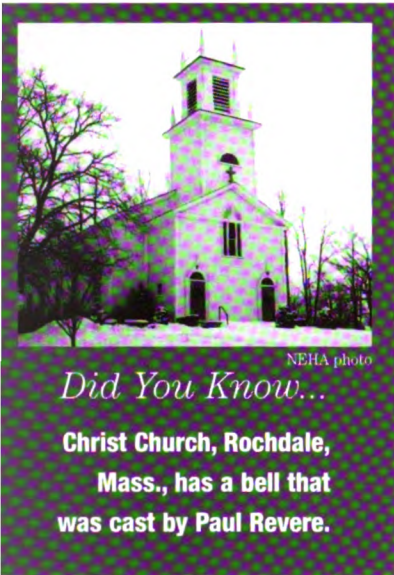
*

Next time you think you're having a bad day, reflect on what Bishop Gordon P. Scruton told the people of his diocese at the convention of the Diocese of Western Massachusetts:

"In the last month, my mother was diagnosed with a brain tumor, my father had surgery, my mother-in-law had surgery, my father-in-law continues to wrestle with Alzheimer's disease, and both my sister and brother and their families live in the areas of Virginia where the sniper was active.

"In the middle of all this personal and vocational challenge, I have experienced Christ's sustaining presence and peace guiding me," Bishop Scruton said.

David Kalvelage, executive editor



NEHA photo

Did You Know...

Christ Church, Rochdale, Mass., has a bell that was cast by Paul Revere.

Quote of the Week

The Most Rev. Pete Jensen, Archbishop of Sydney (Australia) in *Church Times*, on the future of the Anglican Communion: "Authentic Anglicans will occupy the same territory, not in complete communion with each other but in communion with other Anglicans."

Quality Education

Many Episcopalians are surprised to learn how involved the Episcopal Church is with education. For example, there are more than 1,000 Episcopal schools spanning all levels from early childhood through senior high school. They are operated by parishes, dioceses, religious orders, independent agencies, and other church-related entities. We are pleased to recognize these institutions in this special Education Issue.

While the Episcopal Church has long been recognized as providing quality education, much of its growth has occurred during the last decade. Enrollment in church-related schools has increased 29 percent since 1990. During that time more than 100 schools and early childhood programs have been opened. These schools maintain Episcopal faith and worship identity in an atmosphere of appreciation for the diversity and values of all religious traditions and beliefs. Considering that Episcopalians comprise about 25 percent of the enrollment of these schools, they are for many students an introduction to the Episcopal Church or even to Christianity.

We salute the Episcopal schools and their administrative organization, the National Association of Episcopal Schools, and extend good wishes for continued success to the students, teachers and administrators. May this vital ministry continue to be among the church's most effective endeavors.



Students at the Episcopal School of Dallas, a co-ed day school for P-12, in Dallas, Texas.

Offensive Remark

If the Bishop of Pennsylvania hasn't angered enough people with his treatment of traditionalist congregations in his diocese, he's sure to offend many more with his latest *faux pas*. In a recent broadcast on National Public Radio, the Rt. Rev. Charles E. Bennison compared the astounding growth in numbers of African Anglicans to Adolf Hitler and his Nazi followers. In attempting to explain his remark, the bishop may have made matters even worse. "Please, I'm not saying the people in this country or my colleagues in the episcopate in Africa are necessarily gathering people around something as dastardly as Adolf Hitler," he said. "I am trying to make the point, however, that growth and truth are two different things."

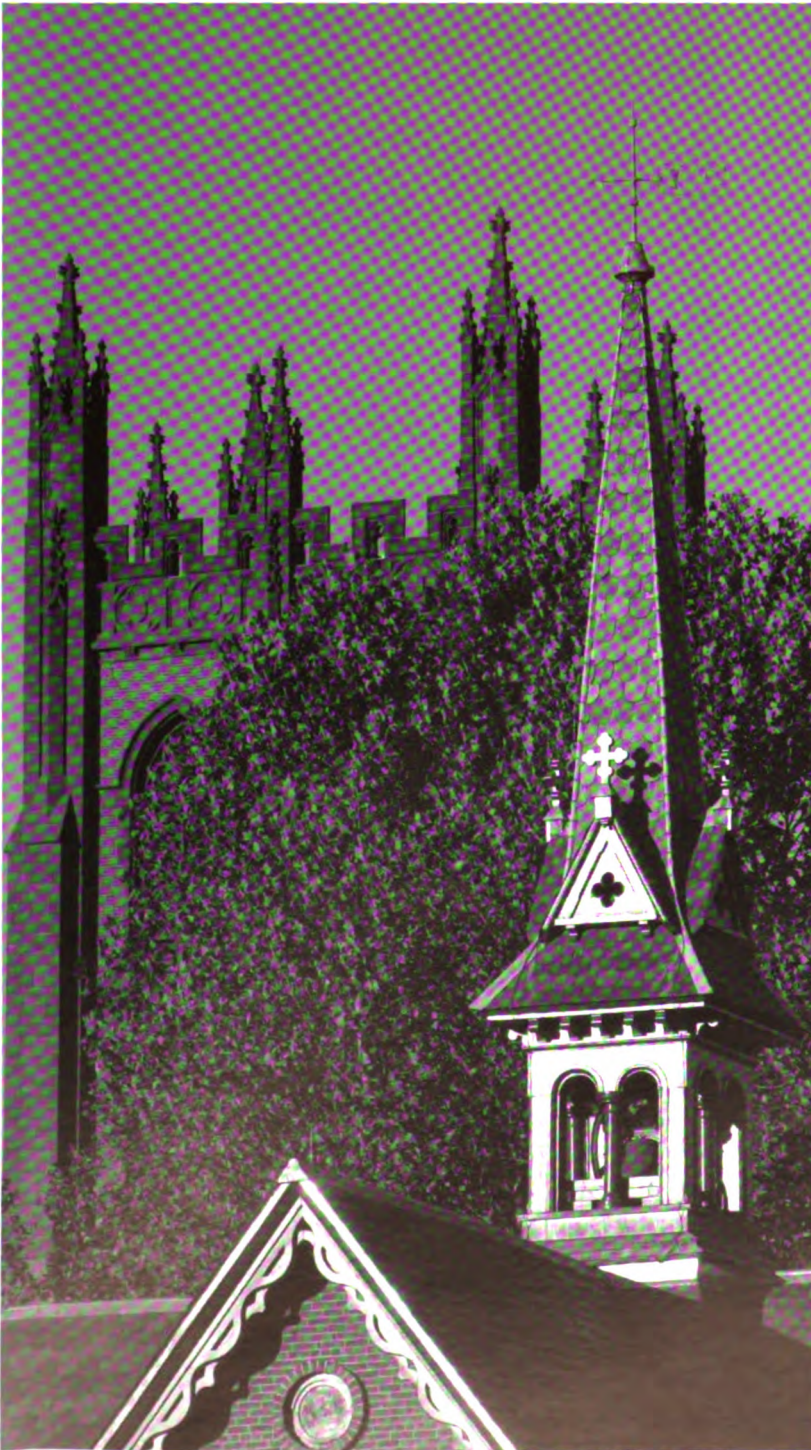
It's bad enough for Bishop Bennison to question the faith of millions of African Anglicans, but it seems that the bishop had the Archbishop of Rwanda in mind when he made his comment. The radio program, Morning Edition, had focused on the growth of the Anglican Mission in America (AMiA), which has relied greatly on Archbishop Emmanuel Kolini of Rwanda for episcopal support. Archbishop Kolini and the church in Rwanda were among the victims of a nightmarish tribal genocide in Rwanda similar in its brutality and devastation to that administered by the Nazis.

Most Episcopalians could tolerate Bishop Bennison's remarks in the past about various theological matters, but this time his tasteless comment has gone too far.

There are more than 1,000 Episcopal schools spanning all levels from early childhood through senior high school.

Episcopal Schools Form Servant Leaders

In the face of ongoing concern for the reform of education in our country, I do not think it is accidental that Episcopal schools are growing rapidly.



Courtesy of St. Paul's School, Concord, N.H.

By Craig B. Anderson

The rhetoric of educational reform is all too familiar — calls for adequate school funding, concern over declining test scores, fear about increasing violence within schools, impending teacher shortages, growing grade inflation, the need for curriculum revision to address poor student performance, the failure of educators to provide a “moral compass” for students.

Politicians, as well as educators, make much ado about the need for such reform in education. And yet, after elections, the enthusiasm wanes while the rhetoric continues in blaming others for failing to provide the needed reform. A certain irony attends such rhetoric; citing the youth of our nation as our most valuable natural resource, little is invested and the returns are discouragingly poor.

Beyond the rhetoric of reform, there is a deeper educational crisis in our country evidenced by the growth of home schooling, charter schools, and increased enrollment in independent and religious schools. This deeper crisis is all the more pronounced, given our insecurity born of political instability as a nation and terrorism fueled by religious fanaticism. Corporate corruption in the form of greed, shattered trust in the institutional church owing to sexual abuse, exacerbate the problem. Moral relativism and political correctness obscure the needed reform. From whence is our help to come?

Allow me to be boldly presumptuous. The answer, I think, is to be found in religious schools in general and Episcopal schools in particular. In the face of ongoing concern for the reform of education in our country, I do not think it is accidental that Episcopal schools are growing rapidly, have long waiting lists for admission, enjoy a good reputation, and offer an alternative to what some would perceive as godless, secular education on the one hand and a growth of fundamentalist, for the most part anti-intellectual, religious schools on the other. Episcopal schools have in common a recognition that education should go beyond the imparting of information and knowledge to a

deeper wisdom — education that values the life of the mind and the life of the spirit; education that promotes intellectual growth, character formation, spiritual development, and moral discourse.

A little more than a year ago, a provocative article appeared in *The New York Times Magazine* regarding the need for educational reform but with a different twist. The answer to educational reform, according to the author, is not curriculum but community. The essence of the article pointed out that the 9 a.m. to 3 p.m. school experience, if not supported by what happens after 3 within the broader community, has no chance of succeeding. The author called on the community to exercise responsibility for the nurture and care for children after school as well as during the school hours. I found the article to be not only insightful but also inspirational in developing a symposium and providing a new way of thinking about the nature and mission of Episcopal schools.

Last June, St. Paul's School, Concord, N.H., held a symposium, "Community and Character: the Spiritual Formation of Young People." More than 70 schools from around the world were represented by school heads, trustees, teachers and students. I was struck by the common recognition that our calling as Anglican schools is not only to equip young men and women to be thoughtful critics of the culture and provide leadership through service grounded in a deepened spirituality and moral conviction, but the need for our schools to address the larger problems of educational reform.

In short, we recognized that our mission was not only to those committed to our charge and care as students, but also included the call for our schools to be models for the formation of character and the teaching of virtue — models that could be translated and replicated in other environments given a common commitment to the education of the whole person to include a deepened sense of spirituality, and a respect for other religious traditions.

Our conversations confirmed my belief that much of the violence,

destruction, and warfare that we bemoan in our present time is owing to religious intolerance. Most conflicts throughout the ages have been grounded in religious difference to include the current and ongoing tensions from Bosnia to Belfast, from Jerusalem to Iraq. As such, the teaching of religion needs to be a part of every curriculum; not only the academic study of religion, but a deeper recognition of how the transcendent is identified in our lives and how faith, religious faith, governs our actions and

I am increasingly convinced that the vocation of Episcopal schools is to teach, in the words of St. Jerome, "those things on earth the knowledge of which continues in heaven."

undergirds the rules, contracts, and policies of any and all governments and cultures.

Religious schools need to reclaim, if it has been abandoned, their religious heritage, teach and practice religion in a way that moves students and faculty to a deeper understanding and knowledge of what we call wisdom, a *sapientia* that informs our habits of the heart, soul, mind, and spirit — a *habitus* resulting in a *paidea* that leads to a wisdom that is the goal of all education.

I am increasingly convinced that the vocation of Episcopal schools is to teach, in the words of St. Jerome, "those things on earth the knowledge of which continues in heaven."

The *New York Times* article also helped me to rethink the nature and mission of Episcopal schools. It strikes me that Episcopal schools function like monastic communities. Episcopal

schools are informed by an approach to education that is funded by either an explicit or implicit "rule of life" revealed in the mission statements, policies, and norms of the institutions.

Such formation is four-fold, beginning with *conforming* one's will to the school's purpose, beliefs, values, standards, and norms to include a conformity to academic integrity, intellectual honesty, moral purpose, and ethical behavior. Such conformity leads to and prepares one for a second element, being *informed* through a process resulting in knowledge yielding understanding, and finally embodied as wisdom. Many schools feel that these two moments of formation are sufficient unto the day. I would add that most Episcopal schools strive for two other aspects of formation — a *reforming* of the individual to be a moral agent, responsible citizen, and person of spiritual depth committed to servant leadership. Such reformation leads potentially to the *transformation* of individuals and societies in service to others for the common good.

Finally, a caution needs to be identified. While monastic communities are counter-cultural especially in times when the culture is corrupt or at least morally relativistic, they do not intend an escape from society or a retreat from communal engagement and responsibility. Quite the opposite is true. Monastic communities, by their very nature, are places where persons are prepared or better "formed" to go out into the community to bring about a just society. Such is the higher calling for Episcopal schools — to make a difference not only in the lives of individual students, but to make a difference in society itself. The key to such reform yielding transformation is the willingness and ability of our schools to raise up servant leaders who are not only intelligent and talented, but leaders who know the difference between right and wrong and good and evil, and the resolve to act on such knowledge and wisdom. In short, ministry. □

The Rt. Rev. Craig B. Anderson is the head of St. Paul's School in Concord, N.H.

Status of Confirmation

In the context of the following two points, I would like to respond to Fr. Barker's article, "Another Look at Confirmation" [TLC, Jan. 26].

First, while there is little doubt about the fragmentation of the initiation rite in the medieval West into three rites (baptism, confirmation, and first communion), there is doubt concerning the normative status of what was the unified rite. We should be very modest in making any claims about confirmation. Indeed, Fr. Barker's claim that what we call "confirmation" was in the early church an episcopal blessing in "recognition of the baptized as full members of the community" is not substantiated and thus should be rejected.

Second, the ecumenical context is inescapable. In the Orthodox Church, the presbyter is the usual minister for the initiation rite, which consists of water-bath, chrismation, and com-

munion. And since the 1972 publication of the *Rite of Christian Initiation for Adults*, Roman presbyters on occasion are enjoined to confirm in the interest of sacramental/initiatory integrity. Both churches regard the bishop as present through his presbyter deputy. The point to note is that neither church considers being ritually touched by a bishop a prescribed or expected event.

Under Fr. Barker's proposal, "at the bishop's visitation, he or she would confirm everyone who had been baptized since the last visit." While he rightly argues with ecumenical sensibility against viewing confirmation as "completing baptism" or blessing one's "mature commitment," Fr. Barker still errs in advocating a variant two-stage approach to initiation: baptism and the bishop's affirmation of one's "full membership." This gets to the heart of Anglican/Episcopal

That I am aware, no other church so exalts the bishop's role in the "full membership" process.

idiosyncrasy on the topic. That I am aware, no other church so exalts the bishop's role in the "full membership" process.

The history of confirmation is a patchwork, and although I admire Fr. Barker's effort, he has only given us another patch.

*(The Rev.) Tim Turner
San Antonio, Texas*

After centuries of administering confirmation, have we finally decided we do not know what we have been doing? Has it simply been an "excuse" to give bishops something to do when they make their visitations to a parish?

To me confirmation has meant the "ordination of a baptized person to the laity" — a bestowal of the Holy Spirit by the bishop to strengthen one in the fulfillment of his or her calling as a member of the church.

Unfortunately, we have cluttered the service with ridiculous cere-

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monies such as the renewal of vows and reception into the Episcopal Church. These "extras" have diluted the sacerdotal objective of the prayer book service.

Renewal of vows does not require the administration of a bishop. It is appropriate on any Sunday for any rector to use the Offices of Instruction as a service. Also, I am not aware of any canonical or liturgical requirement that a person must be received by a bishop. (If the person has been confirmed, e.g. by a Roman or Orthodox bishop, the rector might well receive him or her into our Communion. If he or she has not been confirmed, then that person might be properly presented with the class.) Reception is an administrative action, not a sacerdotal bestowal of the Holy Spirit.

We ordain deacons, priests and bishops to special orders in the church. Confirmation should be seen as a solemn service of ordination to the lay order. And confirmation instruction is a backup for any failure of parents and godparents to fulfill their promise made at the candidate's baptism.

*(The Rev.) Robert A. Tourigney
The Woodlands, Texas*

The article, "Another Look at Confirmation," reminds me of a theology professor of whom I had the privilege and the embarrassment of being a student. He would ask the class a theological question and one of us would give a stumbling answer. Then he would say, "That was very good, Mr. _____, but there is more to it than that." He then would enlarge the answer.

True, at confirmation we do affirm the faith professed at our baptism. For me at 13 it was my public profession of the faith in Jesus as my Lord and Savior — my altar call.

True, the bishop did bestow a blessing. But a blessing is more than an "affirmation" of what has been done, it bestows grace. "It is an outward and visible sign of an inward and spiritual grace."

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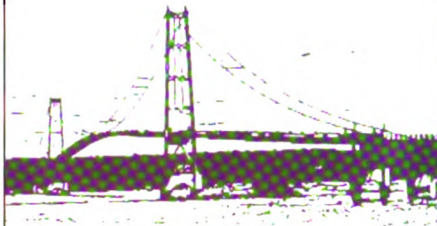
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LETTERS

look like if when the bishop confirmed the candidates he expected the Holy Spirit to fall on them, and made sure, with the guidance of the Holy Spirit, that it happened? What would happen if they spoke in tongues, prophesied, performed miracles, received gifts of knowledge and wisdom and were able to discern good and evil spirits? What if each candidate developed a ministry (or ministries) as the Holy Spirit led them and then shaped in their lives the fruits of the Spirit?

Wouldn't it be a wonderful and exciting church to belong to? Is it possible God would have us "reasonable" Episcopalians not only have a high view of the church and the Bible but also be a Spirit-filled church as was the church in the Book of Acts?

(The Rev.) R.H. McGinnis
River Falls, Wis.

The Viewpoint article on confirmation by the Rev. Patrick Barker seems to indicate confusion on the rite of confirmation. Perhaps Fr. Barker doesn't remember the 1928 Book of Common Prayer where on page 297 as part of the Order of Confirmation there is a prayer that essentially alludes to the seven-fold gifts of the Holy Spirit — wisdom, understanding, counsel, ghostly strength, knowledge, grace and holy fear — that are imparted by the laying on of hands by the bishop.

No wonder the Rite of Confirmation has more and more become meaningless. The framers of the 1979 BCP were remiss in this area as well, as I often have wondered why they didn't simply place the 1928 prayer book communion service where Rite I is located. It would have saved the church from an exodus of many traditionalists.

Jerry Balcom
Nashua, N.H.

The 12 Days of Christmas

The editorial, "Pushing Christmas" [TLC, Jan. 26] was unbelievable. I must have misunderstood it.

I am firmly of the opinion that Christmas is from Dec. 25 until Jan. 6. That is the period of time that my



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home is decorated for Christmas. Until just recently I would never put up the decorations, creche, lights, and tree, until Christmas Eve. The celebration of Christmas during Advent always seemed inappropriate in the church and in a Christian family. I understand why the merchants do this but I'm not one of them.

Family gatherings and church functions during the 12 days of Christmas seem especially appropriate. The children are out of school. On the 25th they should be home with immediate family. Grandparents can travel if they want to be part of that family celebration. The days of Christmas, the other 11, are when families can visit the grandparents.

In the church, I see the Sunday after Christmas as the appropriate time to have second celebration of the birth of the Savior. It is a time for Christmas music, pageants, Lessons and Carols, and so forth.

*John A. Berton
Ottawa, Kan.*

While I share the sentiments expressed in the editorial "Pushing Christmas," I would suggest that the principal feast which comes 12 days after Christmas is a most appropriate time to celebrate the birth of Christ, even exchanging gifts in the spirit of the Magi who came bearing gifts to the Christ child.

*(The Rev.) Tom Johnson
St. John's Church
Indio, Calif.*

May I respectfully take issue with the editorial, "Pushing Christmas." Christmas lasts for 12 days and Epiphany is often referred to as "Little Christmas." It seems to me that a Christmas celebration occurring anywhere from Dec. 26 to Jan. 6 is much more appropriate than one occurring in Advent — a traditionally penitential season for the church.

*(The Rev.) Kenneth B. Aldrich, Jr.
Trinity Church
Red Bank, N.J.*

Here at St. Philip's Church we encourage celebrations and parties all of the 12 liturgical days of the formal

Christmas season, beginning after the family and children's service at 5 p.m. Christmas Eve. As members of an African American congregation with a Caribbean flavor, the people know the season of Christmas and love to celebrate it in its fullness. Because so many travel at that time, most get to join in the celebration at some point, even if away December 25.

I would see no liturgical violation having Christmas-Epiphany parties right through the Octave of Epiphany, Jan. 13. Unlike the Christmas parties in Advent, which dilute and confuse, such celebrations through the January 13, assuming good teaching, serve to correct and enhance the place of Christmas and its meaning.

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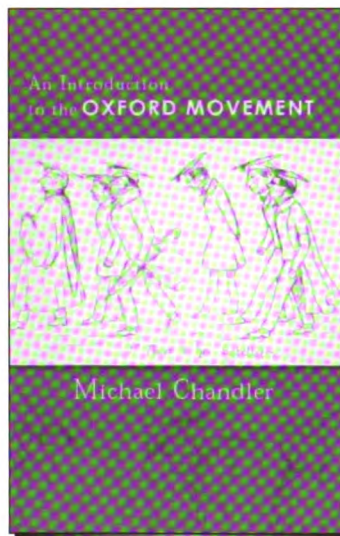
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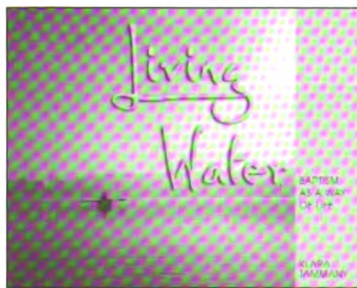
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would be acceptable even 40 days after Christmas, Feb. 2, with the Presentation of the baby Christ in the Temple, the last "Christmas gift" being the two turtle doves along with the hugs and kisses of Anna and Simeon. Now all that makes a Christmas to remember, and with Candlemas on a Sunday this year, we will fire up our censor, robe all 18 acolytes in their best, and praise God for the gift of his Christ one last time this season with a glorious procession.

(The Rev.) John A. Russell
St. Philip's Church
Buffalo, N.Y.

Isn't turn-about fair play? Wasn't December 25 a pagan festival connected to the winter solstice? So, if indeed, turn about is fair play, the pagans have taken back the festival. It has become an economic necessity in the United States. Santa Claus is far more important than the Christ Child.

An interesting ecumenical discussion might center on the question of how to make the celebration of the Incarnation a church-related event? A subversive plot might move the day for exchanging gifts to the Feast of the Epiphany. There is some historical precedent for this idea. Think what such a change by Christians around the world might do to the economic forecasters, to say nothing of the money to be saved by taking advantage of December 26 sales. After all, turn-about is fair play!

(The Rev.) Rod Wittse
Emmanuel Church, Webster Groves
St. Louis, Mo.

As a child, I remember some of the old folks referring to the Epiphany as "Little Christmas." In regard to Christmas celebrations [TLC, Jan. 26], it almost seems we spend the month of December celebrating a pregnancy and as soon as the child is born on December 25, we forget about him.

Some of us Episcopalians may continue to celebrate Christmas after the 25th because it makes more sense in light of our church calendar or maybe, solely to buck the trend.

Charles A. O'Hara
Dorchester, Mass.

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Catholic Truth

The article "Limited Authority" [TLC, Jan. 19] correctly points out that the Episcopal Church cannot exist in a vacuum, but that all Christians are bound to Christ in the creeds, scripture and tradition of the church that is known as the catholic faith.

The arguments made by the professors and deans could be equally applicable to other controversies in the church, such as the ordination of women or inclusive language liturgies. There cannot be two catholic truths.

Any child could read the scriptures and discern that God did not intend plural truth. Our church seems obsessed with mandating into canon every politically correct notion to the point that we will never achieve even communal unity with our Roman Catholic and Orthodox brethren and risk even alienation with the Lambeth Conference, which has taken a clear, principled stand on the same-sex issue.

Is it not time that we returned to God as revealed in the scriptures as the sole source of our authority instead of the latest liberal fad?

*Charles C. Wicks
Elkhart, Ind.*

PB's Authority to Act

I was confused and concerned by recent assertions in the Letters to the Editor that the Presiding Bishop has no authority to discipline bishops [TLC, Jan. 19]. To the contrary, Canon 1.5(a) of Title I of the Canons of the General Convention provides that the Presiding Bishop may issue a temporary inhibition upon a bishop when serious acts by the bishop are reported to the Presiding Bishop, the acts would constitute the grounds for a charge of an offense under the canons, and, in the opinion of the Presiding Bishop, the charge or complaint of serious acts is supported by sufficient facts.

These "serious acts" would likely include violation of the canons by a bishop who, for example, allegedly deposed a priest of his diocese without trial. This right is very limited: The

standing committee must consent to the inhibition of a bishop "with jurisdiction," and the temporary inhibition expires after one year unless certain conditions are met. Moreover, the canons provide that temporary inhibition is an "extraordinary remedy . . . to be used sparingly and limited to preventing immediate and irreparable harm to individuals or to the good

order of the Church." It is nevertheless inaccurate and misleading for anyone to assert that our Presiding Bishop is powerless to deal with bishops who ignore the canons of the church. He may choose not to act, but he apparently has the legal power to do so in appropriate circumstances.

*William T. Barto
Fairfax, Va.*



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Theological Education

(Continued from page 19)

bishops to send postulants to non-Episcopal schools.

THE ORDINATION PROCESS AND THE GENERAL ORDINATION EXAMINATION: We found a church-wide complaint about the ordination process as it currently exists. There is a call for a greater standardization of the process from diocese to diocese, a greater similarity in the formation of priests who may be called to serve in any one of the 100 dioceses of the church. And though the General Ordination Examination has been regularly reformed since 1970, we still discovered the following recent statement of a bishop: "We have noted an expressed need for an in-depth conversation among the seminaries, the House of Bishops, and the General Board of Examining Chaplains regarding the purpose, nature, and timing of the General Ordination Examination."

THEOLOGICAL EDUCATION FOR ALL: There has been a shift to an understanding that theological education is the birthright of all Christians and that the responsibility of theological education is shared by the whole church. Parishes and dioceses must now exercise their teaching mission at a more professional level, with the diocesan bishop bearing the ultimate responsibility for the quality of theological education of the people under her or his care. In fact "Theological Education: a Renewed Vision" is a four-year project whose goal is to inspire all Episcopalians to think theologically and to call all congregations to become places of intentional theological reflection and learning. Sponsors of this project are the Council of Seminary Deans and the Episcopal Church Center. Materials to advance theological education will be distributed to all the parishes and all the dioceses in the next month to prepare to participate in this project, which lasts until 2005.

MONEY: In 1967 the Pusey Report argued that the key for correcting the fact that the Episcopal Church is "unexpectedly remiss in its concern for education" lay in the creation of

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more coordinated efforts to provide money for the seminaries and for local theological initiatives. There are three activities that have been launched to solve this problem:

1. The Episcopal Church Foundation is attempting to create an endowment fund that will offer tuition

Endowed parishes are being challenged to take a critical look at their contributions to theological education.

support for all Episcopal degree candidates at our 11 seminaries.

2. The Church Pension Fund is in conversation with the Fund for Theological Education to address the creation of a fund which will attract young people to the vocation of ordained ministry, a revival of something like the Rockefeller Fellows of the past.

3. Members of the Consortium of Endowed Parishes have sought solutions to the problem of a potential clergy shortage by challenging the endowed parishes to take a critical look at their contributions to theological education at every level, from parish to seminary.

THE SOLUTION: Our report concludes by asking the Presiding Bishop, the seminary deans, and the provinces to appoint bishops, seminary deans, seminary faculty members, and lay leaders to a strategic planning committee, which would, in a broad, collaborative way, develop a coordinated vision for the theological life of the church. This committee would ultimately report to the General Conventions of 2006 and 2009 and provide a guide for the church through 2020. It is this committee which could determine if seminaries should be closed or combined, reform the ordination process, and determine the shape of lay theological education. It will succeed where other commissions have failed if its recommendations are ultimately enshrined in the canons of the 2009 General Convention, at the beginning of the term of the new Presiding Bishop. □

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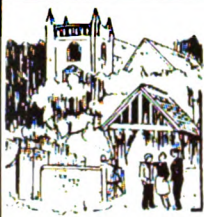
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PEOPLE & PLACES

Appointments

The Rev. **Don Duford** is assistant at Christ Church, 470 Church Rd., Bloomfield Hills, MI 48304-3400.

The Rev. **Alix Evans** is rector of St. Mary's, 961 S Mariposa Ave., Los Angeles, CA 90006.

The Rev. **Sean Ferrell** is chaplain at Michigan State University, 800 Abbott Rd., East Lansing MI 48823.

The Rev. **Teresa Gocha** is priest-in-charge of Messiah, PO Box 267, North Woodstock, NH 03262.

The Rev. **J. Mark Holland** is rector of St. James', PO Box 126, Baton Rouge, LA 70821-0126.

The Rev. **Martha Honaker** is rector of St. Stephen's, PO Box 564, New Harmony, IN 47631.

The Rev. **Andrew Kline** is rector of Christ Church, 2950 S University Blvd., Denver, CO 80210-6029.

The Rev. **Howard Maltby** is rector of St. Alban's, PO Box 882, Lexington, SC 29072.

The Rev. **David Norris** is priest-in-charge of Christ Church, PO Box 4125, Norwalk, CT 06855.

The Rev. **Iris Peterson** is assistant at St. James', 25 West St., Danbury, CT 06810.

The Rev. **Robert Rademaker** is rector of Ascension and Holy Trinity, 334 Burns Ave., Cincinnati, OH 45215.

The Rev. **D. Scott Russell** is campus minister and associate at Christ Church, PO Box 164, Blacksburg, VA 24063.

The Rev. **Martini Shaw** is rector of St. Thomas', 6361 Lancaster Ave., Philadelphia, PA 19151.

Keo Short is youth director for the Diocese of New Jersey, 808 W State St., Trenton, NJ 08618-5326.

The Rev. **Mark Speaks** is assistant at St. Alban's, Los Angeles, and chaplain at Canterbury, Westwood, CA; add: 580 Hilgard Ave., Los Angeles, CA 90024.

Ordinations

Priests

Connecticut — **Marilyn Anderson**, assistant, St. Andrew's, 232 Durham Rd., Madison, CT 06443; **David Code**, assistant, St. Stephen's, 351 Main St., Ridgefield, CT 06877; **Harlan Dalton**, assistant, St. Paul and St. James', 57 Olive St., New Haven, CT 06511; **Malinda Johnson**, assistant, St. John's, 16 Church St., Waterbury, CT 06702; **Susan McCone**, assistant, Christ Church, 84 Broadway, New Haven, CT 06511.

Colorado — **Felicia Marie Smithgraybeal**.

Deacons

Colorado — **Walter Allen**.

Kansas — **Sharon Lynn Billman**, 1738 24000 Rd., Parsons, KS 67357; **Donald Baird Williams**, Good Shepherd, 4947 NE Chouteau Dr., Kansas City, MO 64119.

Upper South Carolina — **Bill Carroll, Jim**

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Dorn, Judy Ewing, D'Rue Hazel, John Mill, Susan Parlier.

Olympia — Sylvia Haase, Christie Logan, James Neal.

Renunciations

Utah — J. David Clark.

Resignations

The Rev. **Frederick C. Watson**, as rector of St. John's, Norristown, PA.

Retirements

The Rev. **David W. Kent**, as canon to the ordinary in the Diocese of Kansas; add: 1900 Spyglass Ct., Lawrence, KS 66047.

The Rev. **Roland V. Raham**, as rector of St. Mark's, Starke, and St. Anne's, Keystone, FL.

The Rev. **Donald R. Shearer**, as rector of All Saints', Orange, NJ; add: RR1, Box 63R, Greentown, PA 18426.

The Rev. **Brendan Whittaker**, as rector of St. Mark's, Groveton, NH.

Deaths

The Rev. **Charles Francis Ehly**, of Yarmouthport, MA, died Dec. 2, 2002, at the age of 88.

Fr. Ehly was born in Philadelphia, PA, received his bachelor's degree from Ursinus College, his master's from Columbia University, and his MDiv from Union Theological Seminary. He also attended the Philadelphia Divinity School. Ordained to the priesthood in 1942, Fr. Ehly was rector of Trinity, Buckingham, PA, 1940-45, vicar of St. Philip's, New Hope, 1942-45, rector of Incarnation, Drexel Hill, 1945-72, and Incarnation-Holy Sacrament, Drexel Hill, from 1972 until retirement in 1977. He became rector emeritus of that parish in 1988. Following his move to Yarmouthport, he became a communicant of St. David's, South Yarmouth.

The Very Rev. **Boanerges Rosa-Romero**, priest of the Diocese of Honduras and director of theological education for the Anglican Church of the Central Region of America, died in his apartment in San Salvador on Christmas Day from an apparent heart attack. He was 56.

Fr. Rosa-Romero studied at San Carlos University, but left to join the Order of Preachers. He was received into the Episcopal Church in 1978. In 2001, he received his Masters in Theology from Virginia Theological Seminary. He is survived by his wife, Milagros de Jesús, and two children, Daniel Enrique and Carmen Maria.

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RECTOR: Position open in a century-old parish located on the Gulf Coast in Dunedin, FL. Interested Clergy may apply by **February 21, 2003** to the: **Deployment Office, Diocese of Southwest Florida, PO Box 673, Ellenton, FL 34222-0763. E-mail: mdurning@dioceswfla.org.**

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DIRECTOR OF CHILDREN AND YOUTH MINISTRIES: The Episcopal Church of the Mediator, Meridian, Mississippi, is seeking an energetic, motivated person to lead the parish's ministry among children and youth. Bachelor's degree and Anglican/Episcopal background preferred. Experience is desirable; solid references are necessary. The person who is called to this position will have good leadership skills, rapport with children and youth, the ability to encourage and enable lay ministry to children and youth, and a vision for new approaches to youth ministry. Responsibilities will include overseeing all children and youth Christian education programs, helping design worship for youth, organizing trips, service projects and activities, and overseeing the parish web site. Send resume to the **Rev. Mike Dobrosky, Church of the Mediator, P.O. Box 3400, Meridian, MS 39303-3400. E-mail: cmediator@aol.com. Website: www.mediatormeridian.com.**

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 day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
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www.resurrectionnyc.org
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 Sun Low Mass 8:30, High Mass 11, T/Th/F EP 6, Mass 6:15,
 Wed Mass 12:15, EP & Ben 6:15, Sat C 11:30, Mass 12.

ST. THOMAS

5th Ave. & 53rd St. (212) 757-7013
www.saintthomaschurch.org
 The Rev. Andrew C. Mead, r; The Rev. Canon Harry E.
 Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev.
 Robert H. Stafford, asst
 Sun Eu 8, 9, 11, Choral Ev 4Wkdy MP & Eu 8, Eu 12:10, EP
 & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30,
 Choral Ev Wed 12:10, Sat Eu 10:30

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Bliftmore Village) (828) 274-2681
 3 Angle St.
www.allsouls cathedral.org
 H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

PORTLAND, OR

ST. STEPHEN'S (503) 223-6424
 1432 S.W. 13th Ave., 97201
 The Rev. Lawrence Falkowski, r
 Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
 Sun Mass 9:30. Weekdays as announced

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CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
 218 Ashley Ave.
 The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c
 Sun Mass 8 (Low) 10:30 (Solemn High)

SUMMERVILLE, SC

THE CHURCH OF THE EPIPHANY (843) 442-4034 (cell)
 212 Central Avenue 29483
 The Rev. Robert Switz, r
 Sun Mass 8 (Low)

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
 The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
 The Rev. Frank E. Fuller, asst www.cotgs.org
 The Rev. Ben Nelson, d
 Sun 8, 9, 11:15 & 6. Weekdays Tue 7:15, Wed 5:15, Thur 12:15

DALLAS, TX

INCARNATION (214) 521-6101
 3906 McKinney Ave.
 The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;
 the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
 Sun Eu 7:30, 9, 9:15, 11:15, 7. M/W/Th H Eu 12 noon.
 Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 8; Sat MP 8,
 8:15 H Eu, Reconciliation of Penitents 9-10.

HOUSTON, TX

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www.palmerchurch.org
 The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick;
 the Rev. Ed Gomez.
 Sun Eu 7:45, 9, 11, ST. BEDE'S 9, 10:15, Collegiate 5,
 CHAPEL 6, Ch S 10; Wkday Serv: Sat 6 Vigil

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www.Emmanuel-sa.org
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 assoc r; the Rev. Robert B. Hedges, past assoc; the Rev.
 Kathryn Lind, d
 Sun Eu 8, 10:30. Ch S 9:15. Wed Eu 5:30. Th 12 YPF. Sun 5:30

SAN ANTONIO, TX

ST. PAUL'S, Grayson Street 1018 E. Grayson St.
 The Rev. Doug Earle, r www.stpauls-satx.org
 Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

MILWAUKEE, WI

ALL SAINTS CATHEDRAL 818 E. Juneau (414) 271-7719
 The Very Rev. George Hillman, dean ascathedral.org
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LUTHERAN

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HOPE CHURCH K and Inyo Streets (909) 968-3317
 The Rev. William R. Hampton, STS
 Sun Eu 10

KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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Please excuse Johnny from school today. He ran away from our foster home again. He uses illegal drugs that harm his health and behavior. He often acts impulsively and is uncooperative. He is often withdrawn and isolated, and has no friends. He has lost interest in the future. He does not trust adults and disrespects authority.

Sincerely,
His foster parents

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