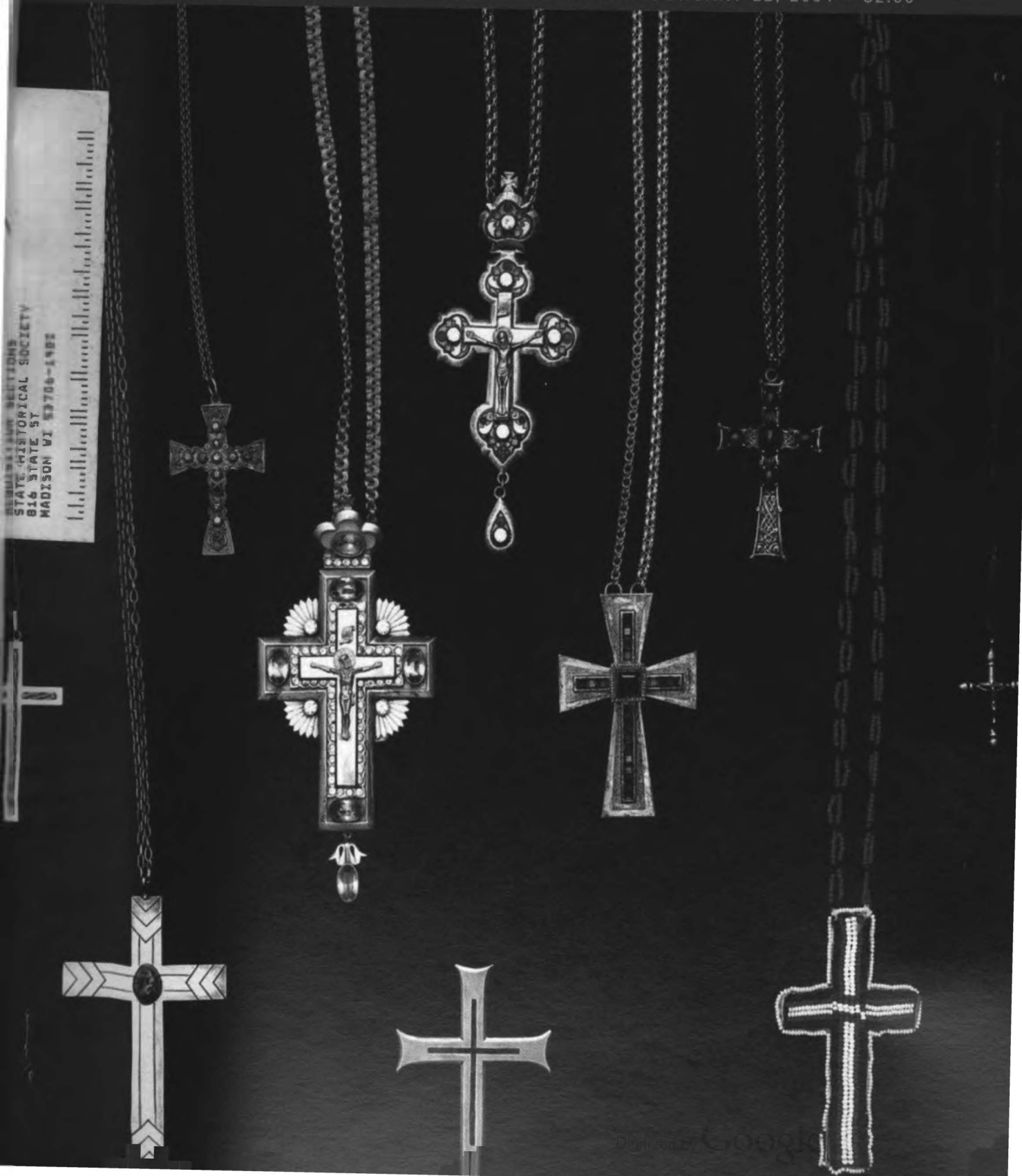


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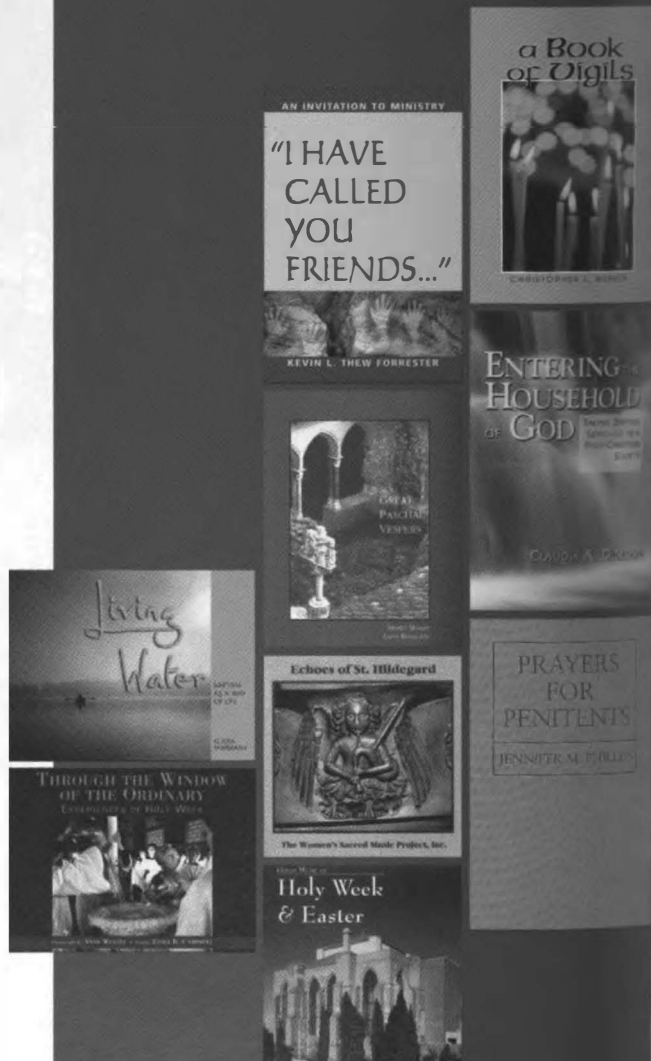
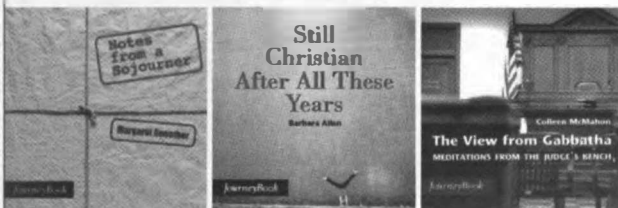
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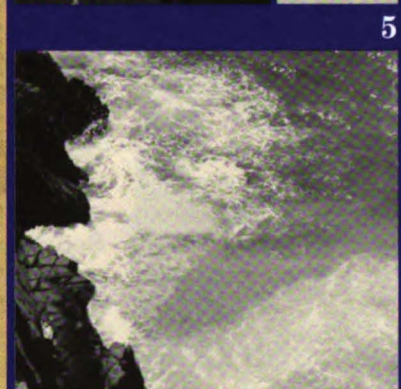
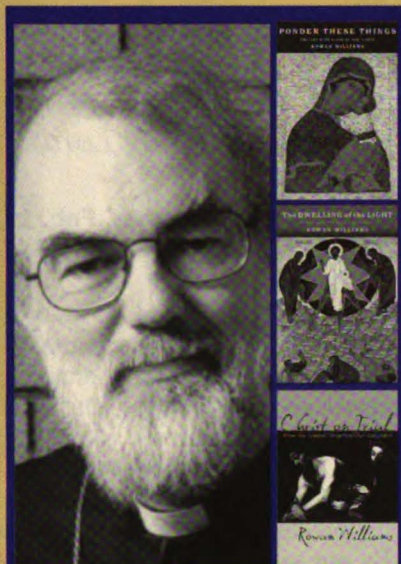
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Volume 32, Number 4, February 22, 2004

*The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.*



**On the Cover**

Pectoral crosses presented to the (late) Rt. Rev. John Allin during his years as the Bishop of Mississippi and as the Presiding Bishop. On his retirement, Bishop Allin placed the crosses and his personal papers in the Archives of the Episcopal Church, Austin, Texas.

Photo: *A Treasury of Anglican Art*, by James B. Simpson, Rizzoli, 2001.

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SUNDAY'S READINGS

# The Holy Mountain

*'Proclaim the greatness of the Lord our God' (Psalm 99:9).*

**The Last Sunday After the Epiphany, Feb. 22, 2004**

Exod. 34:29-35; Psalm 99; 1 Cor. 12:27-13:13; Luke 9:28-36

The texts of holy scripture for the Sunday before we enter into our Lenten observance draw us into a holy-mountain-top experience of worship. "Beholding by faith the light" of Christ's Presence, we pray for transformation in the Collect of the Day, that we will "be changed into his likeness from glory to glory." By our sacred contact with God in our worship, we may expect our lives to be changed.

The verses from Exodus tell of a dramatic change that took place on Mount Sinai. When the great prophet Moses received the law, he was transformed by the encounter with the living God. "His face shone because he had been talking with God." This description sounds very like what happened to Jesus on the Mount of the Transfiguration when, "as he was praying, the appearance of his countenance was altered, and his raiment became dazzling white."

In the Presence of God, those who come to him to receive his word, those who approach him in prayer, are illumined by his glory and transformed.

This is more than simply an interior matter. "Aaron and all the people of Israel saw Moses" and observed the change in him. Likewise, when Peter, John, and James looked on Jesus, "they saw his glory" and received the heavenly proclamation, calling them to recognize him as God's chosen and listen to his Word.

In our worship on this Sunday, we may perceive ourselves symbolically coming to "the holy mount" to receive the Word of the Lord, not inscribed on stone this time, but written in our hearts. "Upon the holy mount" we may expect to find Jesus proclaimed as God's Son, his chosen, and draw near to listen to his life-changing Word. In this encounter we may receive the abiding gifts of faith, hope, and love, about which the epistle speaks, and "the greatest of these is love." By this love, we are changed. No longer separate from one another, isolated by our individuality, we see the glory of the Lord, when we recognize that we "are the body of Christ and individually members of it."

## Look It Up

Compare the other gospel narratives of the Transfiguration, Matthew 17:1-9 and Mark 9:2-9, taking note of any variations.

## Think About It

In what ways have you seen your own life changed through hearing holy scripture and attending worship? Can you think of another person in whom you have observed transformation?

## Next Sunday, Feb. 29, 2004

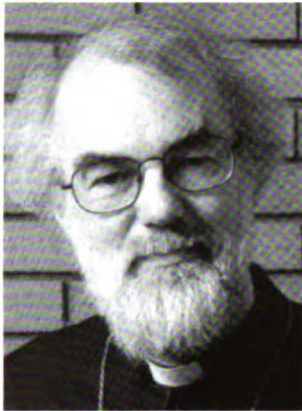
### The First Sunday in Lent

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

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## BOOKS



### Rowan Williams, Author

Poet, preacher, scholar, pastor, teacher, spiritual director, bishop – even this rather overwhelming list does not exhaust the immense ability and achievement of Archbishop Rowan Williams. There is always much comparing of a current Archbishop of Canterbury with his predecessors, and people tend to associate Archbishop Williams most often with Archbishop Michael Ramsey, especially in terms of his work as a scholar, but such comparisons always seem to me to be misleading.

Rowan Williams is quite unlike any of his recent predecessors, and if we are going to hear his distinct and distinctive voice, we must let him speak to us in his integrity and in his intricacy.

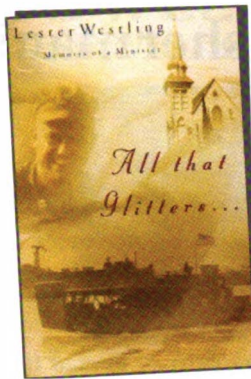
Since his preferment to Canterbury in the summer of 2002, all of Archbishop Williams' earlier books have been reprinted, and several new titles have appeared. The books here show something of the breadth of the archbishop's mind and interests, and they are clear evidence of his profound intellect and spirituality. Two of his greatest influences have been the Russian Orthodox tradition and the traditions of early Christianity.

In *Ponder These Things* and *The Dwelling of Light*, he reflects on three images of the Mother of God and four images of Christ respectively. These books began as retreat talks, and they are couched in the sensitive and direct style that such occasions demand. (Reviews, p. 8.)

*Silence and Honey Cakes* also began

(Continued on next page)

## All That Glitters ... Memoirs of a Minister



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By Bart Sarjeant



Letters to the people of his parish over 23 years from 1978 to 2001 in the setting of the Church seasons. Witty, incisive, moving from the heart.

**“Fr. Sarjeant is winsome & humorous, and he understands the tragedy and ambiguity of human life without descending into maudlin moping. His love for relevant literature and poetry complements this book nicely — and his resurrection faith is contagious.”**

— The Very Rev. James E. Carroll, D.D., Retired,  
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## BOOKS

(Continued from previous page)

life as a series of addresses, and this short book is a series of reflections on the tradition of the desert monastics. Archbishop Williams mines from the Christian tradition truths and observations that have a striking and enduring relevance. Here he reflects on familiar themes in his writings, such as the meaning of “success” and the critical theological difference between the “personal” and the “individual” — a concept of immense importance in contemporary American discourse. For those looking for a good book for Lent, this is an excellent choice.

His first collection of sermons, published in the United States as *The Ray of Darkness*, has been a good first book for serious students. But we have been long overdue for another collection, and the Church in Wales has published 15 sermons and addresses that the archbishop gave in the comparatively brief period of his primacy of Wales. Though Welsh by birth and upbringing, he learned to speak Welsh only as an adult, and the text is bilingual.

These pieces are brief and often directed, reasonably, to local concerns. But that does not make them of no interest to the reader elsewhere in the Communion. Here are his enthronement sermon as Archbishop of Wales, as well as the comments he made immediately after he witnessed the terrorist attack on the World Trade Center, which later grew into his book *Writing in the Dust*.

*The Poems of Rowan Williams* contains all those of his two previous volumes, *After Silent Centuries* and *Remembering Jerusalem*, along with six new poems, including a translation of the Welsh poet Ann Griffiths' “I Saw Him Standing,” which was sung in Welsh at his enthronement as Archbishop of Canterbury. The resonances and references in these poems, from the Oystermouth of his childhood to the poem for Gillian Rose, a contemporary philosopher and personal friend who died in 1995, take the reader across a wide range of reflection and emotion. “Remembering Jerusalem” makes good Holy Week meditation.

More difficult than these, but well



## Recent Works of the Archbishop

**PONDER THESE THINGS: Praying with Icons of the Virgin.** Sheed & Ward. Pp. 74. ISBN 1-58051-124-4.

**THE DWELLING OF LIGHT: Praying with Icons of Christ.** Eerdmans. Pp. 87. ISBN 0-8028-2778-0.

**SILENCE AND HONEY CAKES: The Wisdom of the Desert.** Lion Publishing. Pp. 125. £9.99. ISBN 0-7459-5138-4.

**Addresses and Sermons delivered by the Most Rev. and Rt. Hon. Rowan Williams while Archbishop of Wales, February 2000-December 2002.** The Church in Wales. In English and Welsh. Pp. 90 and 94, paper. £9.00. ISBN 0-85326-112-1.

**THE POEMS OF ROWAN WILLIAMS.** Perpetua. Pp. 95, paper. \$12. ISBN 1-870882-16-4.

**LOST ICONS: Reflections on Cultural Bereavement.** Morehouse. Pp. 200. \$15.95. ISBN 0-8192-1948-7.

**ARIUS: Heresy and Tradition.** Eerdmans. Revised edition. Pp. 378, paper. \$25. ISBN 0-8028-4969-5.

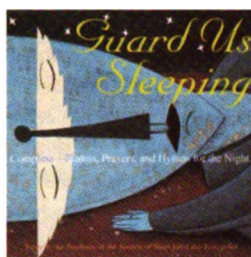
worth the effort, is *Lost Icons*. Originally published in 2000 when he was Archbishop of Wales (though written when he was still Bishop of Monmouth), it was at first largely ignored by the general readership, perhaps because it makes demands. It was, however, extremely attentively reviewed, and since his preferment to Canterbury, it has been reprinted no less than six times. This book deserves and repays close study, but it is probably best read in a Lenten book group under the guidance of a leader who is equipped to help the group find its way through its complex arguments.

Finally is the book that is first in chronological order of publication, the now authoritative study of the great fourth-century heresiarch, Arius, a figure as much misunderstood as maligned. When *Arius* appeared in 1987, it was met with acclaim and serious review, and it established Archbishop Williams as a patristics scholar of the first rank. The study remains a standard work in the field. Considering that the study of Arianism has changed beyond all recognition in the last 20 years, this book's enduring value is

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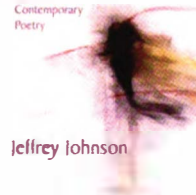
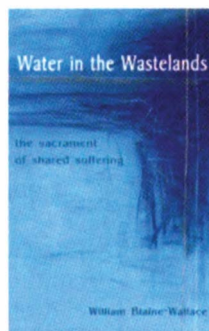
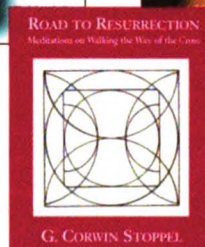
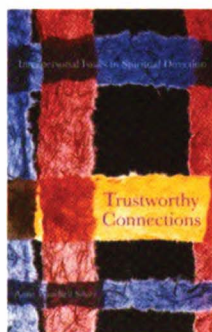
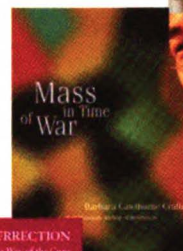
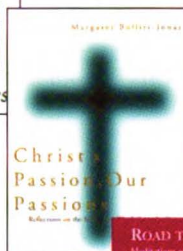
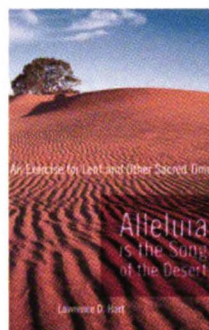
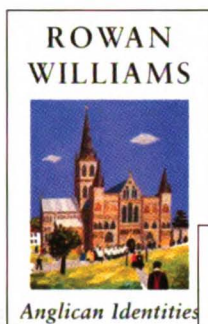
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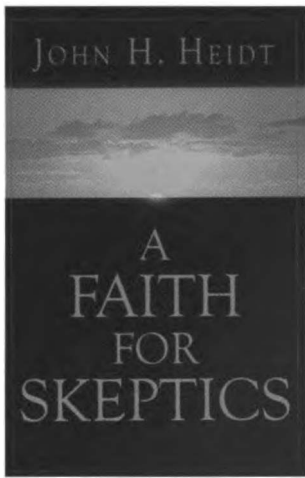


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## BOOKS

(Continued from previous page)

remarkable. It is not, however, a book for the casual reader. It is a piece of original and exacting scholarship, and presupposes a great deal of specialized knowledge of patristic theology and philosophy.

A glance at these books, let alone the important works not discussed here, show us that Rowan Williams is, without doubt, the finest intellect among the British bishops, and among the primates. He is no dry academic. His writings, even at their most technical, reflect a profound concern for the life of the Church and the world, and he embodies in all his books the finest qualities that Anglicans have always valued in their bishops.

(*The Very Rev.*) Peter Eaton  
Denver, Colo.

### The Dwelling of the Light

#### Praying with Icons of Christ

By Rowan Williams. Eerdmans. Pp. 96. \$16.  
ISBN 0802827780.

What does holiness look like? Is it appropriate or sacrilegious hubris to attempt to depict God? How does one pray with an image?

These are questions Archbishop Rowan Williams addresses in this small, jewel-like book. He sets readers out on a pilgrimage; the first person plural narrative implies, almost demands, our going along. He wants us to look at the icons, and through them into the presence of God and back into our own hearts.

I appreciate the need to keep the image in front of the reader. However, I find unfortunate the design choice to cut the icons to close-up fragments.

Archbishop Williams states that he does not seek to add to the analytical understanding of icons, but to pray with them. In remarkable few words he has taken the reader with obvious excitement to a way of prayer wherein he finds a glimpse of truth, and reacts with no small amount of awe.

Susan Von Medicus  
Fort Washington, Pa.

### Ponder These Things

#### Praying with Icons of the Virgin

By Rowan Williams. Foreword by Kallistos Ware. Sheed & Ward. Pp. 74. \$15.95.  
ISBN 1-58051-124-4.

Archbishop Williams introduces us to the three basic poses of the *Theotokos* (Mother of God) icons, reading them in terms of their theological presentation, and going beyond to take the reader into a spiritual pilgrimage where we come to see God, ourselves, and our world with new eyes. His perceptive theological presentations act, in themselves, as icons in that they usher the reader into the presence of God in prayer

The text is accompanied by illustrations of the three icon types in their entirety as well as closeups of sections of each that are used to encourage a closer look at each icon.

Archbishop Williams also includes some of the early legends about the life of the Virgin before the Annunciation, specifically the legend that says Mary was spinning the scarlet and purple threads to be used in making a veil for the Temple, a story taken from the Gospel of James. He incorporates these legends in his study, again inviting us to a deeper understanding of our relationship with God.

This is a book to own and to give, a rich and moving book that acts as a prayer and meditation retreat in the midst of a busy world.

Elizabeth Hudgins  
Fairfax, Va.

### Christ on Trial

#### How the Gospel Unsettles

#### Our Judgment

By Rowan Williams. Eerdmans/ABC. Pp. 141.  
\$15, paper. Eerdmans. ISBN 0-8028-2496X,  
ABC ISBN 1-55126-409-9.

This slim volume by Archbishop Williams is a deeply provocative study of each of the four evangelists' accounts of the trial of our Lord. By focusing on how Jesus is described as

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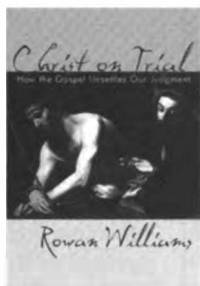
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reacting to his accusers, the archbishop leads us to look fearlessly on what all of this reveals to us of God. As he examines each trial scene, he uses the work of contemporary writers to expand and challenge our understanding and vision. Thus in the Marcan account, which is vividly described as "voices at midnight," he illuminates the scene with references to H. M. Prescott's *The Man on a Donkey*, a novel about the failure of a rebellion against the English Reformation. Like Jesus at his trial, the leading characters in the novel remain steadfast to truth, even though there is no promise of victory against those who persecute them.

Archbishop Williams leads us in this journey to our Lord with the all the resources of intense and focused biblical scholarship and the rich overlay of serious contemporary literature. It is a book that we will read many times and find new insights therein.

(The Rev.) George Ross  
Martinez, Calif.



felt "to be a missionary in Asia, and while I had youth, health, and a willing spouse, this was probably the time." He and his wife and five-month-old daughter settled into the Mountain Province of the Philippines, learning to love the indigenous people. In addition to far-flung churches in the mountains, the Westlings ministered in and estab-

lished schools. The conversion from primitive animism to Christianity, in order to be understood, demanded a lively musical expression of worship, rich in symbolism. When a new church was built in an area of frequent lightning strikes, it had a large copper cross atop the steeple which could be seen for miles around. A copper cable

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## All That Glitters

### *Memoirs of a Minister*

By Lester Westling.

Global Publishing Services. Pp. 445.

\$19.99, paper. ISBN 097141002X.

This autobiographical saga of a long, varied, and distinguished clerical career reads like a collection of fascinating short stories. Each vignette includes a teaching kernel and ends with a pericope of scripture to underscore

its point. The author's ministerial career is neatly divided into segments, as indeed has been his life. Fr. Westling has been a student of Chinese and physics, a sailor on an oil tanker, a naval chaplain, rector of All Saints', Redding, Calif., and a marriage and family therapist.

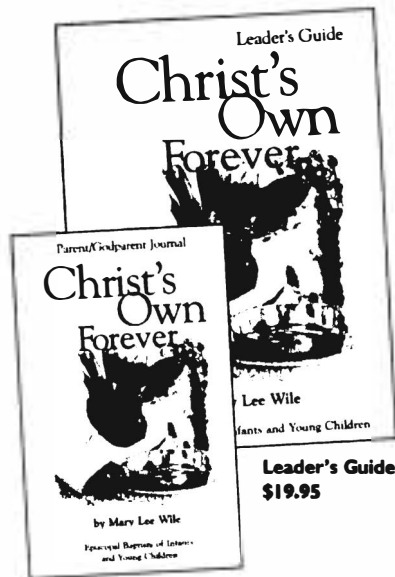
After some years in small California churches, he determined that it was time to answer the call he had always

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## BOOKS

(Continued from previous page)  
was attached to the cross and anchored to the ground below. The cross of Christ, visible to the faithful and the superstitious alike, was an effective lightning rod, as well as the symbol of the Savior.

The gold that glitters is the joy of service. It shines throughout the book.  
*(The Rev.) Frances Ryan  
Flagstaff, Ariz.*

### Scratch a Professor... Find a Fisherman

By Bart Sarjeant. Regent. Pp. 178. \$16.95.  
ISBN 1-58790-056-4.

While other clergy dream of publishing a book of sermons, Bart Sarjeant has managed to publish his parish newsletters.



In this nicely produced book, Fr. Sarjeant offers a selection of the opening pages ("pastoral letters," as he aptly calls them) that introduced the newsletters he sent to the members of St. John's Parish in Ross, Calif., from 1978 to 2001. Organized according to the seasons of the church year, these letters offer a literary window on parish ministry.

The title of the collection comes from a saying by Robert Rodenmayer. The idea is that under the surface, everyone—professor or fisherman—has the same problems, "the same worries in the middle of the night." And, indeed, these letters share a remarkable universality.

The letters aren't afraid to face the tough issues. In his first 13 years at St. John's, Fr. Sarjeant conducted 292 funerals and memorial services for young and old, including six teenagers. He himself received a bone marrow transplant for cancer.

Yet through thick and thin, community blossomed. Those who love parish life will know what Fr. Sarjeant is talking about when, in his last letter to St. John's, he writes, "And so we were friends. The best kind, I think: friends in Christ. And it was good."

*(The Rev.) J. Douglas Ousley  
New York, N.Y.*

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## Christ's Passion, Our Passions Reflections on the Seven Last Words from the Cross

By Margaret Bullitt-Jonas. Cowley.  
Pp 104, paper. \$9.95. ISBN 1-56101-211-4.

Margaret Bullitt-Jonas is a priest associate at All Saints' Church in Brookline, Mass. She served for several years as a chaplain to the House of Bishops.

These reflections are based on the seven meditations she preached on Good Friday, 2002, at the Cathedral Church of St. Paul in Boston. As she writes in her Introduction, "We needed to draw close to Jesus, to listen to his words, to watch his actions, and to sense, if we could, the spiritual power that was released so many years ago at Golgotha and that continues to reverberate at the center of our lives."

At the end of each chapter, the author has provided several questions for reflection and prayer. She also suggests and explains three approaches to such prayer, Ignatian Contemplation, *Lectio Divina* (sacred reading), and "Grounding in the Cross," a form of prayer based on an ancient Tibetan method of developing compassion.

I am involved with a class in our parish where we try to acquaint newcomers with the Christian faith by sharing the Sunday gospel. Last week, a young woman asked about Jesus' death on the cross. I plan to lend her this book.

Joanne Maynard  
Helena, Mont.

## This Far By Grace A Bishop's Journey Through Questions about Homosexuality

By J. Neil Alexander. Cowley. Pp. 128. \$10.95.  
ISBN 1-56101-224-6.

The Rt. Rev. J. Neil Alexander, Bishop of Atlanta, calls this work an autobiographical story. Fortunately, his voices as accomplished scholar, teacher, and pastor surface intermittently as well in his highly readable personal reflections on homosexuality, written after the 2003 General Convention.

Having served on a sometimes contentious diocesan sexuality task force in

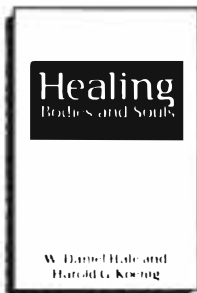
2001-02, I found Bishop Alexander's reflections reassuring: firmly grounded in scripture and prayer, wide ranging, undogmatic, and refreshingly focused on what holds us together in "pragmatic Episcopal life" (prayer, scripture, sacraments, fellowship, and service) and nurtures our growth in grace, faith, and love, despite our many differences and despite the widely disparate places

where we find ourselves in our inescapably individual journeys.

Bishop Alexander's reflections should prove a valuable resource for Episcopalians committed to continuing conversations on homosexuality that can foster honesty, healing, and health in the Church.

R. Alan Kimbrough  
Dayton, Ohio

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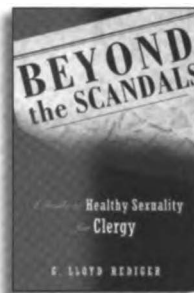
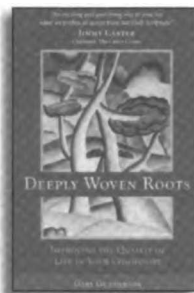
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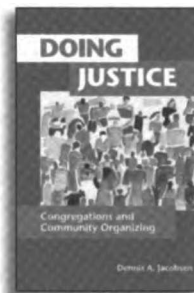
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## SHORT & SHARP

### Into the Desert

By Patricia Nakamura

**THE GIFT OF FAITH: Short Reflections by Thoughtful Anglicans.** Compiled by La Vonne Neff. Morehouse. Pp. 152. \$12.95. ISBN 0-8192-1981-9.



A lovely little hardcover collection of brief reflections from such diverse "thoughtful Anglicans" as George Carey and Agatha Christie, Madeleine L'Engle and Nevada Barr, Elizabeth I and Elizabeth II, with snippets of poetry interspersed. From T.S. Eliot: "What life have you if you have not life together? There is no life that is not in community. And no community not lived in praise of God."

**WALKING THE WAY OF SORROWS: Stations of the Cross.** By Katerina Katsarka Whitley. Original art by Noyes Capehart. Morehouse. Pp. 86. \$9.95. ISBN 0-8192-1984-3.

Stark black and white woodcuts illustrate each station, which is described, recalled, by one of the characters in the scene. Jesus' third fall gives Judas Iscariot the stage: "All I wanted for him was to succeed! Is that a bad thing? He had all the makings of a great leader, the true messiah of the people of Israel, the only one who could lead us out of slavery to liberty. Up to this very moment I have been expecting him to change things."



**PRAYERS OUT OF THE DEPTHS: Healing Words for Times of Depression.** Liturgy Training Publications. Pp. 58. \$5. ISBN 1-56854-451-0.



Few illnesses are more painful, isolating, and exhausting than depression, states the Foreword to this pocket-sized book of prayers from many sources, for help and consolation; peace and healing, life-giving thoughts. Along with many prayers of the psalmist, there are pleas and praises from the Gregorian Missal, St. Anselm, Julian of Norwich,

Mechthilde of Magdeburg, and Helen Keller. She wrote, "I believe that God is in me as the sun is in the color and fragrance of a flower — the light in my darkness, the voice in my silence."



**COUNTDOWN TO THE CROSS: Daily Readings, Reflections and Activities for Making Lent and Easter Meaningful.** Episcopal Relief and Development. Pp. 24. Free; \$5 s&h 1-19 copies.



Meditations and questions for pondering for each day of Lent, beginning the Saturday after Ash Wednesday. "Keeping a Holy Lent" tabs offer insights into the work of ER&D; the last page explains five familiar symbols.

**ALLELUIA IS THE SONG OF THE DESERT: An Exercise for Lent and Other Sacred Times.** By Lawrence D. Hart. Cowley. Pp. 128. \$12.95. ISBN 1-56101-250-5.

"The desert is a place of complete simplicity where life flourishes by seeking only what is necessary ... Austere and sparse, unmoving motion, the desert somehow compels us to reflect on the essential questions of our existence." *Alleluia*, a series of seven essays and exercises, was created to guide small groups, or solos, to find their way to and through the "interior desert" to a realization like that on the road to Emmaus. The meditations are based on "some of the chaotic events of Jesus' life."



**PRAYERS FROM THE CONFESSIONS: Augustine of Hippo.** Translation by Maria Boulding, OSB. Edited by John E. Rotelle, OSA. New City Press. Pp. 144. \$13.95. ISBN 1-56548-188-7.



The "awesome, moving prayers" of St. Augustine, "which depict the 'everydayness' of human life" have been drawn from *The Confessions* and organized loosely into topics: Augustine reflecting on his youth, on his mother and his son, on the "God within," on his monastic and clerical life. They appear in the form of free verse poems, long and short, with identifying book and verse numbers.

# Bishop Stough Remembered for Commitment to Mission

The Rt. Rev. Furman C. "Bill" Stough, known throughout the Church as a missionary and a leader in stewardship education, died Feb. 2 in Birmingham, Ala., at the age of 75. He was Bishop of Alabama from 1971 to 1988.

Born in Montgomery, Ala., Bishop Stough studied political science at the University of the South, where he was a classmate of Edmond Browning. The two men served together as missionaries in Okinawa. He graduated from the School of Theology at the University of the South, and was ordained deacon and priest in 1955. In addition to his time overseas, he served a number of churches in Alabama before becoming bishop.

In 1985, Bishops Stough and Browning were nominees for Presiding Bishop. After his election, Bishop Browning named his long-time friend as the senior executive for mission planning and deputy for the Presiding Bishop's Fund for World Relief. He served in that capacity from 1988 to 1993, then returned to Alabama as an assisting bishop, 1993-1996.

Bishop Stough led the Diocese of Alabama in companion ministry with the churches in Namibia, Bolivia, Peru, Chile and Brazil. He served in the U.S. Army in Japan after World War II, and later as a chaplain in the Alabama National Guard. "He had a heart for mission," said the Rev. Bill Yon of Chelsea, Ala. "That was just his understanding of the gospel, that it's for all people everywhere, not to be bounded by race or class or nationality or anything else."

During his 17 years as Bishop of Alabama, the diocese increased in membership by one-third, with 10 new congregations established. He developed a plan for stewardship education that became known as the



ENS photo

Bishops Stough (right) and Browning.

"Alabama Plan." The bishop and members of the diocese traveled throughout the Church to explain the plan which stressed the importance of tithing. Bishop Stough brought to the diocese the renewal ministry of Cursillo as well as Kairos, an ecumenical prison ministry.

He worked for racial justice and integration in the 1960s in Alabama, provided leadership in the liturgical renewal of the Episcopal Church with a revised Book of Common Prayer in the late 1970s, supported the ordination of women in the 1980s, and served as the chancellor of the University of the South from 1979 to 1985. In the past few years he had an active voice for tax reform in Alabama. "Bishop Stough is greatly beloved by the people of this diocese," said the Rt. Rev. Henry N. Parsley, Bishop of Alabama. "His deep faith, unflinching wisdom and wonderful sense of humor will be greatly missed by us all."

Years ago, the *Alabama Churchman* published a humorous poem that noted the frequent mispronunciation of the bishop's last name. The correct pronunciation was explained by the line, "How now, Bill Stough?"

He is survived by his wife, Margaret, and two daughters, Lisa Stough and Leslie Lynch, both of Birmingham.

# Archbishop Eames Meets with AAC Leaders

The Most Rev. Robin Eames, Archbishop of Armagh and Primate of All Ireland, met with members of the Virginia and Washington Chapters of the American Anglican Council (AAC) while he was in Virginia as guest preacher for the Diocese of Virginia's annual council Jan. 30-31. Archbishop Eames leads a commission that in September will report to the Archbishop of Canterbury about tensions in the Anglican Communion.

The commission will discuss how the Anglican Communion might respond to the Episcopal Church's consecration of a sexually active homosexual person as bishop and to the Diocese of New Westminster's decision to implement a liturgical blessing for same-sex couples. During



Peggy Eastman photo

Archbishop Eames at the Virginia convention.

a news conference after the council adjourned, Archbishop Eames said he met with the Rev. Martyn Minns of Truro Church, Fairfax, Va., and others in order to hear their concerns about the future of the Anglican Communion.

"I want to be certain that those who say they have a new relationship with the Episcopal Church know what they are saying," Archbishop Eames said. He distinguished between immediate, more passionate responses and long-term vision. "I have not questioned their sincerity, but I questioned them deeply about their visions for the future."

Archbishop Eames added that he specifically asked leaders of the AAC to prepare "a written, well-reasoned statement of their fears." He believes the commission will explore a blend of themes: possible discipline of the Episcopal Church or the Canadian diocese, what it

(Continued on next page)



## Eames Confers with AAC Leaders

(Continued from previous page)

means to be in communion, and identifying principles rooted in love.

"I'm not playing with words when I say it depends on what you mean by 'realignment,'" he said when questioned whether it was possible to avoid a split in the Communion, but probably not a realignment. "I'm simply saying to you ... that we've reached a crisis, a crossroads ... The way forward is going to involve a degree of agreement to at least in faith try new ways of doing things. I think in a sense what's under real scrutiny is the structure of the Anglican Communion."

Archbishop Eames does not foresee the commission spending much time on themes developed by earlier commissions that he led. Those earlier commissions explored divisions over ordination of women and began defining the responsibilities of Anglicans in a global Communion.

"I don't want the commission to go over well-trod ground," he said. Nevertheless, "Anglicanism has always set its face against a curia," and "The other principle we have to face is autonomy."

Archbishop Eames said commission members were not appointed based on what they believe about homosexuality, but based on their theological, legal, or other gifts that will help the commission do its work. He also addressed the commission's work briefly while delivering his closing meditation at the annual council. He described leading the commission as the most serious task he has ever agreed to since his ordination in 1963.

"I promise you that this commission will work as hard as it is physically and mentally possible to work," he told council delegates. "What I've been asked to do by the primates is to find the highest degree of communion possible between provinces who disagree."

*Douglas LeBlanc*

## Virginia Works Toward Reconciliation

The Diocese of Virginia's 209th annual council rejected efforts to punish conservative parishes engaging in financial protests, renewed its 10-year-old affirmation of traditional church teaching on sex, and celebrated the 20th anniversary of the Rt. Rev. Peter James Lee's tenure as its bishop. The council met Jan. 29-31 in Reston, Va.

One proposed resolution asked the council's 600-plus delegates to "declare the use of money as a means of protest to be anathema to the gospel understanding of stewardship." The council's committee on resolutions dispensed with that proposal, along with several others relating to General Convention's confirmation of the Rev. Canon V. Gene Robinson as the Bishop Coadjutor of New Hampshire. General Convention's confirmation of Bishop Robinson, and its vote condoning same-

sex liturgies," prompted the greatest number of resolutions.

Proposals represented many views, including a call:

- for civility and respect in the diocese's discussions of sex;
- to affirm the 1998 Lambeth Conference's statement on sexuality;
- to remain in full communion with the Archbishop of Canterbury and Anglican provinces;
- for diocesan approval to bless same-sex couples;
- for a study of aligning the diocese with the Network of Anglican Communion Dioceses and Parishes;
- for a new study of the diocese's voluntary funding by parishes;
- to repudiate the majority votes of Virginia's deputation to General Convention regarding Robinson and blessings for same-sex unions;
- to affirm Bishop Lee's authority.

The council's committee on resolutions proposed three substitute resolutions, all of which were adopted. One resolution reaffirmed the vote of the 199th council that "the normative context for sexual intimacy is lifelong, heterosexual, monogamous marriage." Another resolution authorized Bishop Lee to appoint a reconciliation commission to address conflicts related to General Convention's votes. The third resolution asked the bishop to appoint a task force to study funding of diocesan programs.

In other business, council approved a \$3.9 million 2004 budget, \$900,000 less than the previous year.

*Douglas LeBlanc*

## Task Force Established for Dissenters

By an overwhelming majority, clergy and lay delegates to the Jan. 30-31 convention of the Diocese of Washington at Washington National Cathedral adopted an amended resolution on conscience, urging those who dissent from the sexuality votes by General Convention last summer to register their concerns in writing with



Alexander Harvey photo

The Rt. Rev. Robert O'Neill greets worshipers after his enthronement as the 10th Bishop of Colorado. The Feb. 2 service was held at St. John's Cathedral, Denver.



Peggy Eastman photo

Archbishop Ndungane at Washington National Cathedral in the diocese's convention Eucharist.

a task force. Created by the Rt. Rev. John B. Chane, Bishop of Washington, to address unity amid controversy. A similar version of the resolution failed to pass at convention last year, and some predicted that this new version would fail as well.

"This is not just two steps over a chasm, this is a big leap," said Bishop Chane in announcing to convention that the resolution had passed. Bishop Chane thanked the resolution's chief sponsor, David R. Bickel, a delegate from All Saints' Church in Chevy Chase, Md., and his co-sponsors for their work in trying to engineer a compromise resolution.

"I really want us to pass this," said the Rev. Michael W. Hopkins, vicar of St. George's, Glenn Dale, Md., and a member of the Claiming the Blessing steering committee that lobbied for approval of both same-sex blessings and the New Hampshire consecration. Fr. Hopkins said he would be the first to say that those who, like himself, are supporters of changing church teaching on sexuality had not always behaved as sensitively as they could

have to those on the opposite side. But while supporting the resolution on conscience, Fr. Hopkins said, "Compassion has to continue to work both ways."

"There's an awful lot of work going on nationally toward reconciliation; I would be delighted to see this resolution pass," said John Vanderstar, a member of Executive Council and St. Columba's, Washington. Also speaking in favor of passage was the Rev. Joseph W. Trigg, rector of Christ Church, La Plata, Md., who said that "20 percent of my congregation has disappeared since General Convention."

### Unity Emphasized

Passage of the resolution on conscience was in keeping with the convention's emphasis on unity, a message reiterated by Bishop Chane, the Most Rev. Njongonkulu Ndungane, Primate of the Church in the Province of South Africa and Archbishop of Cape Town, and the Rev. Theodore F. Schneider, Bishop of the Metropolitan Washington Synod, in the Evangelical Lutheran Church of America.

While formalizing a partnership between his diocese and Archbishop Ndungane's province to combat HIV/AIDS in South Africa, Bishop Chane remarked that he wanted the archbishop to see that "Even in deep disagreement we are able to be reasonably orderly" and reach a compromise.

In his convention address, Bishop Chane emphasized the need for unity, saying, "The genius of Anglicanism has always been that it is theologically roomy, it is always respectful and tolerant." He added, "For any of us to focus on fostering disunity within our branch of the Anglican Communion by using a theological hammer as the tool of choice ... is in itself a tragedy that surely must make God weep."

The convention approved a \$4.3 million budget and a projected deficit of \$893,700. The diocese has agreed to use the annual \$1.2 million in interest from the Ruth Gregory Soper Memorial trust fund to cover shortfalls through 2008.

Peggy Eastman

## Four Nominees for Bishop of Western North Carolina

After eight months of intensive work and study, the search committee for a new bishop to succeed retiring Bishop Robert H. Johnson of Western North Carolina has announced a slate of four nominees.

The nominees are: the Rev. Eugene C. (Gene) McDowell, rector of the Church of the Redeemer, Shelby, N.C.; the Rev. Canon Matthew E. Stockard, canon to the ordinary for the Diocese of East Carolina; the Rev. G. Porter Taylor, rector of St. Gregory the Great, Athens, Ga.; and the Very Rev. C. Christopher Thompson, rector of St. Thomas', St. Petersburg, Fla.

The bishop will be elected at a special convention May 1 at Trinity Church, Asheville. Bishop Johnson, who is completing his 15th year as diocesan, has announced his plans to retire Oct. 1, 2004, his 70th birthday.

## BRIEFLY...

His condition is stable and he does not require dialysis at this time, but the Rt. Rev. **Creighton L. Robertson**, Bishop of South Dakota, will require a kidney transplant due to the effects of end stage renal disease. While it is difficult to determine a date for the surgery, Bishop Robertson said recently that he is hopeful a donor match will be found before May 1.

**Faith Alive** will continue for Episcopalians who proclaim by word and example the good news of God in Christ through lay witness weekends in local congregations, according to board chairman Tom LaNoue. At its annual meeting recently in Auburndale, Fla., the group reaffirmed its 1970 mission statement which calls for the organization "to help, motivate, stimulate, advise, encourage, supply materials for, and otherwise assist small and large groups of Christians meeting to share their faith..."

• More News, pages 27 and 28 •

# *Honest to God* 40 Years Later

By Boyd Wright

*After 40 years, in the midst of new disputes and divisions, can we learn anything from those old battles?*

Five flimsy paperbacks, disheveled and all but forgotten, huddle in a corner of my bookcase. To scan the cheaply printed pages is to hark back exactly 40 years to a battle that threatened Anglicans, then as now, with deep division.

The very titles sound the drumbeat: *Honest to God* fired the first shot in 1963. That same year two dozen theologians took up the cudgels on both sides to publish *The Honest to God Debate*. Later, seven combative scholars issued *The Myth of God Incarnate*. Not to be outdone, six equally contentious experts retorted with *The Truth of God Incarnate*. Finally, in 1979, eight slightly less agitated thinkers came up with *The Myth/Truth of God Incarnate*.

John A. T. Robinson started it all with *Honest to God*. A respected New Testament scholar at Cambridge elevated to Bishop of Woolwich in the Diocese of London, he found himself ill in bed with time to write his book. Just before publication a Sunday newspaper summarized his views under a headline that shouted, "Our Image of God Must Go."

After that the book itself ran away as a best seller, got translated into nine languages, evoked thousands of grateful and angry letters, and stirred praise and rebuttal in dozens of popular magazines and scholarly journals. It fueled discussion over radio and television, around kitchen tables and, not least, from pulpits.

Looking back after four decades, it's striking how little the bishop had to say that was new. His briskly written, 143-page book basically combined the views of three theologians (all German, as it happens): Rudolf Bultmann, the biblical scholar famed for wanting to "demythologize" the gospels; Dietrich Bonhoeffer, the martyr who, before being hanged by the Nazis, wrote moving letters from prison urging "a Christianity without religion," and Paul Tillich, who before World War II came to teach in the United States, offering the vision of God as "the ground of our being." The ideas of all three were well known in scholarly circles and already considered ho-hum by liberal theologians.

In *Honest to God* Robinson stated, "It belongs to the office of a bishop in the Church to be a guardian and defender of its doctrine." But almost immediately he pro-

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claimed that we need to get rid of "traditional orthodox supernaturalism." He predicted that in time to come his book "will be seen to have erred in not being nearly radical enough."

Robinson's basic thesis was that just as we had to learn a century earlier that much of the Old Testament taught us not through history but through myths, so does the New Testament. Don't look for God, "up there" or "out there," the bishop said. God, he insisted, is not "a super-Being beyond the world." Instead, God is grounded in person-to-person relationships and in love.

How about the Incarnation? Even that, according to Robinson, should be understood as a myth. Don't think of it as "a literal interruption of the natural by the supernatural." Jesus, the bishop explained, is not God; rather, Jesus is "the complete expression, the Word, of God."

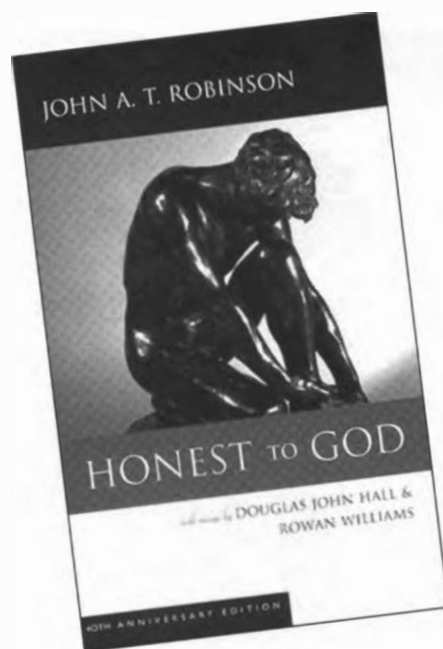
Robinson encouraged worship and prayer not as withdrawal in isolation but as action within the world, particularly in the midst of suffering. He urged moral decisions based not on rules but on particular situations and always and solely on love.

Since he had built most of this on the known ideas of Bultmann, Bonhoeffer and Tillich, why did Robinson's book stir such a fuss? First, the man himself. A new image of God startled the faithful because it came from a bishop (a bishop!). This was enough not only to rock the Church of England, but also to cross the pond to excite Episcopalians and unsettle Anglicans worldwide.

Second, the bishop wrote in a style that people in the pews could actually understand. Some snide academics intimated that the author would have done less damage had he written in the usual pedantic jargon. Some even sniffed that the publishers should have enclosed such advanced ideas safely within hard covers to protect the uneducated; instead the book came out as a cheap paperback. (My 40-year-old copy, held together with scotch tape, carries a cover price of \$1.65.)

Reaction to the book was swift and savage. The Archbishop of Canterbury, Michael Ramsey, led the establishment assault, declaring Robinson "utterly wrong and misleading to denounce the imagery of God." Clergymen complained that the bishop had told their flocks they needn't go to church anymore.

Reviewers and writers to the editor found plenty to pounce upon. Barbs like "disturbing," "radical," "shocking," "heretical," "scandalous," "atheistic" flew into print.



*New visions and new worries  
drove us to turn to God.*

*They brought us to pray for guidance.*

*And that could be a thought for today.*

But there were other letters, from working folk and housewives, and from priests and prelates, too: "wonderful," "liberating," "a relief," "a joy," "new hope," "new faith." Many thanked the bishop for airing thoughts they themselves held in private but had been ashamed to admit.

So the debate wore on, in the mass media and in more best-selling paperbacks. It never quite petered out. Even now the very phrase "honest to God" still raises some hackles.

After 40 years, in the midst of new disputes and divisions, can we learn anything from those old battles? The struggles then were epic. The core question was stark: Did the Incarnation really happen?


No matter what else, those old fights made us think. They jolted us off the rails of complacency. They opened the floodgates of debate. They impelled the sharpest thinkers in Christendom to rush to their pens and typewriters.

Those disputes forced us, despite ourselves, to heed the insights of others. Fresh ideas swept the air and quickened our spirituality. New visions and new worries drove us to turn to God. They brought us to pray for guidance. And that could be a thought for today. □

*Boyd Wright is a retired newspaper editor who lives in Mendham, N.J.*



# The Many Waters of



# BAPTISM

## Part 1: The Water of Chaos

In the beginning, God created the heavens and the earth; and the earth was without form and void; and darkness was on the face of the deep; and the Spirit of God brooded over the waters.

(Gen. 1:1-2)

*The first in a seven-part series meditating on images of water in holy scripture and their reflection of the Christian life.*

By Daniel Muth

**W**ater, chaos, that which is outside the creative purposes of God. On the first day, he forms day and night. On the following two days he creates the heavens and the earth by drawing them out of the waters of chaos. On Day 2, he divides the waters above from those below to set up the firmament of the heavens, making with his hand, as it were, a vertical motion. On Day 3, he gathers the waters below (taming them) and causing the dry land to appear, making with his hand, as it were, a horizontal motion. In the act of forming heaven and earth, in sundering them from the waters, in bringing order out of chaos, the Father makes the sign of the cross in the act of creation. And so are the waters of chaos, both above and below, held at bay.

Day 4 sees him fill day and night with the sun, moon, and stars. On Day 5 he fills the sky and sea with birds and fish. On Day 6, he fills the land with animals and his highest creation, man. Three days

of forming; three days of filling; a day of rest. So do three threes add up to seven, the number of perfection, and so does the Father show his perfection in creation.

The man and woman grasp the chance to "be like God;" and so beget sin and the first son of a human mother murders his brother, thus beginning the descent of man. And in a mere 10 generations, God is sorry that he made man on the earth.

He does not so much act to destroy them as withdraw his gracious protection, eliminating the work of the fifth and sixth days by undoing his acts on the third and fourth. The sign of the cross has graciously protected all flesh from the chaos that is the consequence of sin. The sign, made on the second and third days of creation, is removed, and the wage of sin is visited upon fallen creation. All flesh that moves upon the earth is destroyed, save the faithful remnant, shut up by God in the ark, afloat on the waters of chaos. They alight on the mountain and offer a sacrifice, and God makes with them his covenant, signed by the rainbow but ultimately

sealed in the cross, that never again will the chaos of sin wreak its inevitable destruction unassuaged by the mercy of God.

In time, he calls the man Abraham, and through him, a people to be God's own. When their sojourn to Egypt turns to bondage, he sends his servant Moses, who, after many signs and wonders, obtains their release and leads them to the shore of the Sea of Reeds. Whatever body of water this is, it is clearly one that they cannot cross unaided. And so God's servant holds out his staff and a wind blows all night long and the sea parts. God's people, herdsmen and vine dressers, consummate landlubbers all, cross on dry ground, for God ever meets his people where they are in their need.

He brings them to another mountain where he instructs them in the way of service through sacrifice, and makes with them a third covenant, placed in an ark (as with the first, the way is pointed to another mountain where the "ark" of the Lord's body is sacrificed and the consummating covenant is made between God and fallen creation). His people follow the ark for a generation in the desert until at length they are brought to the Jordan, which God again divides, and they cross on dry ground.

God gives them the land, and when they have need, he gives them judges to deliver them from their enemies, and when they sinfully demand it, he gives them a king. But in his extravagance, he gives them much more. While establishing the office of king, he also creates that of prophet, one who will speak not his own words nor give his own opinions, political or ecclesiastical (modern users of the term "prophetic" take note), but rather the direct words of God.

Some called to this estate are more faithful in their response than others. Jonah, jealous for his own, flees God's call to visit a lost foreign people – a call not to give them affirmation, but to offer knowledge of divine judgment and thus hope of repentance. Instructed to go to Nineveh, Jonah flees toward Tarshish, in the opposite direction. And there on the sea, in the chaotic tempest that is the inevitable result of disobedience, he demands to be cast overboard, and the sailors, decent men, demur. But justice will out, and over the side the wayward prophet goes, no doubt thinking to himself as he slips into the depths, "At least I won't have to go to Nineveh." Wrong again. For along comes the fish (scripture says naught of whales) to preserve the

sinner from the chaotic waters. Back in the boat, the mariners are left to clean up the mess.

Time flows on and in the fullness of time, God himself comes to pitch his tent among us, the Word incarnate. And he calls to himself seafaring men and they set out on the sea. While he sleeps, a storm comes as storms do and the mariners, his friends, are in fear for their lives and call to their Lord, "Do you care?" He calms the storm and chides them for their lack of faith for he does care more deeply than they can yet know. Who is this, that the waters of chaos obey him, but he through whom the sign was made in the beginning and by whom their final delivery is to be effected?

And again, he "made them to get into the boat." And he sends them out onto the sea, and a storm comes as storms do and he walks out over it and makes to pass them by, but they call in their need and he heeds and one called the Rock steps out toward him. While his eyes are on his Lord, he too has power over the storms in his life; but fear wins over trust and the Rock begins to live out one meaning of the name and God incarnate takes him by the hand and draws him out of the water and takes him into the boat and chides him for his lack of faith, for he still cares very greatly. Can we trust him in the storms of our lives? □

*Daniel W. Muth is a nuclear engineer, parishioner at Christ Church, Port Republic, Md.*

## Discussion Questions

Recommended Hymns: 637, 608, 371, 559

As it was in the beginning, God ever makes order out of chaos. How has he been bringing order to the chaotic situations of your life? Through what others has he been acting to bring it about? How do the ordered seasons of the Church year and the ordered liturgy of the Church's worship support you in your Christian life?

"The wages of sin is death," said the apostle. How has God acted to save you from the deadly consequences of sin? How has he used you, as he used Noah, to help save others? Who are the "Noahs" in your life, working to obey God and thereby aid in your salvation?

In fleeing God's will, Jonah imperils not only himself, but the sailors in the boat with him (not to mention the people of Nineveh he is fleeing to avoid). What similar events have occurred in your life? How have you been like Jonah? How have you dealt with those situations in which you were like the sailors?

In the parable of the house on the rock (Matt. 7:24-27, Luke 6:46-49), the storm comes regardless of where the house is built. Where have you built yours? What storms are coming, or are you weathering in your life or in the life of your congregation?

*Next week: The Water of Decision*

# Creeping Congregationalism

Unless one has a close relationship with a particular diocese, it may be difficult to understand just what a diocese does, or is supposed to do. I was employed by a diocese for five years, and gained a valuable understanding not only of the role of this entity, but of the enormous chasm that exists between a diocese and its members.

A diocese is, of course, a territorial jurisdiction governed by a bishop. Depending on its size, it may have a staff of employees who are to be of service to the congregations that belong to the diocese. Ideally, a diocese provides resources for its member churches. It supports parishes and individuals and acts in conjunction with the Episcopal Church and the wider Anglican Communion.

Unfortunately, dioceses don't always work that way. They are often viewed with suspicion by member congregations. An us-and-them mentality often exists, making it difficult for the diocese to carry out its business, especially in those that cover a wide geographical area. Members of the diocese are often uninformed, and therefore they have little knowledge about what a diocese is supposed to do.

That point was driven home clearly when I picked up a diocesan newspaper and read the results of one of the questions in a survey conducted by this diocese in 2002. Surveys like this often take place when a diocese is about to elect a bishop. The answers can be valuable to persons putting together a profile of a diocese to show potential candidates for the episcopate. In the newspaper I read, the answers to a simple question showed how little some people know about this mysterious entity called a diocese. The name of the diocese is being withheld in order not to embarrass its members, but the name really isn't important. I think the answers would be similar no matter what diocese conducted the survey. Here is the particular "question" and some of the replies:

Please list any questions or concerns you have about the diocese:

- The bishop is being paid too much.

- Do any diocesan \$ support the political objectives of the PLO?
- Where does the money go?
- How does the diocese set their budget?
- Why are auto expenses for the clergy paid for by the parishes?
- How many churches are in the diocese?
- I believe our diocese has too many clergy with large, material appetites.
- What does the diocese do for the people?
- Where do homosocials (sic) stand in the church?
- Why the big money to keep the bishop's residence?

The answers listed above are not typical of the responses to the question listed, for many of the answers I read were highly thoughtful, and showed a knowledge of the role of the diocese. Nevertheless, there were too many responses like these — answers that indicate some members of the diocese have no idea what its mission is supposed to be. Apparently, we have not done a good job of helping people to understand the role of a diocese.

The polity of the Episcopal Church is supposed to have a bishop governing a territory, or diocese. Instead, we seem to be headed more toward congregationalism, a different kind of polity in which each local church operates independently from one another, expressing a sort of democracy within itself. You've probably seen it in action. Members of a particular church are not concerned with what goes on beyond the walls of that building where they worship on Sundays. What happens in a nearby parish, not to mention the diocese, the Episcopal Church or the Anglican Communion, is of no concern in churches that have taken the congregational approach.

Unfortunately, the congregational way seems to be the growing trend. By failing to pay our diocesan assessment, withdrawing from membership on diocesan committees, or seeking episcopal oversight from outside the diocese, some of our churches are functioning more independently. That is not the Anglican way.

*David Kappelage, executive editor*

## *Did You Know...*

**All four male members of the vestry at St. Alban's Church, Wichita, Kan., are named Bill.**

## *Quote of the Week*

**The Rt. Rev. John Rucyahana, Bishop of Shyira, Rwanda, on whether intervention by Anglican primates would enable dissenting Episcopal churches to keep their property: "We Africans are acting to save your souls. It is as if we have saved you from a burning house only to have you ask us to run back in and save your furniture. Are you ready to follow Jesus or not?"**

**Functioning more independently is not the Anglican way.**



## Renewed Living

No one would be surprised if Lent turns out to be a bit more difficult to observe this year. The controversy that has plagued our church in recent months is far from settled, but Lent affords an opportunity to step back from the infighting and to renew our spiritual journeys. It is a time in which we focus on following our Lord in ordinary paths of daily life, and in worshiping together in his name week after week. Concentrating on Lent amid the name calling, politicking and strategizing being carried on within the Episcopal Church is a tall order, but it is one worth pursuing.

Lent is the time to concentrate on the serious job of Christian living within the framework of the doctrine, discipline and worship of the Church. It is a time to focus our attention on our spiritual condition and our relationship to God. The controversy battering our church now is important to be sure, but it pales in comparison with our need to pursue a closer relationship with God. Let us observe a holy Lent in order that we may be prepared to celebrate our Lord's sacrificial death and glorious resurrection.

## Lent: the Dark Time

With the coming of Ash Wednesday, we enter the dark time. In nature, black and white landscapes, gray skies, briefer days and longer nights; in the church year, the gathering storm about Jesus, culminating in the horrors of Good Friday. This is the time for us to "draw close to Jesus, to listen to his words, to watch his actions, and to sense...the spiritual power..." to quote from Margaret Bullit-Jonas' book [p. 11]. In the pages of this Lent Book Issue are reviews of works to help one do just that. Absorb the beauty of the icons Rowan Williams employs as aids to prayer; study Noyes Capehart's intense woodcuts and read Katerina Whitley's imaginings of the feelings of other actors in the drama of the last days.

Many of the books are intended for use in small groups, to further discussion and study. Others offer insights on how best to use the time in one's own "closet," be that an actual physical space or just a period of mental and emotional apartness. We hope these offerings will help to lead our readers through a deeper Lent, a truer understanding of the desperate days of Holy Week.

## Let Us Know About It

From time to time this magazine, like other publications, experiences delivery problems. In recent weeks there has been an increase in the number of subscribers who receive two separate issues (and in one case three) on the same day. Obviously, this is not supposed to happen. Each issue is mailed to subscribers 10 or 11 days in advance of the date on the cover in order that all subscribers receive their copy by that date of issue. Because THE LIVING CHURCH is sent via the United States Postal Service's periodical rate, it takes longer to reach subscribers than it would if we used first class mail. It also is less expensive. We offer a first-class subscription, but it is too expensive for most readers and cost-prohibitive for us. Because regional postal facilities and local post offices may hold periodicals for a time, your magazine may arrive later than it should — even on the same day as the next week's issue. This may happen on rare occasions, but if it's occurring frequently we want to know about it. We need to know where the progress bogs down in order that we can try to do something about it. If you have erratic delivery of your magazine, please inform our subscription department. We'll do what we can to improve matters.

We hope these offerings will help to lead our readers through a deeper Lent, a truer understanding of the desperate days of Holy Week.

## READER'S VIEWPOINT

# The Distracted Church

By Malcolm Miner

Becoming an Episcopalian was a wondrous experience for me. I made my decision some 55 years ago, after having been ordained in the ministry of the Methodist Church. I was exhilarated, having found myself in the arms of my Mother Church, the Anglican branch of the one holy catholic Church. Here I could enjoy the ancient liturgies of the Church's tradition and still cling to those aspects of the Christian life emphasized by John Wesley, the Anglican priest known as the Father of Methodism.

As I pursued my goal of becoming an Episcopal priest at the Berkeley Divinity School at Yale, I was continually affirmed by my life in my new church home. This was also the experience of my wife, the mother of my 4-year-old twins. I was ordained as a deacon in 1949 and became a priest the following year. I am still active as a priest at age 83.

You and I and the Episcopal Church have been through a lot in these years. In all of my life in the ministry I have continued to love and appreciate our church and my role in its ministry. I have spent a considerable time in the ministry of healing, having written three books on the subject, and having been active in the leadership of the Order of St. Luke the Physician. Our church has always been open to this ministry in which I was involved since my ordination as a deacon, following the tutelage of Agnes Sanford, whom I came to know shortly after my ordination. Later I served as a college chaplain at Mills College in Oakland, Calif., and accepted commissioning as a missionary, where I was asked to serve in Alaska by William Jones Gordon, known to many as "the Flying Bishop."

I have thoroughly enjoyed my role as a priest, especially as a teacher and pastor. I have been so absorbed with the normal tasks of ministry such as

counseling and ministering to the sick that I have had little time or interest in the political and theological issues which have troubled so many of our people. To take a leaf from C.S. Lewis in his *Screwtape Letters*, if the Devil ever wanted to distract the faithful and confuse them and keep them from their tasks, he couldn't have chosen a better subject than sex. That is the very matter which has consumed the minds and emotions of "the faithful." This distraction has lured us from the purpose of the great commission of bringing the gospel to the world.

Prior to the disturbing controversy set off at the General Convention concerning the subject of consecrating an openly gay man as a bishop, what were you doing in your local parish to serve Christ

**Prior to the disturbing  
controversy set off  
at the General Convention,  
what were you doing  
in your local parish to serve  
Christ and his church?**

and his church? Hopefully, you were an active part of the "fellowship of the redeemed," living in a parish family where you loved one another, where you were a part of the support group for one another: the wounded, the sick, the downhearted, those who were outcasts in society for one reason

The articles that appear on this page do not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

or another. In the parish where I serve in my retirement, St. Michael and All Angels in Lihue, Hawaii, we have a healing station where people may go during the service. It is staffed by lay persons, and many have come to value its presence. It is but one sign of a service we offer among others, such as a food distribution program and ministry of lay eucharistic ministers to people shut in or in the hospital. I believe this is the true ministry of our church. To have even one member of our parish leave because of internal problems which cannot be fixed readily would be a loss to our parish family.

While the theologians and church leaders continue to be absorbed by the problems within the church at large, let us not forsake the ministry to which we have been called. The critical needs of people are not only worldwide, they are right in front of us. Even in my retirement I am constantly called by those in need. I try to address their needs, whoever they are, without judgment. Through the years I have prayed for the sick and the dying, people of all races and all conditions. I have held the hand of a man dying of AIDS where I had to fulfill the role of priest and parent, because a parent refused to come to his bedside. I have seen the alcoholic restored, people healed of disease like cancer, and others mentally and spiritually restored by God's forgiveness as they made a simple confession.

Jesus told us that the harvest was plenty but the laborers are few. In the Episcopal Church, in our dioceses and parishes and missions, the work goes on, and the needs continue to be present. I truly believe that our Episcopal Church, with all of its problems, is up to the need. The harvest is great. We need all of you to bring it in. The Holy Spirit will take care of everything else, in his time. □

*The Rev. Malcolm H. Miner is a retired priest who lives in Koloa, Hawaii.*

## LETTERS TO THE EDITOR

# Based on Theology

Thank you for publishing the article on orthodoxy by Bishop Epting [TLC, Jan. 18]. This is just the kind of theological foundation that everyone involved in the current controversies in the Church ought to "read, mark, learn and inwardly digest" if progress is to be made in reconciling differing disciplinary viewpoints.

The various cultures within which the Church has operated since the first century have always raised questions of morality and attitude which the Church has had to address out of its theology, questions regarding gladiatorial combat, war, slavery, divorce, remarriage and human equality. Discipline based on theology, not the reverse, has enabled the Church to respond to those questions thoughtfully and constructively.

*(The Rev. Canon) John R. Frizzell, Jr.  
Alexandria, Va.*

I thought the article by C. Christopher Epting was wonderful. It is the kind of historical and theological arguments we so need to hear. I would like to make a few comments.

The first concerns the term *theotokos*. The translation "God-bearer" does not work very well. (Even St. Ignatius called himself "God-bearer" (*theophoros*). The English translation must imply motherhood. The Virgin gave to the Word within her womb something of her substance, which is our human nature. She is more than a receptacle; she is the very mother of our God incarnate. So far as I can tell, the term most often used by scholars is "Mother of God," and I think we should get used to that term.

Second, it seems that we should add to Lancelot Andrewes' list the seven ecumenical councils. The main body of Eastern Christians, as well as the Roman Catholics, accept the seven councils. The fifth and sixth councils merely clarify positions already taken by earlier councils. The seventh council represents a very important theological development — the association of images with the Incarnation.

*(The Rev. Canon) M. Fred Himmerich  
Watertown, Wis.*

Bishop Epting's important article, "Orthodox: Does the Term Fit Episcopalians?" [TLC, Jan. 18], highlights a critical Christian consideration. He asks, "do we [Episcopalians] hold the right opinions on essential matters of the Christian faith," and properly suggests that our answer will be determined by "what we call essential."

Unfortunately his answer, albeit otherwise good, is problematic for two primary reasons. First, Bishop Epting does not properly define the "we" of his initial inquiry. It is, of course, assumed that "we" refers to Episcopalians. But, as is commonly known, many Episcopalians do not adhere to Andrewes' noble dictum. In fact, many "Episcopalians" hold more closely to Unitarian doctrine than to Christian. Moreover, there are numerous bishops and priests who do not uphold sound doctrine.

Second, the Christian faith is not just a matter of "belief." Behavior is also a critical concern. Orthopraxy, not just orthodoxy, is also an "essential" consideration. Two examples of this should suffice: Holy scriptures repeatedly emphasize the importance of proper behaviors as a natural and logical extension of right belief, and the creeds were often written not only to establish the boundaries of belief, but also to establish what were and weren't appropriate Christian behaviors.

Contrary to Bishop Epting's belief-based conclusion, orthopraxy is not a "secondary" consideration; it is one of the two "arms" of what constitutes essential Christianity.

*(The Very Rev.) Donald P. Richmond  
Apple Valley, Calif.*

## Much to Do

We appreciate the opportunity to respond to David Hein's article, "What Has Happened to Episcopal Schools?" [TLC, Jan. 4].

First, the comments about Episcopal schools are made in the context of specific concerns about school historiography, and, as such, they are very valuable and helpful. Prof. Hein rightly points to concerns about social and economic equity in financial aid administration and in fiscal planning. While improvements continue to be made in these important areas nationwide and an increasing number of Episcopal schools have placed the education of under-served students at the heart of their mission, much remains to be done. Some caution should be exercised, however, about

making sweeping conclusions about the current state of Episcopal schools on the basis of this article.

George Marsden's *The Soul of the American University* raises valuable and valid concerns about developments in American higher education. Are they readily applicable *a priori* to Episcopal schools? We think they are not. Episcopal schools have charge of children and adolescents, the overwhelming majority of them legal minors. Important consequences follow. School chapel services and other activities reflecting Episcopal identity cannot and should not be optional. In contrast, such activities have been optional, if they exist at all, in many colleges and universities for decades.

Finally, the author mentions that "I hear that [discouragement of ordained

**These days, we hear more about the growing confidence Episcopal schools have about their religious identity and practice and the benefits that result for all their students.**

candidates for school leadership] is a growing trend ..." We hear concerns like that too, sometimes, but far less frequently than we once did. These days, we hear more about the growing confidence that Episcopal schools have about their religious identity and practice and the benefits that result for all their students. This has been a major positive development in recent years, one for which all who cherish the mission of Episcopal schools will give heartfelt thanks.

*(The Rev.) Peter G. Cheney*

*(The Rev.) Jonathan T. Glass*

*National Assn. of Episcopal Schools  
New York, N.Y.*

## Strategy for Small Churches

The alarming editorial, "Helping Small Churches" [TLC, Jan. 4], is right: "some creative strategy must be found."

The editorial explained: "Economic pressures and declining populations in many communities have forced the resident priest to move on to a larger congregation."

Many small rural and urban congregations no longer celebrate the Eucharist, preach the gospel, or serve their communities. We've been closing these churches for decades.

Let's imitate St. Paul's strategy. And Roland Allen's. Ordain members of small congregations as priests and deacons who will support themselves in secular jobs. Each congregation

could have a few deacons and more than one priest. No congregation wants one big daddy or one big mama to run things for the next generation or so. Laity — baptized into Christ's new life and royal priesthood — and their servants, the clergy, should have equal say in parish management. A parish council of laity and clergy can manage the growth and maintenance of the congregation.

Non-stipendiary clergy and lay leadership may be the best evangelical strategy. Financial necessity may be turning us toward gospel simplicity.

*(The Rev.) George Gaines Swanson  
Manset, Maine*

## A Logical Fallacy

The Rev. Alison Barfoot's article, "Not a Justice Issue" [TLC, Dec. 28], was interesting for its honesty, but it had two errors, one a logical fallacy and the other a historic wrong.

The assertion that ordination of women was not a moral issue flies in the face of two millennia of Christian tradition and interpretation of Genesis 2.

Just because Ms. Barfoot and I don't



READER'S VIEWPOINT  
What Has Happened to Episcopal Schools?



think of it as a moral issue doesn't mean the Church Fathers didn't think it was. I recommend Elaine Pagels' fine book on the Adam and Eve story as a source of numerous theologians who thought of women as unable to lead in the Church, because their forebear Eve caused the fall by offering the apple to Adam. In the run up to ordination of women, most of us were too much ladies and gentlemen to mention the moral context, but that doesn't mean it wasn't there.

Second, the argument offered by Ms. Barfoot is a logical fallacy. The argument that is called a "logical extension" is not the only argument for the consent of Bishop Robinson. Yet Ms. Barfoot's article implies that it is, and is trumpeted by her own biblical understanding. Neither of these exhausts the arguments on this issue. By treating them as if they do, she has made a common fallacy (straw man argument).

*(The Rev.) Russell Murphy  
St. James' Church  
Sault Ste. Marie, Mich.*

## No Rationale

In his article about worship in the Province of Southeast Asia [TLC, Jan. 18], the Rev. Steven Ford reports that his hosts accept the condemnation of homosexuality in Leviticus 18:22 but then eat pork, which is condemned by Leviticus 11:7-8. He doesn't tell us what rationale his hosts had for choosing to accept one condemnation and ignore another in the same book of the Bible.

This reminds me of those who accept St. Paul's condemnation of homosexuality but ignore what Jesus said about remarriage of a divorced person as constituting adultery. How do they justify acceptance of the teachings of the Torah while ignoring the teachings of Jesus?

*Robert P. Gaines  
Pensacola, Fla.*

## Independent Action

The article "Dissenters of Another Kind Speak Up" [TLC, Jan. 18] compresses two separate kinds of dissent in the Diocese of Pittsburgh into one.

Progressive Episcopalians of Pittsburgh (PEP), a group that began organizing before events of General Convention overtook us last summer, has been a leader in resistance to actions in this diocese that we believe could split the Episcopal Church. The lawsuit against the bishop and leaders of the Diocese of Pittsburgh was an independent

action organized separately from PEP. While we appreciate the steps taken by Calvary Church, its rector and vestry, and the individual from another parish which has filed an equity suit on behalf of the membership of the diocese, neither Progressive Episcopalians of Pittsburgh nor its leaders are named plaintiffs in the suit (except in the sense that Calvary



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## SESSION I

5 July - 16 July 2004

### The Quest for the True Church in America

Dr. David L. Holmes, The College of William and Mary

### From the Womb to the Tomb:

### A Theological View of Issues in Bioethics

The Rev'd Dr. Daniel A. Westberg, Nashotah House

## SESSION II

19 July - 30 July 2004

### The Practice of Divine Love:

### Sharing the Experience of Our Spiritual Forebears

Dr. E. Rozanne Elder, Institute of Cistercian Studies

### Christianity and The Old Testament

The Rev'd Dr. G. Thomas Osterfield, Nashotah House

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## LETTERS TO THE EDITOR

is acting as a guardian *ad litem* for all Episcopalians in the diocese).

*Joan R. Gundersen  
Pittsburgh, Pa.*

In a December statement, "Dis-senters of Another Kind" [TLC, Jan. 18] from Albany, Pittsburgh and Fort Worth pointed out the blatant deception in the Anglican Mainstream Christmas "petition" effort whereby the document's so-called signatures were delivered to the office of the Archbishop of Canterbury [TLC, Jan. 25]. In fact, most of the signatures were added to the count by the leaders who simply estimated the number of their assenting followers. For example, just two bishops, of Fort Worth and Kitale, Kenya, together signed up 168,000 persons. The Anglican Communion Network may not like revisionist theology, but it sure loves liberal petition counting.

*(The Rev.) John Sorensen  
Plattsburgh, N.Y.*

### Earlier Ordination

I am delighted to see the reports in various issues of TLC describing the ordinations to the priesthood of individuals in prison.

Please note that this first took place

with the ordination of the Rev. Robert Huguenin Oct. 21, 2003, at Wakulla Correctional Institute Chapel, Wakulla, Fla., in the Diocese of Florida. The Rt. Rev. S.H. Jecko, Bishop of Florida, presided, and 57 inmates attended. Several of them were readers.

The Commission on Prison and Related Ministries in the Diocese of Florida sponsored the ordination process and is now sponsoring two other aspirants.

*J. William Ross  
Atlantic Beach, Fla.*

### More Important

In the article by Peggy Eastman concerning Archbishop Carey and church growth [TLC, Jan. 25], the archbishop pointed to the election and consecration of an openly gay person to the episcopate as something with the potential to divide the Church.

Certainly this is the issue that has gotten all the press coverage. I would like to suggest another issue that is far more basic to our common life which has received practically no mention, even in the religious press. The issue concerns baptism and the fact that some congregations are openly inviting those not baptized to receive communion.

At least the election of the gay person to the episcopate was done by the chosen representatives, clergy and lay delegates, of a diocese in open convention. Consent to the consecration was given by both the House of Bishops and the House of Deputies of the General Convention.

To my knowledge, the question of opening communion to those who have not been baptized has never been discussed openly in any convention of any diocese. To my knowledge, neither has the issue been discussed by either house of the General Convention.

Should we not consider our priorities? Baptism is basic to our life in Christ, is it not? Inviting those who are not baptized to receive Holy Communion seems to me to be a major change in the basic teaching of the Church.

*(The Rev.) Roderic D. Wiltse  
Emmanuel Church  
Webster Groves, Mo.*

### Being Pastors

The prime function of a priest is to know each member of his or her parish so well that he or she may be of real help to parishioners when the problems which face them in life arise. These problems are often related to marriage.

Unquestionably some clergy are gay and some are alcoholics. A recovering alcoholic who goes to meetings of Alcoholics Anonymous should be of great help to alcoholic parishioners.

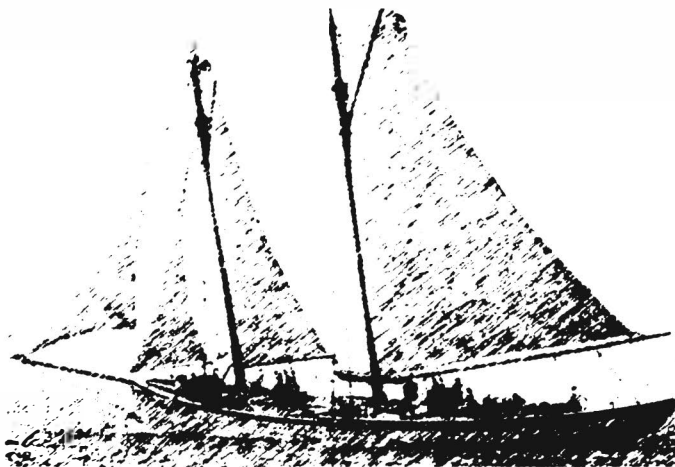
A priest who has left his wife and is living openly with another partner would be as ineffective a pastor as a habitual and open drunk would be to alcoholics in the parish.

Bishops are called by God to be pastors to the pastors and through them to everyone. Opposition to the consecration of Canon Robinson should not have been because he is gay, but because, living out of wedlock with his partner, he is hardly a wholesome example to the flock of Christ. I believe he is mistaken in believing that God has called him to the special high and holy office of a bishop.

*(The Rev. Canon) R.S.S. Whitman  
Guilford, Conn.*

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# Political Maneuvers Precede North Dakota Election of Bishop

As the 23 congregations in the Diocese of North Dakota prepared to elect a bishop Feb. 7, a series of political maneuvers highlighted much of the mistrust and hope that has emerged in more sharp detail within the Episcopal Church since General Convention last summer.

Two Canadian priests licensed to serve and vote in North Dakota have been ruled ineligible to vote. The Rev. Larry Winslow, pastor of St. Sylvan's Church, Dunseith, and the Rev. Brian Minaker, pastor of St. Peter's, Walthalla, have voted in the past two conventions in North Dakota.

After the diocesan search committee presented a slate of five names to be nominated in the election [TLC, Dec. 28], a petition was organized to add the Rev. Henry Thompson III to the ballot [TLC, Feb. 1]. When Fr. Minaker signed that petition, the Very Rev. Stephen Easterday, dean of Gethsemane Cathedral, Fargo, wrote David Booth Beers, the Presiding Bishop's chancellor, questioning the canonical legitimacy of the two Canadians.

After reportedly receiving a favorable opinion from Mr. Beers, Dean Easterday informed the North Dakota standing committee of possible grounds for a "contested election," and the Canadians were ruled ineligible to vote. The standing committee also ruled that since the nomination petition had been signed in good faith, it would still be valid as long as a suitable replacement nomination signature could, and later was, obtained. After learning second-hand of his ineligibility, Fr. Winslow subsequently wrote a public letter accusing the standing committee of favoritism.


The Rev. Marianne Ell, pastor of St. Michael and All Angels', Cartwright, and president of the standing committee, acknowledged there had been a series of miscommunication and chance mishaps going all the way back to the decision to grant voting privileges to the Canadian clergy two years ago without first researching the canonical implications.

"Once we learned of the possibility

(Continued on next page)




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## New Vestry Named in Pawleys Island

Some 40 Episcopalians who did not want a Pawleys Island, S.C., parish to leave the Episcopal Church are uncertain where they will hold worship services or even if they will be able to use the name All Saints' while lawyers try to reach an agreement.

Last month the parish divided when more than 400 members voted to affiliate with the Anglican Mission in America (AMiA). A circuit court judge previously ruled that the diocese does not have an ownership claim to the property. That decision is under appeal.

In the meantime, the Rt. Rev. Edward Salmon, Bishop of South Carolina, has appointed a new vestry and said the new congregation will be

called All Saints' Waccamaw Episcopal Church, but Henrietta Golding, a Myrtle Beach lawyer for the AMiA congregation, said that is not possible.

"The names and image are part of the larger church corporation," she told *The Myrtle Beach Sun*.

Members of the Episcopal group said they would like to worship in the old church across the 50-acre campus from the new worship center, but the AMiA parish leadership said such agreement is unlikely as long as the diocese is determined to appeal the earlier court ruling. For now the Episcopalians can continue to attend the AMiA church services, but have been told they are officially visitors and cannot serve in most leadership capacities.

## Bishop Griswold Commends Church's Diversity

Shortly after the Jan. 20 conclusion of the foundational meeting of the Network of Anglican Communion Dioceses and Parishes at Christ Church, Plano, Texas [TLC, Feb. 8], Presiding Bishop Frank T. Griswold wrote a letter to the church, commending continued tolerance of wide diversity. He acknowledged the sincere pain that some in the Church are experiencing, but did not mention an implied challenge to General Convention leadership posed by the network charter.

Living with differences, he said "have to do with what it means faithfully to proclaim the Good News of God in Christ and therefore with mission." Bishop Griswold concluded that Episcopalians should look toward the future of their church with confidence and a renewed sense of mission.

If recent statistics released by Episcopal News Service and the Episcopal Theological Seminary of the Southwest are accurate, then the renewed sense of mission of which Bishop

Griswold wrote is already underway. During January, the largest group of missionaries in 40 years completed an orientation training event. Thirty missionaries completed the Jan. 10-25 session prior to international assignments, said the Rev. Jane Butterfield, mission personnel director for the Anglican and Global Relations Cluster of the Episcopal Church Center.

Internationally, despite some 20 other provinces of the 38 in the Anglican Communion having issued formal statements of one degree or another of "impaired communion," the practical effects to date have been very little. No missionary has been asked to leave. No requests for missionaries have been withdrawn. No budgeted grants have been declined by the provinces that currently receive grants. No UTO (United Thank Offering) grants for 2003 have been declined. To date only one companion diocese, Recife in Brazil, has formally and publicly broken its companion relationship, with the Diocese of Central Pennsylvania.

### North Dakota

(Continued from previous page)

of a contested election, our hands were kind of tied," she said. "This was all done in good faith. We are a small, diverse community spread out over a

wide area and we haven't had a bishop since General Convention. I think any diocese without a bishop at this time would have hit some bumps."



**Appointments**

The Rev. **John H. Albrecht** is assistant at Christ Church, 960 Jefferson Ave., Detroit, MI 48207-3102.

The Rev. **Ann Bump** is rector of Grace, 115 S Main St., Mt. Clemens, MI 48043-2379.

The Rev. **Mary E. Duval-Cole** is rector of St. Timothy's, 1020 24th St., West Des Moines, IA 50266.

The Rev. **Elsa Harmon** is deacon at St. Paul's Cathedral, 815 High St., Des Moines, IA 50309-2714.

The Rev. **Nancy Turner Jones** is rector of St. David's, 16200 W 12 Mile Rd., Southfield, MI 48076.

**Ordinations**

*Priests*

**Iowa** — **Duncan Burns.**

**Washington** — **Anne Turner.**

**West Tennessee** — **Katherine McQuiston Bush, Barkley Stuart Thompson.**

*Deacons*

**Kansas** — **Linda English.**

**Michigan** — **George L. Davinich, Heather L. Hill, John Nixon McMillan, Ann Webber.**

**West Tennessee** — **Karen Barfield.**

**Retirements**

The Rev. **John Flora**, as rector of St. Stephen's, Wichita, KS.

The Rev. **Larry Valentine**, as rector of St. Andrew's, Emporia, KS.

**Deaths**

The Rev. **Frederic H. Meisel**, 88, long-time rector of the Church of the Ascension and St. Agnes, Washington, DC, died Jan. 26 in Alexandria, VA, following a long illness. He served the Washington parish from 1961 to 1986 when he retired. At that time he was named rector emeritus.

Fr. Meisel was born in Great Neck, NY. He was a graduate of Columbia University and the General Theological Seminary. Following ordination to the diaconate in 1946 and to the priesthood in 1947, he served several congregations in the Diocese of New York, including Church of the Atonement, New York City, where he was rector from 1950 to 1954. He was chaplain at Bellevue Hospital in New York for three years. In 1997, upon the 50th anniversary of his ordination to the priesthood, he was honored by the convention of the Diocese of Washington with a resolution that stated in part, his "pastoral love and devout prayer life have benefited countless children of God in need of comfort, guidance, and encouragement and have been the foundation of his ministry." Several poems he wrote have been published by TLC.

The Rev. **Norman Nauska**, 72, of Anchorage, AK, died Dec. 7 at Alaska Native Medical Center following a long illness.

Born in Kake, AK, Fr. Nauska worked as a commercial salmon seiner and sawmill worker, and served in the Army in 1951 and 1952. He was ordained deacon in 1977 and priest in 1980. He received a degree from United Theological Seminary. He was the first vicar of Church of the Holy Spirit, Eagle River, AK, serving there from 1983 until 1991. He is survived by his wife, Deacon Gayle Nauska; a son, James; a daughter, Mary Ann Schmidl; five grandchildren and one great-grandchild; and a sister, Bernice Applegate.

**Evelyn T. Sterling**, of Houston, TX, wife of the Rt. Rev. William E. Sterling, died Dec. 12 in Houston. She was 76.

Born in Houston, she was a graduate of Rice University and taught in Houston schools. She is survived by her husband, the retired Bishop Suffragan of Texas, two children and three grandchildren.

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**POSITIONS OFFERED**

**FULL-TIME RECTORS:** For two parishes in the Diocese of Western Kansas. Being in the middle of the country, Western Kansas is accessible from any direction and enjoys the quiet beauty of God's creation as well as some of the best people whom God has created. Sometimes conservative in politics, the people of Western Kansas have ever been concerned for those who need the help of their fellow human beings, especially as it relates to the Christian Mission which we have focused on by declaring our Diocesan Mission to be, "To Grow in Love, Truth, Spirit and Body in Christ." The two openings are St. Michael's, Hays, and St. Andrew's, Liberal. If there are priests who love to work with the laity to build a firm foundation of ministry and service in local communities that strive, not just to stay alive, but to prosper and move forward, you should contact **Bishop James Adams** at P. O. Box 2507, Salina, Kansas 67402-2507, call him at (785) 825-1626 or E-mail him at [bishopadams@sbc-global.net](mailto:bishopadams@sbc-global.net).

**RETIRED PRIEST:** Come to beautiful Ozark retirement area. Enjoy peaceful community and serve part-time to small but strong congregation. [suepy@centurystel.net](mailto:suepy@centurystel.net) or St. Stephen's Episcopal Church, 1005 South Third Street, Horseshoe Bend, AR, 72512.

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## POSITIONS OFFERED

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**FULL-TIME RECTOR:** Christ Church, in Bronxville, NY, is a busy, vital and thriving parish in an English-style village just 28 minutes from midtown Manhattan. We are looking for a visionary priest to lead us as we continue to grow, to expand, and to do the work God has given us to do. Over the past seven years we have added an exciting new chapter of growth to our 102-year history. Membership has risen by 29%, attendance at weekly worship has increased 20% and pledge income has more than doubled. We have increased from one to three clergy, established a spirituality center, expanded our dynamic music program adding a Royal School of Church Music chorister training program to our five choirs, started an exciting youth group and enlarged our outreach and Christian education initiatives. We have raised and spent over \$3 million repairing and improving our facilities. As a result of this parish-wide effort, Christ Church looks eagerly toward a future of continued growth. We seek a rector with a warm, inviting personality and a deep, abiding spirituality, who can challenge us both morally and intellectually; a high-energy leader, excited by the challenges of a growing congregation, who will help us increase our membership and strengthen our programs. Receiving resumes and profiles through mid-February. Send information to: **Christ Church, Attn: Deborah Cook, 17 Sagamore Rd, Bronxville, NY 10708**. Our parish profile is available at [www.christchurchbronxville.com](http://www.christchurchbronxville.com). Contact us at [christchurch@christchurchbronxville.com](mailto:christchurch@christchurchbronxville.com).

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**CANON:** Cathedral staff seeking priest, age appropriate to develop and lead 20-30s membership. A special interest in women's studies also helpful. Good preaching skills a must. Self starter. Hard worker. Contact **The Very Rev'd Steve Lipscomb, Grace Cathedral, 701 SW 8th Av, Topeka, Kansas 66603**. E-Mail: [rslipscomb@GraceCathedralTopeka.org](mailto:rslipscomb@GraceCathedralTopeka.org)

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**FULL-TIME RECTOR:** Trinity St. John's Church is a historic church founded in the late 1800s. The church is located on the South shore of Long Island, New York, less than an hour from New York City. Our congregation is a close community, diverse in age, cultural background, and economic position. We would welcome an experienced, compassionate rector, with particular strengths in preaching, pastoral care, youth work, spiritual guidance, and administrative skills. Trinity St. John's is a warm, vibrant, traditional parish that will present a great opportunity to nurture and teach the youth, and to guide and inspire the Christians of all ages to spread the word throughout the community. For more information about our church visit our web site at [www.trinitystjohns.org](http://www.trinitystjohns.org). Please submit your resume and CDO profile to: **Trinity St. John's Church Search Committee, 1142 Broadway, Hewlett, New York 11557**. Please also send a copy of resume & CDO profile to: **Canon Diane M. Porter, Deployment Officer, Diocese of Long Island, 36 Cathedral Ave., Garden City, NY 11530**.

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Corner of 31st & O Sts., NW (202) 333-8677  
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Harringer Stedman; the Rev. Lyndon Shakespeare, asst r  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A  
[www.christchurchgeorgetown.org](http://www.christchurchgeorgetown.org)

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus  
[www.stpauls-kst.com](http://www.stpauls-kst.com)  
The Rev. Andrew L. Stone, r; the Rev. Edwin W. Barnett, c  
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 8. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:30. MP 6:45 (ex Sat), EP 5:45. Sat MP 9:15, EP 5:45

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir  
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## WEST PALM BEACH, FL

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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

## HONOLULU, HI

**ST. MARK'S** (808) 732-2333  
539 Kapahulu Ave. (#13 Bus and of line)  
Sun Masses 7, 9 (Sung); MWF 8

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
[www.ascensionchicago.org](http://www.ascensionchicago.org) (312) 664-1271  
Sisters of St. Anne (312) 642-3838  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 8:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
[www.stpaulsparish.org](http://www.stpaulsparish.org) (708) 447-1604  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL** (317) 636-4577  
125 Monument Circle, Downtown [www.cccindy.org](http://www.cccindy.org)  
The Very Rev. Robert Glennin, dean and r  
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1  
(All service times SEPT thru MAY)

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-8602  
2919 St. Charles Ave. On the street car line at the corner of 6th St.  
[www.ccnola.org](http://www.ccnola.org)  
The Very Rev. David duPlantier, dean  
Sun Eu 7:30 (1928), 9, 11. Christian Formation 10:10. Daily Eu: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS).

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Sun Eucharist (said) 8, Solemn High Mass 10, Wed. 6 Low Mass, Healing, Anointing.

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 642-0975  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

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

## NEWARK, NJ

**GRACE CHURCH** 960 Broad St., at Federal Sq.  
[www.gracechurchinnewark.org](http://www.gracechurchinnewark.org)  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## ROSWELL, NM

**ST. THOMAS A' BECKET** 2600 S. Union St. (505) 882-4447  
The Rev. Bob Tally, r [tally@earthlink.net](mailto:tally@earthlink.net)  
Sun H Eu 10

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia, d; Dr. Stanford Lehmsberg, music director.  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St. (212) 378-0200  
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0285. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

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Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Open Sun 7-4; Mon-Fri 7-8; Sat 8-4

## ST. PAUL'S

Broadway at Fulton  
Sun H Eu 8. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

## NEW YORK, NY

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

## ASHEVILLE, NC

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

## SAINT MARY'S

Grove Park (828) 254-5836  
337 Charlotte St. E-mail: [mail@stmarysasheville.org](mailto:mail@stmarysasheville.org)  
Sun 8 (low), 11 (Sol), Mon thru Sat EP 5:15, Mass 5:30; Wed. Exposition 3:30, Rosary 4:45 Ev & B 1st Sundays 5:30 (Oct-June)

## 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

## SELINGSGROVE, PA

**ALL SAINTS** 129 N. Market (570) 374-8299  
Sun Mass 10:00. Weekdays as announced  
Sacrament of Penance by appt.

## CHARLESTON, SC

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

## 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](http://www.cotgs.org)  
The Rev. Ben Nelson, asst  
Sun 8, 9, 11:15 & 6

## SAN ANTONIO, TX

**ST. PAUL'S**, Grayson Street 1018 E. Grayson St. (512) 349-1111  
The Rev. Doug Earle, r [www.stpauls-satx.org](http://www.stpauls-satx.org)  
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

## MILWAUKEE, WI

**ALL SAINTS CATHEDRAL** (414) 271-7719  
818 E. Juneau The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily as posted.

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 980-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10

## CHURCH DIRECTORY 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.



# RESURRECTION

## RESURRECTION

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Archbishop of Canterbury



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