

# The Living Church

*The Magazine for Episcopalians*

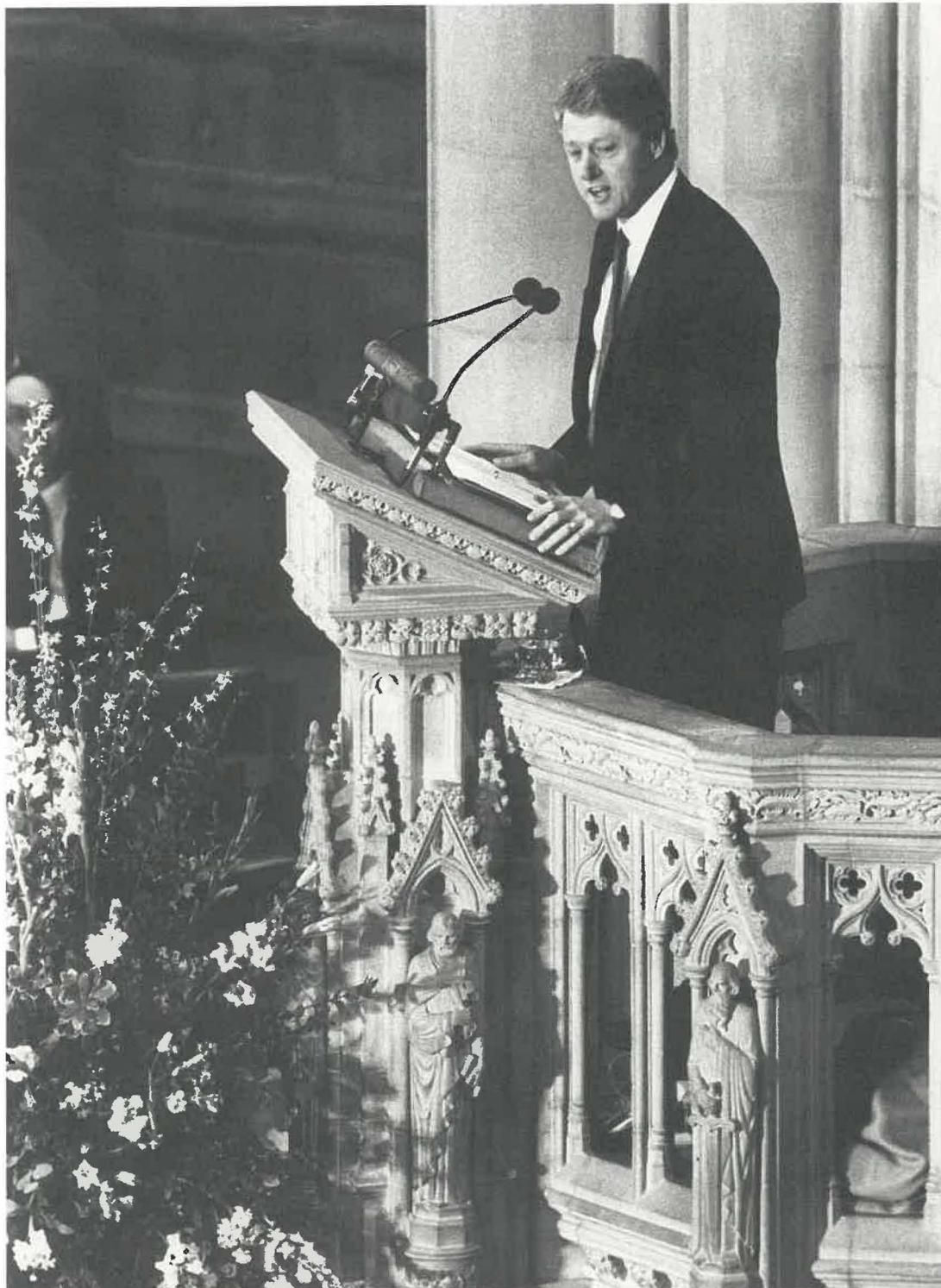
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**When  
the Caregiver  
Needs Care**

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**A Long-Range  
Plan for  
the Episcopal  
Church**

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President Bill Clinton  
delivers a eulogy at the  
funeral of J. William  
Fulbright, which was held  
at Washington National  
Cathedral [p. 6].

**Features**

**When the Caregiver Needs Care**

A rector tells of his fight against cancer and the help he received



from his congregation

By **J. Barton Sarjeant**

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**Quote of the Week**

The Very Rev. Robert Jeffery, dean of Worcester Cathedral, writing on the Decade of Evangelism in *The Church of England Year Book*:  
*"The decade has become far too church-centered. Filling churches alone is not enough. There has to be a real engagement with the world."*

# God's Likeness in Human Faces

(Third of a five-part series)

The image of God in human beings is vividly set forth in the beautiful first chapter of Genesis. As it is told, the first man and woman look like God. This, of course, suggests and symbolizes many dimensions of spiritual meaning. Let us not, however, disregard the face value of the story. The Anglican spiritual writer, Thomas Traherne (1637-1674), whom we quoted before, rejoiced in the rich spiritual meaning of God's image, but he did not disregard the physical aspect of it. He writes:

*"My limbs and members when rightly prized, are comparable to the fine gold, but that they exceed it. The topaz of Ethiopia and the gold of Ophir are not to be compared to them. What diamonds are equal to my eyes; what labyrinths to my ears; what gates of ivory, or ruby leaves to the double portal of my lips and teeth? Is not sight a jewel? Is not hearing a treasure? Is not speech a glory? O my Lord pardon my ingratitude, and pity my dullness who am not sensible of these gifts."*  
(Centuries I, 66).

When we picture our first parents, we probably think of the powerful athletic figure of Michelangelo's Adam on the ceiling of the Sistine Chapel. For Eve, we may picture the gentle female form of William Blake's illustrations for *Paradise Lost*. We can be grateful for these representations of physical beauty. Of course, most of us are not so endowed, and it is one of the wonderful twists of the doctrine of the image that the crippled, the wounded, the handicapped, and the debilitated are mysteriously no less bearers of God's image, for they, together with



the poor, and homeless and prisoners, are in that category Jesus has specially claimed as his brothers and sisters (Matt. 25:34-40). The figure of Jesus himself, dying on the cross, remains a unique expression of God's image on earth.

The contemporary German theologian Jürgen Moltmann, recognizing that in the Genesis account Adam and Eve look like God, points to what we look at most attentively in another person — the face. The human face, with its countless variations and expressions, its innumerable marks of joy and sorrow, is indeed where God has truly shown something of his likeness in visible form.

Our faces are a responsibility. Whether we intend it or not, our visages constantly give off signals: friendliness, warmth, generosity, aloofness, disregard, self-satisfaction, suspicions, anger. Do we remember this? One of the greatest Christian instruments we have is a simple smile. It transcends all the barriers of language, race, age and status. So often we are afraid to use it.

The Bible says little of facial expression, but of that most blessed face of all, St. Paul in his most beautiful sentence says, "God who said 'Let light shine out of darkness' has shown in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

(The Rev. Canon) H. BOONE PORTER  
senior editor

**Sunday's Readings**

## Carrying the Lord's Mantle Faithfully

*Lent 3: Exod. 3:1-15, Psalm 103 (or 103:1-11), 1 Cor. 10-13, Luke 13:1-9*

On those whom we elect to be our servants in the political realm, we bestow tremendous confidence and trust. We allow them to speak and to act in our name, the only stipulation being that their words and actions reflect our will.

Should they lose sight of their status as servants, however, they quickly make a sobering discovery. They can lose the confidence of those of us who do the choosing, being recalled from office at worst, or at best not be re-elected.

Similarly, God bestows great confidence and trust on those individuals and groups he

elects to carry out his sovereign will. He permits them to speak and act in his name, fully expecting they do so faithfully. As we demand accountability of our servants, so God demands it of his. The elect who speak and act merely on their own behalf quickly find the Lord's mantle removed from their shoulders and given to others more trustworthy. Election seldom makes for tenured positions in free politics, and it never does so for God's servants.

We can profitably search our souls this Sunday. In what ways do we, as a church and as individuals, act other than as God's servants and representatives and so risk the recall of our election? Our answers reveal where our repentance should focus this Lent.

# LETTERS

## Lay Preaching

For almost a year I have enjoyed the privilege of preaching in our parish on an average of once a month. Initially, I asked if I could do this; I had things to say about being a Christian.

The study of scripture has been a natural part of my life. After more than 50 years of what can only be called preparation time, I truly feel I have been called as a lay preacher [TLC, Jan. 1]. To read, mark, learn and inwardly digest the word of God in order to present it to my brothers and sisters in Christ is one of my greatest challenges. It also is my greatest joy. The people have responded enthusiastically, and their positive comments, indicating they have connected to what I have said, are unspeakably gratifying.

I have a degree in public speaking and teaching experience, which helps tremendously in delivery. Because I have spoken informally to the congregation many times about other matters, such as stewardship and parish history, they are confident in their expectations of me. What they probably do not realize is how much reading, study, and meditation I do before

each sermon. And they certainly do not realize the tremendous spiritual growth I have experienced as a result of these preparations.

I'm quite aware that my preaching gives the rector a "week off." But it also gives him the opportunity to hear a sermon, and it gives the congregation a chance to hear one of its own talk about the gospel of Christ. Moreover, if my being in the pulpit can inspire another lay person to serve God in any way, or bring one closer to Christ, then my ministry is all the better.

GINNY GROSS

Oshkosh, Wis.

## Desperation

After I read the article, "Bishop Violated Ordination Vows, His Colleagues Say" [TLC, Feb, 19], I thought to myself "What's really bothering me about the action of these bishops? It's not just that I'm on the other side of the gay ordination issue. It's something more."

There is a blinking light that I see behind the action of the 10 bishops. That

blinking light is flashing two words: "Petty Desperation." That is not "worthy" (to echo the ordination liturgies) of their orders, their office, or even the cause they advocate.

I ask those bishops to ponder again their recent action. And I also ask them to pray for the person who is writing this letter. God is now reminding me of a time when I have acted in the same way.

(The Rev.) LYNN CHESTER EDWARDS

Good Shepherd Church

Pittsburgh, Pa.

## To the Heart

My response to the article by the Rev. Julian Cave, Jr. [TLC, Feb. 19] is twofold:

First, the picture on the cover aroused a wave of nostalgia for my days at the Philadelphia Divinity School where we worshiped daily in St. Andrew's Chapel, perhaps the most beautiful seminary chapel in the world.

Second, the author's thoughts are provocative and in some sense cut to the heart of where, indeed, we celebrate God's presence. Either intentionally or

*(Continued on next page)*

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*The Reverend Christopher Powell*  
Rector, Trinity Church in the Episcopal Diocese of Vermont  
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# LETTERS

*(Continued from previous page)*

otherwise, Fr. Cave did not touch upon the tabernacle wherein the Blessed Sacrament is reserved, and which has a particular focus of Christ's presence.

In any case, I enjoyed the article and especially the photograph on the cover. Sadly, the Philadelphia Divinity School no longer exists, and I believe its beautiful chapel building is now used for classes in modern dance. Alas, another missed opportunity for our church, which should have insisted upon the continuance of this seminary.

(The Rev.) JOHN R. NELSON  
All Saints' Church

Scotch Plains, N.J.

Responding to the Viewpoint article "Where Does the Spirit of God Reside?"

Never mind furniture, buildings, pulpits and altars. The clearest indication of God's presence is in his gathered people.

(The Rev.) DONALD ORIN WISEMAN  
St. Alfred's Church

Palm Harbor, Fla.

### Lively Awareness

I regret that the Rev. Reginald Blaxton is offended [TLC, Feb. 26] by my profile of St. John's, Lafayette Square [TLC, Jan. 1] and its reference to President Clinton's inauguration day opting "for a politically oriented service in an ... African Methodist church."

The Metropolitan A.M.E. church is, as Fr. Blaxton writes, special and historic in "speaking truth in power." My thrust was that St. John's may now do much the same in calling a rector who'd once feared that "no Hispanic need apply." With Fr. Blaxton's background as a special assistant for religious affairs to the mayor of Washington, he knows we don't live here without at least some lively awareness of what is "politically oriented." I hope he won't mind my pointing out that the versatile Mr. Clinton can worship while also sounding the opening salvo for wider acceptance by voters and a second term — one of the sometimes brilliant, sometimes bungling and patronizing strokes orchestrated by sensitive young advisers much like the astute Fr. Blaxton.

I reaffirm my stance as an accurate, observant, objective, even readable reporter in pages that are not "rooted in literate nastiness informed by romanticism and nostalgia" nor "elitist, arguably racist, and altogether out of touch with social reality." Indeed, we're constantly

brushing painfully against social reality.

My apologies and my thanks for articulate attention.

(The Rev.) JAMES B. SIMPSON  
Washington D.C.

### The Real Problems

In the same issue in which editor David Kalvelage gave a masterful reply to a writer from Nevada [TLC, Jan. 15], a letter by Fr. Boardman of Monument, Colo. (Where else than from Colorado?) was printed.

Traditionalism aside, many voters in this country will realize that they supported mean, selfish and bigoted ideologies and hypocrites in the last election, and will help sweep them out in two years. As to church and scripture, some things have changed since the days of Moses and Isaiah. Thank God some of us recognize the real problems, and have the courage to deal with them.

R.F. DORUM

Poughkeepsie, N.Y.

### Unresolvable

I have just read the carefully reasoned Viewpoint article by the Rev. Robert J. Sanders [TLC, Jan. 22]. While I am drawn to his conclusions, I fear he may have overcomplicated the issue. As a student of biology and mathematics in college, I learned the simplest theory that accounts for the data is generally preferable. The more complex the theory, the more susceptible it is to becoming Swiss cheese.

Regarding the "cause" of homosexual orientation, the question is both unresolvable and irrelevant. First, the question is unresolvable. Clearly no outward behavior is attributable to purely genetic or purely environmental considerations. This is true of something both as fundamental and as complex as sexuality.

The question is irrelevant, at least for the purposes of ethics. This point is best made by illustration. I am self-centered to the core of my being. It feels as "genetic" to me as the color of my hair. It could also be attributed to environmental factors, a result of growing up in a culture that celebrates the individual as god. Neither "cause" has any bearing on ethics. I do not

**To Our Readers:** We welcome your letters to the editor. Each is subject to editing and should be kept as brief as possible. Those typed and double spaced are more likely to be published.

celebrate my self-centeredness. In fact, my parents, and now I as an adult, have sought more or less diligently to deny and repress that part of who I am.

God is the source of our existence. As our source, he defines the boundaries of that existence. The challenge before all

Christians, regardless of sexual orientation, is to submit all we are to his will and to enjoy the life he gives us within the boundaries he has established.

(The Rev.) ERIC W. TURNER  
Christ Church  
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## Southeast Florida Consecration an Occasion to Renew Mission

Challenged to help the church remember and renew an apostolic mission which calls for "a radical approach to society and a dramatic change in the lives of people," the Rt. Rev. John Lewis Said was consecrated Feb. 25 as the first Suffragan Bishop of Southeast Florida.

The service of ordination and consecration filled the pews of Trinity Cathedral in Miami with some 900 lay people and clergy representing the parishes of the diocese and the wider church, including visiting bishops, who responded enthusiastically to the spirit of the ceremony's liturgy and music.

Presiding Bishop Edmond L. Browning was the chief consecrator. Co-consecrators were the Rt. Rev. Calvin O. Schofield, Jr., diocesan Bishop of Southeast Florida; his predecessor, the Rt. Rev. James L. Duncan, and the Rt. Rev. Michael H. Eldon, Bishop of the companion Diocese of Nassau and the Bahamas.

### 'Messianic Mission'

In his sermon, the Very Rev. Donald W. Krickbaum, dean of the cathedral, said the purpose of the occasion was not only to celebrate new ministry and reaffirm the church's commitment to its apostolic min-

istry, but also "to renew our vision of the messianic mission of the body of Christ."

For too long, he said, the church has done too little to address the needs of the oppressed, and also the needs of the poor in spirit, who are "often in greater jeopardy than the financially poor.

"It is time for us and for all faith communities," he said, "to have the courage to step beyond our self-preserving, survival mentality and move into an era of interfaith collaboration for the well-being and spiritual health of the communities in which we live and for which we have significant responsibility."

He called on the church's newest bishop to carry out the "awesome responsibility and wondrous privilege to serve," not by aspiring to perfection, "but in the reality of who you are now."

Bishop Said was rector of St. Kevin's Church in Miami's Opa-Locka community for the past 11 years. He was chosen from among four candidates by delegates to a special convention Oct. 29, following a search and nominating process that began after the 1993 diocesan convention voted to give Bishop Schofield the assistance of a suffragan. He and his wife, Ann, are the parents of four children.

(The Rev.) ANDY TAYLOR



Nancy Moody, who nine times has been a deputy from Northern Indiana to General Convention and was one of the first women seated in the House of Deputies, recently became an honorary canon of the Cathedral Church of St. James, South Bend, Ind.

### 'Heir to Thomas Jefferson'

Washington Cathedral as L'Enfant's vision of "a great church for national purposes" came vibrantly alive once again at the funeral for J. William Fulbright attended by nearly 2,000 persons on Feb. 17.

The originator of Fulbright fellowships for international study and veteran of 32 years on Capitol Hill, half as chair of the powerful Senate Foreign Relations Committee, was eulogized by President Bill Clinton, a fellow Arkansan, as "an heir to Thomas Jefferson in his own time."

In a humorous aside, the president confided that he had "once attended a funeral with Senator Fulbright and I know how much distaste he had for highly formalized rituals. He'd say 'be brief and get everyone out to enjoy this beautiful day'."

Planned with the family a year ago, the service moved spiritedly along according to The Burial of the Dead, Rite II, with participation by a son-in-law and six grandchildren from Miami, London and Bucharest.

Aged almost 90, Sen. Fulbright died Feb. 14 in Washington. He was a member of the Disciples of Christ. Based on the repayment of wartime reparations, the Fulbrights have sent approximately 229,374 persons to study in 150 countries.

(The Rev.) JAMES B. SIMPSON

## An Appeal for Somalia

By BOB LIBBY

Our guest at St. Christopher's Church was the Prime Minister in exile of Somalia. Recently he was in the United States, unofficially making the rounds of the State Department and Congress in Washington and the United Nations in New York, to plead for continued support for his beleaguered nation. Ironically, he had once presided over a meeting of the U.N. Security Council when it met in Addis Ababa in 1972. The U.S. ambassador attending that meeting was George Bush.



Mr. Ghalib

leaves Somalia without resolving the problem, a tragedy of untold proportions and anarchy will prevail." He was received with courtesy and sympathy, but U.S. and U.N. policies are moving in another direction. Peace-keeping and nation-building are not as easy to achieve as sending smart missiles into Baghdad. Was it not Napoleon who said, "You can do almost anything with a bayonet except sit on it!"?

A second message was to seek limited recognition for the northern part of Somalia, which was the British protectorate of Somaliland prior to 1960, when the State of Somalia was formed by U.N. action.

Shepherding Prime Minister Omer Arteh Ghalib through New York and Washington was John Thomson, a member of my parish and a businessman who

(Continued on page 10)

## God-Centered Worship

"The Bible and Church Growth" was the theme of the sixth annual Episcopal Evangelical Assembly, sponsored by the Fellowship of Witness, Feb. 15-18, at the Cathedral of St. Luke in Orlando, Fla.

The assembly began with a two-day preaching conference, led by the Rev. Mark Ashton, vicar of the Round Church in Cambridge, England. The focus was on preaching and teaching from the Book of Judges.

During the last two days, speakers applied biblical teaching to the assembly theme of church growth.

Presentations were made by the Rt. Rev. John Howe, Bishop of Central Florida; the Rev. Eddie Gibbs, associate of All Saints', Beverly Hills, Calif.; and the Rev. Phil Lyman, rector of St. John's, Huntington Valley, Pa.

Fr. Gibbs warned about growing nominality in the church. He said the days of "happy-clappy" renewal are over, and that God-centered worship needs to be recovered.

(The Rev.) JIM BASINGER

## Maryland Names Nominees for Bishop

A 21-member search committee has nominated three parish priests, a cathedral dean and a diocesan canon administrator as nominees for the May 20 election of the 13th Bishop of Maryland.

Those nominated are:

The Rev. William P. Baxter, Jr., rector of St. Thomas' Church, Garrison Forest, Md.; the Rev. James A. Diamond, rector of Christ Church, Andover, Mass.; the Rev. Robert W. Ihloff, rector of Grace Church, Madison, N.J.; the Rev. Canon Patricia A. Thomas, administrator of the Diocese of Washington; and the Very Rev. Gustave K. Weltsek, Jr., dean of St. John's Cathedral, Jacksonville, Fla.

The election is scheduled to take place immediately following the convention of the diocese at Frostburg State University. Additional nominations can be made in writing until April 7.

Maryland has been without a diocesan bishop since the retirement of the Rt. Rev. A. Theodore Eastman in January 1994. The Rt. Rev. Charles L. Longest, suffragan bishop, has been serving as bishop-in-charge.

## Gay Couple Fasts in Protest of 'Injustice'

A gay couple began a 10-day fast at St. Mark's Cathedral, Seattle, Feb. 26, "to stand in witness to the church's injustice to the gay community."

James Black, 52, a neurologist, and Thomas Monnahan, 39, a former aide to the mayor of Seattle, planned to drink only water and sleep on cots during their fast in one of the chapels of the cathedral. The two had hoped to have their relationship blessed by the Very Rev. Frederick Northup, dean of St. Mark's, and the Rev. Canon Linda Strohmer, canon pastor, but the service was blocked by the Bishop of Olympia, the Rt. Rev. Vincent Warner [TLC, Jan. 8].

"This is not just about us. We consider ourselves symbols of the gay and lesbian communities," Dr. Black told *The Seattle*

*Times*. "We are two ordinary guys out of millions who have been excluded from full and equal membership in the church."

The 10-day fast was intended to coincide with the meeting of the House of Bishops at Kanuga Conference Center (N.C.), March 5-8.

The couple said they hoped the fast might call the bishops' attention to the issues of same-sex blessings and ordinations of homosexuals.

They told the *Times* that they had met with Bishop Warner twice since the service was canceled, most recently on Feb. 25.

"As we left, he laid his hands on us, blessed us and prayed for our safety and the wholeness of the church," Dr. Black said.

## CONVENTIONS



### East Tennessee

Episcopalians celebrated their first 10 years as a diocese at the diocesan convention Feb. 2-4 at St. John's Cathedral, Knoxville.

The Diocese of East Tennessee was formed Jan. 1, 1985, in the second of two divisions that split the former statewide diocese into three dioceses. To help celebrate East Tennessee's first decade, the Rt. Rev. Bertram Herlong, Bishop of Tennessee, and the Rt. Rev. James Coleman, Bishop of West Tennessee, made presentations to the diocese.

A resolution presented to amend the diocesan disciplinary canons to bring them in line with the revised national Title IV canons sparked debate. The resolution established an ecclesiastical trial court and outlined a process for electing persons to serve on that court. Clergy decried the move toward the national canons as being "insurance driven" and expressed fear that the revised canons "left individual presbyters vulnerable."

The convention voted to table the resolution until it could be discussed further. Following a short recess, however, the resolution was removed from the table for reconsideration, and eventually was passed with an amendment.

In other action, the convention gave seat to three youth representatives and granted parish status to St. Raphael's

Church, Crossville. A budget of more than \$1.3 million was adopted.

ALICE CLAYTON

The **Diocese of the Central Gulf Coast** met in convention at Trinity Church, Mobile, Ala., which is celebrating its 150th year Feb. 9-11. Central Gulf Coast was formed 24 years ago from parts of the Diocese of Florida and the Diocese of Alabama.

The Most Rev. John Allin, 23rd Presiding Bishop, was scheduled to be the guest speaker, but he was unable to attend because of a brief illness.

The convention celebrated the conclusion of the advanced gift phase of its current capital funds drive, "Fulfilling the Vision." It was announced that \$1.2 million had been raised toward a \$2.5 million goal. Funds raised will support building improvements at Beckwith Lodge Camp and Conference Center, provide funds for new church site purchase and new church development, and establish a theological education fund.

The Committee on World Mission announced its fourth annual medical mission to the Diocese of Guatemala.

A resolution was adopted encouraging that deliberations regarding full communion with the Evangelical Lutheran Church in America (ELCA) be firmly based on the Anglican heritage of scripture, tradition and reason as essential for

(Continued on page 12)

# When the Caregiver Needs Care

A rector tells how his congregation supported him as he battled cancer

By J. BARTON SARJEANT

*"Cancer is a word, not a sentence."*

The above was said to me by a young friend, a nurse, whom I had known since she was 3 years old and who was now sitting before me to be counseled premaritally. I had just told her that I had been diagnosed with cancer, and she quoted to me the above words from a sign in the cancer ward of the hospital in San Francisco in which she worked.

So began a great deal of care and concern I would receive over the months following, in response to my announcing to my parish that I had been diagnosed with a form of lymphoma. I would be undergoing chemotherapy treatments that would remove me from work for six to eight months.

It was in the spring of the year, at Eastertime, that a CT scan and a bone marrow biopsy revealed to my doctors (and then to me and my family) that small lumps on my neck proved to be "intermediate grade, large cell lymphoma, stage four" ("stage four" because of the bone marrow involvement). My oncology team wasted no time in telling me what lay ahead — at least 18 weeks of chemotherapy (which proved to be 27). As the rector of a large parish in the Diocese of California, I knew at the outset that what I was facing would clearly affect my parish as well.

Although there would prove to be any number of dynamics related to my illness, one of the immediate consequences, I knew, would be that of "role reversal" in the parish. The "caregiver would be the one in need of care." My oncologist had



Among those supporting Fr. Sarjeant (second from left) are the Rev. Michael Munroe (left), associate rector, Skip McCaw (second from right), parish secretary, and Fred Brenlin, parish administrator.

told my wife, Bev, and me that my odds of survival were 50 percent; the lymphoma was life threatening.

One of the first things I did was to look for anything I could find (a lecture series, articles, an unpublished paper, books, tapes, etc.) on the matter of what happens in a parish when the caregiver needs the care. I could find nothing. And so I write with the following observations:

First of all, I needed to say to my parish that my being diagnosed with cancer was, in most ways, no different from any of *them* being diagnosed. The question for any of us is not so much "why me?" as "why *not* me?" A favorite quote of mine for years had been these words of Baudelaire: "Life is a hospital in which each patient believes he will recover, if only he could be moved to another bed!" My life, in so many ways, had been blessed. I had no need or desire for "another bed." Cancer happens to people of all colors, creeds, occupations and status in life. My parish and I began together with this understanding.

Second, if the caregiver was going to receive the care, I would need to open myself fully to that possibility. How many times have I stood in front of a congregation in the midst of liturgy and quoted Jesus' words: "It is more blessed to give than it is to receive" and thought to myself that, in many of life's circumstances (and especially, I think, for clergy), "it is more *difficult* to receive than it is to give"?

My parishioners immediately wanted to do things for me and my family. Especially at the outset, we needed little, for early on in the chemotherapy, I continued to feel pretty good and had not experienced the terrific loss of energy that would come in time. But the time did come, and the prayers and care, the hundreds upon hundreds of written notes and letters all began to sustain us in the most meaningful of ways. Parishioners wanted to fix us meals, but Bev and I didn't think we needed them, for Bev was not sick; she was quite capable of continuing to cook. But (as time proved) we did need these meals; we needed so to be cared for — and we needed to allow opportunity for people so to care.

One thing became clear to me as the chemotherapy cycles progressed: This business was much harder on Bev than on me. She didn't have the physical discomfort, but she had to live with the genuine possibility of what her life might be should the cancer result in my losing my life. One aspect of this meant that my parish not only prayed for me, wrote to me, and tried to find other ways to support me — but people attempted in so many ways to be present for Bev every bit as much. "Faith is to believe what we do not see, and the reward of faith is to see what we believe." Words of St. Augustine. Bev and I were blessed beyond measure in our faith to see in the love and the hope of our

*(Continued on page 10)*

*The Rev. J. Barton Sarjeant is rector of St. John's Church, Ross, Calif.*

## Nominations Sought

We are sometimes asked why we publish articles about the elections and consecrations of bishops. "I'm not interested in what other dioceses are doing," goes the line of thinking. Our response is simply that even though a bishop is elected to serve in a particular diocese, that bishop is elected for the entire church. One only has to read the pages of this magazine to find accounts of the many instances in which bishops serve more than the dioceses which elected them.

With this in mind, we commend the search committee of the Diocese of Rhode Island, which contacted *THE LIVING CHURCH* and other publications in hopes of obtaining nominations for the 12th Bishop of Rhode Island. The notice from Rhode Island is the first such request to us in recent years, and shows a refreshing openness. In many elections, the computer at the Church Deployment Office is used as a resource, and members of the diocese are encouraged to submit names of potential can-

didates. The Rhode Island search committee went further and chose to look beyond itself. Persons who wish to make nominations may contact the Rev. Daryl Stahl, 191 County Road, Barrington, RI 02806.

## Foundations of Faith

On this Third Sunday of Lent, we hear in the Old Testament reading the story of God's call to Moses. This passage recalls for us the roots and foundations of our biblical faith, and it challenges us to reflect upon the fact that Lent is not simply a time for going to church more often or to increase our spiritual reading during the weeks before Easter.

Lent is a time to revitalize our spiritual lives, and to strengthen our faith. Even if we did not get this sacred season off to a good start, there is still time for us to take advantage of the opportunities it offers to observe a holy Lent.

## VIEWPOINT

# A Long-Range Plan for the Episcopal Church

By ALDEN M. HATHAWAY

*"And you shall be my people, and I will be your God" (Jer. 30:22).*

This triennium leading up to the General Convention in Philadelphia in 1997 is a most important time for the future of the Episcopal Church. We are preparing to elect the next Presiding Bishop [TLC, Feb. 19].

Though the office of Presiding Bishop was conceived to be primarily pastoral and administrative, over the past several years it has become prophetic and highly partisan of specific ideological goals. The theology, convictions and vision of the person elected will chart the course of this church for the next 10 years.

They will be crucial years. The witness of the Episcopal Church as a credible expression of the Christian faith will depend upon our idea of mission. Its literal survival, in many parts of the country, will depend upon an immediate and specific plan for redevelopment.

I am intrigued by the energy that was generated prior to the national elections last November. A very specific slate of

proposals focused and energized considerable force within our political life which carried through the elections and has set the legislative agenda for the immediate future.

What about "A Covenant with the Episcopal Church" — a slate of proposals offered as a platform against which candidates for the new Presiding Bishop might be evaluated? It would be a prospectus that would generate within our church an open debate about its future mission and organization. Its effect would be to focus the most pressing issue for the church today: How to proclaim the gospel of Jesus Christ to the secular culture, and how to redesign for growth and missionary outreach.

What should such a document look like? What should it contain? I think that it should have several main headings under which very specific initiatives would later be set forth. Allow me to propose the following:

### A COVENANT WITH THE EPISCOPAL CHURCH

National leadership will:

1. Commit to theological re-affirmation for the Episcopal Church of the faith as it was delivered to the apostles by our Lord Jesus Christ. Recognizing that we live in an unbelieving culture, it will restore to

the church an understanding that its nature and work is as a missionary society, whose primary imperative for Christian life is the great commission: "to make disciples of all peoples."

2. Commit to re-design the structure of the church around a comprehensive missionary strategy for the United States.

3. Commit to design and implement a long-range plan for the church with the goal of planting a thousand new congregations within the next 25 years: Churches which are intended to attract the unchurched, winning them to Jesus Christ, discipling them in radical Christian faith and practice; churches which will be self-sufficient and in turn plant other such "great commission" congregations.

4. Commit to restructure theological education for ordained leadership without sacrificing the highest academic standards or the integrity of our Anglican heritage; focus training for ministry upon the needs of local congregations to equip members for cross-cultural mission; develop a parallel process for recruitment, training and deployment of enterprising individuals especially suited to planting the new congregations.

5. Commit to restructure theological education for lay ministry by establishing societies that will empower and support

*(Continued on page 11)*

*The Rt. Rev. Alden M. Hathaway is Bishop of Pittsburgh.*

# A Shared Fight Against Cancer

(Continued from page 8)

parishioners what we all believed.

We were especially blessed in prayer. One Sunday morning, in the time before I began my sick leave, a parishioner stood before the congregation and requested that everyone commit themselves to pray for me at 7 a.m. I am an early riser, and my own morning prayer time had been earlier than that. But I adjusted that personal time to 7 a.m. and experienced myself week in and week out overwhelmed by the reality of “a great cloud of witnesses” praying with me and for me.

So many have spoken and written to me of the power of prayer. I don't know if my resulting remission of cancer would not have happened if only a few had been praying for me daily, but I do know that the great number effected a powerful change — not in God, but in me, and in so many who were praying for me.

Finally, the matter of being given opportunity — though not of my own choosing — to witness my own faith to my people. I have been a priest for more than 25 years. I have been to more hospital bedsides than I can possibly remember — on many of those occasions to a deathbed. I had often thought over the years, “how would I react to this: this death of a child, if it were my child, this suicide in the family, if it were in my fam-

ily, this cancer, if happening to me?”

My illness provided me the opportunity to get to know myself at a far deeper level. What I came to know was a great affirmation: The presence of Christ in my life was as real as I had believed it to be. God's grace was real; my faith was unflagging; my people were as loving and caring as I hoped they might be.

I don't know whose words they are, but somewhere along the line I had jotted down, “It is easier to say what we believe than to be what we believe.” I found myself an example to my people of successfully being what I believe.

Now the ordeal is over. I can't fully describe what it felt like at the end of the chemotherapy, and my last CT scan and bone marrow biopsy, to have my doctor say to me that I was now “free and clear of any and all signs of the cancer, both in lymph nodes and bone marrow.” I have returned to work in my parish, so grateful to my assisting crew, to my staff (both paid and volunteer), but most of all to my parish at large.

I have lived through a sometimes dark journey. I couldn't possibly be in the place I am today without having been cared for so greatly. After 25 years as a priest, I was so into the routine of caregiver. Being on the receiving end proved to be a blessing for all. Thanks be to God. □

# Visit of Somalia Prime Minister

(Continued from page 6)

had met the prime minister while doing business in the Middle East. Between trips to the Northeast, Key Biscayne became the prime minister's Florida headquarters.

Mr. Thomson persuaded our guest to speak to a group at the church. For security reasons, there was no advance publicity. Nonetheless, close to 100 people turned out to hear him. We tied the event into the annual appeal of the Presiding Bishop's Fund for World Relief. Around the time Somalia was in the forefront of the news, the P.B.'s Fund had received more than \$500,000 in donations which, in cooperation with other churches and ecumenical agencies, had delivered much-needed food and medical supplies to Somalia.

At the church, Mr. Ghalib thanked his American audience for their generosity and concern. He spoke passionately of his country's condition. He asked us not to judge Islam by the behavior of some of his countrymen. “The press calls them

‘Warlords’, I call them war mongers,” he said.

He apologized for the incidents of violence against American and U.N. forces. He explained that during the Marxist era (1979-86) arms and ammunition from communist countries had flooded into the country. When the communist dictatorship collapsed, the Army collected the arms and took them into the bush where they were hidden in caves or buried. When the army was disbanded some of the ex-soldiers and officers went back out and dug them up.

Mr. Ghalib left Florida and returned to New York. He visited the secretary general at the United Nations and the Presiding Bishop at the Episcopal Church Center. He went to Washington and made the rounds of State Department and Congress.

*The Rev. Bob Libby is the rector of St. Christopher's by-the-Sea, Key Biscayne, Fla. He is the author of The Forgiveness Book and Grace Happens.*

# BOOKS

## Many Points of View

**RE-INVENTING MARRIAGE: A Review and Revision.** By **Christopher L. Webber.** Morehouse. Pp. ix and 275. \$9 paper.

It may be outrageous to claim that an understanding of Christopher Webber's *Re-Inventing Marriage* would eliminate two-thirds of the divorces among Christian couples. But it is a claim that is probably true.

Webber writes, “Good marriages are always a miracle of grace. But there is always more grace available than human hearts can contain.”

This is, among other things, a survey of the institution of marriage from its very beginnings to our present-day feminist revolution, which is shorthand for our current societal development of a somewhat fairer treatment of women than in ages past. Marriage is considered not only from a historical point of view but from economic, legal, social, cultural, emotional, sexual, theological and moral perspectives.

The intensity of *Re-Inventing Marriage* removes it from the category of easy-to-read books on how to achieve wedded bliss. Rather, we learn thoroughly about the love of God in Christ, love of our God-given humanity in each other, and love accepted and given triumph over any adversity. Here is an especially thoughtful book to expand the knowledge and enrich the marriage of the reader.

(The Rev.) CAROL and CIRO BOMMARITO  
Spokane, Wash.

## Moral Theology

**CONSIDERING VERITATIS SPLENDOR.** Edited by **John Wilkins.** Pilgrim. Pp. 200. \$12.95 paper.

Compiled by the editor of *The Tablet*, the leading Roman Catholic weekly review from England, this volume concerns the controversial encyclical letter released by Pope John Paul II in August 1993 about contraception and the existence of moral absolutes. Its attack on the ethical relativism of democratic civilization in a liberal society has now become quite controversial, at least within the pope's own church.

The book has two parts. The first consists of reprints of 11 commentaries originally published in *The Tablet*. One contributor is Anglican. Most of the rest are English, and Roman Catholic, and men. The second half of the book contains the text of the encyclical.

The essays run a spectrum from full approval (Germain Grisez) to total disap-

# SHORT and PLACES

By TRAVIS DU PRIEST

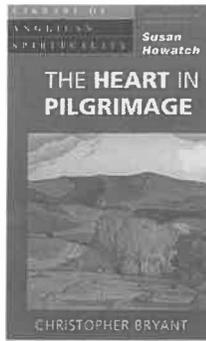
## LIBRARY OF ANGLICAN SPIRITUALITY.

Edited with introductions by **Susan Howatch**. Includes **Christian Faith and Life**. By **William Temple**. Pp 139. **The Life of the Spirit and The Life of Today**. By **Evelyn Underhill**.

Pp. 244. **The Heart in Pilgrimage**. By **Christopher Bryant**. Pp. 195. **Science, Religion and the Future**. By **Charles Raven**. Pp 125. Each \$9.95 paper.

New from Morehouse, the Library of Anglican Spirituality comprises modern classics chosen and introduced by the English novelist Susan Howatch, who has recently endowed a chair in science and religion at Cambridge University. The foreword describes these books as being for "the intelligent reader with a good grasp of reality and a generous amount of common sense." Hurray!

**FELLOWSHIP PAPERS — THE LIBERATION OF ORTHODOXY: Contemporary Anglo-Catholic Voices**. Edited by **John R. Orens**. Catholic Fellowship of the Episcopal Church (3511



proval (Bernard Haring). Grisez concludes that the received Roman Catholic teaching concerning intrinsically evil acts is a definable revealed truth, one that must be settled by definitive judgment of the magisterium. Haring, by contrast, brands the encyclical as an attempt by this pope "to bring theologians into line with his teaching on sexual morals, particularly on contraception."

Oliver O'Donovan, the Regius Professor of moral and pastoral theology at Oxford, extends the document a cautious Anglican welcome, agreeing that moral values cannot be created nor right and wrong invented, but asking whether the pope is "himself sufficiently distant from the radical subjectivity on which he has set his sights." I would concur with O'Donovan.

(The Rev.) J. ROBERT WRIGHT  
New York, N.Y.

## Common Calling

**TO LIFE! A Celebration of Jewish Being and Thinking**. By **Harold Kushner**. Walker. Pp. xii and 305. \$14.95.

Rabbi Harold Kushner tells us in his first sentence that this book is about Judaism. It is written especially to explain the relevance of Jewish life to Jews. For those of us in the Christian tradition, it enriches our understanding of our Old Testament roots.

I found interesting Kushner's explanation that Jews can tolerate great diversity of theological opinion, in part because nobody can completely be sure he or she is right about the nature of God, but mostly because Jews are bound together by a community.

The title *To Life!* came alive in the author's speaking of the power we share with God, the power to take the ordinary and make it special, sanctifying our daily life. As he spoke of the value of sanctified time I gave thanks for the Christian liturgical cycle.

I found the chapters on "Why We Love Israel" and "Why Do Some People Hate Us" heavier reading. They are by nature defensive but are also repetitive.

The chapter on why Jews and Christians need each other fittingly explained our common calling to express to an unbelieving world the wonder of the one true God.

Rabbi Kushner writes in a very readable style, rich in colorful examples, with a delightful sense of humor.

SISTER MARY GRACE, CSM  
Mukwonago, Wis.

Woodley Road NW, Washington, DC 20016). Pp. iii and 89. No price given, paper.

An occasional publication of the Catholic Fellowship of the Episcopal Church, an organization dedicated to nurturing the catholic tradition in Anglicanism and to promote sound thinking about the contemporary implications of catholic faith and order. Contains articles on Anglican Catholicism in decay, priesthood, and evangelism by Kenneth Leech, Martin Davies and others. Spirited writing.

**WE PREACH CHRIST CRUCIFIED**. By **Kenneth Leech**. Cowley. Pp. 102. No price given, paper.

A new book by English priest and theologian Kenneth Leech is always exciting: One theme here is that of non-violent love; another is the darkness where God dwells; "The infinite distance between humanity and God is revealed as a distance within God," when God is torn on the cross. Excellent reading for Lent.

**SEASONS OF GRACE: Reflections from the Christian Year**. By **James F. Kay**. Eerdmans. Pp. 117. \$9.99 paper.

A professor of homiletics at Princeton Theological Seminary writes short essays and arranges them according to the church year. Throughout, he uses contemporary issues and literature. I found "The Pattern of Recognition" quite insightful, showing the many "recognition scenes" in biblical stories.

## Proposals for the Church's Future

(Continued from page 9)

men and women involved in the various areas of public life to be able to bear witness to the gospel in their particular disciplines and professions.

6. Commit to make the Episcopal Church again a major sending church dedicated to global mission by working in cooperation with the private missionary societies, for recruitment, training and deployment of persons for overseas ministry who will work in support of indigenous Anglican churches and, in cooperation with other Christian communions, go to unreached peoples with the gospel.

7. Commit to pursue an aggressive policy of openness and welcome to break-away Anglican churches such as the Reformed Episcopal Church, and other Anglican oriented ecclesial bodies such as the Charismatic Episcopal Church, with

the goal that they be received within the body of ECUSA.

Here is a vision for the Episcopal Church. I propose that it serve as blueprint and operating order for our national leadership in the next administration.

Here is a proposal around which we might engage a vigorous debate about the direction our church should take in the immediate future; about what is important for its witness within and to the culture of 21st century America; about what God expects of us by way of obedience to the great commission.

I invite response. What headings should be added, what deleted? What specific actions under the headings? Ultimately, what should the Episcopal Church — the church we shall pass on to our grandchildren — look like and what should be its work?

Let the debate begin. □



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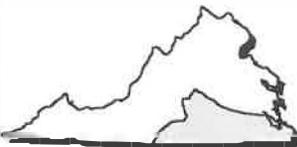
## CONVENTIONS

(Continued from page 7)

the understanding of our faith.

A budget of \$1.385 million for 1995 was adopted. It includes provision for the employment of a part-time youth minister.

VINCENT CURRIE



The 103rd annual council of the **Diocese of Southern**

**Virginia** met in Norfolk Feb. 3-4 with the theme "I come with joy to meet my Lord."

The theme marks the second year of a continuing emphasis on renewal of the baptismal covenant with which the diocese is marking the Decade of Evangelism. In that spirit, the council approved the hiring of an evangelism officer and adopted a "bare bones" budget of \$1.5 million.

The council defeated a move to decrease further its giving to the Domestic and Foreign Missionary Society from the proposed 25 percent of the budget to 19 percent in spite of decreased giving by parishes to the diocese.

The council received news of a new diocesan/parochial mission in the troubled Park Place section of Norfolk under the leadership of the Rev. Michael Musolf, and welcomed the congregation of Christ Church, Virginia Beach, as an organized mission, along with its vicar, the Rev. Bob O'Connor.

(The Rev.) HARRY W. CRANDALL



The Rt. Rev. Larry Maze, Bishop of Arkansas, reviewed "an amazing year," when he addressed the convention of the **Diocese of Arkansas**,

Feb. 16-18, at St. Mark's Church, Little Rock. Bishop Maze recalled the convention of 1994, which was held following a major ice storm after he had been in Arkansas for only a few weeks.

"I am constantly gratified, encouraged and frequently humbled to see the kinds of ministries going on throughout the diocese," Bishop Maze said.

In addressing the convention theme, Bishop Maze said, "For nearly 23 years now it has been my experience in the church that when congregations of any type and any size are willing to spend significant amounts of time on two questions, they will begin to discover their own mission. Those questions are 'who

are we in the midst of our own community?' and 'what is the bad news in our community to which God would speak good news?'"

The theme, "History+Vision=Mission," was reflected in the convention's reports, presentations and addresses. A panel presentation by the diocesan department of Christian social responsibility addressed the topic, "The Church's Response to Gangs and Gang Violence." Panel members included a detective from the Little Rock Police Department, a member of the Little Rock Task Force for Youth, a coordinator for an alternative school in Little Rock, and an 18-year-old gang member.

The Rt. Rev. Jane Holmes Dixon, Suffragan Bishop of Washington, was a guest speaker and talked about her Arkansas roots as well as the convention theme.

"God wants us here to talk about history, vision and mission because there should be full participation for everybody in God's kingdom," she said. "It is our vision which gives us power to be able to act for God, to commit to others, to love them and to work one on one."

In business sessions, the convention approved two canonical changes and adopted a budget of more than \$1 million.

M.K. SMITH



The annual council of the **Diocese of Mississippi** attracted more than 1,000 people to Tupelo, Jan. 27-29. "Discipleship in the Light of Christ" was the theme of the council, which had two speakers with ties to Mississippi.

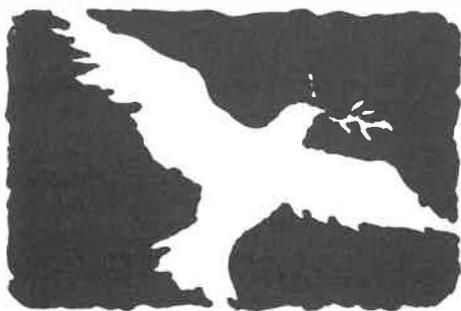
The Rt. Rev. Larry Maze, Bishop of Arkansas who formerly was a rector in Mississippi, challenged delegates to be the "salt of the earth" and "the light that fills the darkness of life."

William Raspberry, national newspaper columnist who is a native of Mississippi, spoke of the ills of poverty.

"We must recognize the transforming power of belief," he said. "Our spiritual part of our being is undernourished. We lose vitality when we are not engaged in a vital effort."

In business sessions, the council set the minimum stipend for clergy as \$19,000, amended a diocesan canon concerning ecclesiastical discipline, and welcomed Church of the Epiphany, Jackson, as a new mission of the diocese.

A budget of \$1.5 million was adopted.



## Benediction

Like so many gardeners, I am always looking forward to the next season. Two days after Christmas, the spring horticultural catalogs begin arriving. It is enough to make the most saturnine gardener giddy with anticipation.

In autumn we plant spring-flowering bulbs. They arrive packed in cheap mesh bags: tulips, hyacinths and the indispensable daffodils. There are smaller mesh bags full of grape hyacinths, Siberian squill, fritillaria and various alliums. Plain brown husks, more brittle and fragile than paper, cover the ivory knobs.

No one looking at them unknowing would think for a moment that they were worthwhile even to improve the compost. Much imagination, much faith is required to believe that glory will burst forth out of such homely, unattractive things. Who

would credit that large, malodorous bulb with the power to become the splendid Crown Imperial, venerated in the language of flowers as the symbol of Holy Charity? Even rats avoid it. How can something so humble and so noisome lie under the dark earth through our freezing Wisconsin winter and be transfigured with the coming of light and warmth? Only a fool would believe it if he did not see it with his own eyes, season after season, age after age.

This has been a dark and bitter winter for some of our friends. A young couple buried their darling 3-year-old boy in the cold ground a few days before Christmas. A widow wonders how she will endure life without her beloved husband. A good old man lies unconscious in a hospital, waiting to be called by the Lord of Light to his own spring. He has been confined to a wheelchair much of his life. I wonder if he will run to meet his Savior.

"Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed . . . The trumpet shall sound and the dead shall be raised incorruptible. We shall be changed." This is the promise of our Father and Creator. This is the assurance manifested in a simple daffodil. All we need do is open our eyes.

KATHLEEN REEVES  
Franksville, Wis.

## PEOPLE and PLACES

### Deaths

The Rev. **Arthur Cambronne Featherstonhaugh, III**, retired priest of the Diocese of Vermont, died Jan. 29 at his home in Northfield, VT, after a long battle with cancer. He was 67.

Fr. Featherstonhaugh was born in Pittsburgh, PA. He graduated from George Washington University in 1950. He later earned his MA and PhD from the University of Chicago. He taught history at Illinois State University, 1963-66, before joining the faculty of Norwich University in Northfield, VT. He retired in 1991 as chairman of the history department, professor emeritus. He then attended the Montreal Diocesan Theological College and was ordained priest in 1993. He began his ministry as assistant of Christ Church, Montpelier, VT, where he served until his death. Fr. Featherstonhaugh is survived by his wife, Gina, three sons and a daughter.

The Rev. **David Kingman**, retired priest of the Diocese of Central New York, died Dec. 4, in Elmira, NY. He was 86.

Fr. Kingman was born in Malden, MA. He received his BA from DePauw University and his MA and STB from Boston University. He was ordained priest in 1947. He was a Methodist minister from 1935-42 before serving as chaplain in the

U.S. Naval Reserve from 1942-45. He served Christ Church, Quincy, MA; Emmanuel, Roxbury, MA, and Trinity, Elmira, NY, before retiring in 1974. Fr. Kingman also served as deputy to General Convention in 1967. Fr. Kingman is survived by his wife, Dorothy, and their children.

The Rev. **James Edward La Sage**, priest of the Diocese of New Jersey, died Feb. 16 at his home in Shrewsbury, NJ, of complications resulting from the AIDS virus. He was 38.

Fr. La Sage was born in Neenah, WI. He attended Marian College for his BA and the General Theological Seminary for his MDiv. He was ordained priest in 1982. He served at Trinity, Oshkosh, WI, and Ascension, New York City, NY, before becoming rector of Christ Church, Shrewsbury, NJ, in 1988. An associate of the Society of St. John the Evangelist, he also was chair of the liturgical commission of the Diocese of New Jersey, dean of the Monmouth Clericus, member of the board of directors of Lunch Break, a feeding program for the homeless, and vice president of the Teleios Foundation, which does charitable work in Russia. He is survived by his parents, a brother, and a sister.

### Correction

Because of an editing error, the position for Canon **Wayne W. Floyd, Jr.** was listed incorrectly [TLC, Feb. 26]. Canon Floyd is canon theologian of the Cathedral Church of St. Stephen in the Diocese of Central Pennsylvania.



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## CATECHUMENATE

**CHRISTIAN FORMATION:** A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

## COMPUTER SOFTWARE

**INEXPENSIVE EPISCOPAL SOFTWARE:** 79 & 28 BCP, RSV and NRSV Lectionaries, parish office management, BOS, LFF, Christian education, Spanish BCP, music libraries and more. IBM, Macintosh, Apple II. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (303) 522-3184.**

## MEETINGS

**"GO FORTH FOR GOD"**—1995 Integrity National Convention, All Saints Church, Atlanta, GA, June 8-10. Speakers include the Rev. Canon Gray Temple on Scripture, the Rev. Willa Goodfellow on Tradition, and the Rev. Dr. John Westerhoff on Reason. Contact: **Mark Graham, 620 Peachtree St., NE, #407, Atlanta, GA 30308-2334.**

## NEEDLEWORK

**BEAUTIFUL NEEDLEPOINT KITS:** Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.**

## ORGANIZATIONS

**BEING AN ANGLO-CATHOLIC** means more than supporting the ordination of women and the new Prayer Book. **The Catholic Fellowship of the Episcopal Church, Secretary, St. James' Church, 222 8th St., NE Washington, DC 20002.**

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

## POSITIONS OFFERED

**PROFESSIONAL YOUTH MINISTERS:** Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567**

## POSITIONS OFFERED

**RETIRED PRIEST WANTED** for early 1996, small Catholic parish, Florida, on beautiful Lake DeFuniak near beaches. Rite II Eucharist Sundays and Holy Days. Historic church, updated Victorian vicarage, utilities, small stipend. **St. Agatha's Church, 205 Circle Dr., DeFuniak Springs, FL 32433.**

**RECTOR WANTED.** Suburban-centered church (360 members) seeking servant leader to encourage lay ministry in partnership with retired priest and laity. Eucharist-centered. Stress outreach activities, education, music for all ages. Balanced budget includes 10% outreach. Desire for increased support of all ministries, especially youth and music, which will challenge future budgets. Send resume and CDO to: **St. Andrew's, 7410 S. 12th St., Tacoma, WA 98465, Wynn Hoffman, Search Chair. Deadline 4/15.**

**DIRECTOR,** St. Mary's Retreat & Conference Center, Sewanee, TN. Duties include programming, marketing, and managing hospitality functions. \$27,000 plus benefits, housing. Send inquiries, 3 copies of resume by 4/15/95 to **St. Mary's BOD, c/o J. Pichert, 6751 Pennywell, Nashville, TN 37205.**

**DIRECTOR OF CHRISTIAN EDUCATION** for Christ Church (Episcopal), 118 N. Washington St., Alexandria, VA 22314. Full-time (40 hour week) work in large 2000+ parish. Bachelors degree, degree work in Christian education, and/or experience in church education ministry desired. Salary range mid 20s. For job description and further information contact **Parish Administrator, Christ Church (703) 549-1450.**

**PART-TIME PARISH MUSICIAN.** We are looking for a musician, trained in liturgy, who can work with a volunteer choir and has a creative interest in bridging traditional and renewal musical styles. The position may also involve playing the piano for services. Send resumes with references to: **St. Peter's by-the-Lake, P.O. Box 5026, Brandon, MS 39047.**

**EXECUTIVE SECRETARY,** General Board of Examining Chaplains. Requires a thorough knowledge of all aspects of theological education, familiarity with processes of selection and preparation for ordination. Requires project and office management, communication and diplomatic skills. A half-time position. Contact: **The Rt. Rev. Robert L. Laddehoff, Box 467, Lake Oswego, OR 97034.**

**RECTOR** (part-time or retired) for Christ Church, Harlan, KY, Diocese of Lexington. Supportive, stable, traditional, family-oriented parish of fifty (50). Stipend and comfortable rectory in quiet Southern mountain town. Send resume or CDO profile stating terms of availability to: **S. Parker Boggs, P.O. Box 935, Harlan, KY 40831.**

**THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA** invites applications for a non-tenure track appointment in the field of Christian education to begin with the fall semester of 1995. Rank and salary will depend upon experience and qualifications. The position involves teaching in the Master in Divinity and Master of Arts in Christian Education degree programs through the Center for the Ministry of Teaching, administrative duties as assistant director of the Center, and the writing and editing of curriculum materials. Applicants should have a post-baccalaureate theological degree, significant experience in the educational ministry of the Episcopal Church, proven skills in teaching, writing and editing. Preference will be given to candidates who are ordained. Please send letter of application, curriculum vitae, academic transcripts and the names of at least three references by March 31, 1995 to: **The Very Rev. Martha J. Horne, Seminary Post Office, Alexandria, VA 22304.**

**LARGE, GROWING,** conservative evangelical church in Dallas suburb seeks strong, energetic, experienced youth minister for full-time employment. We have a vision to make disciples and teach them to obey the commands of Christ. Please contact: **The Rev. David Roseberry, Christ Episcopal Church, 4550 Legacy Dr., Plano, TX 75024. (214) 618-0222.**

## POSITIONS WANTED

**ORGANIST-CHOIRMASTER** seeking active parish, church/school combination, East Coast, 20 years experience, M.Mus., strong choir training, liturgical, teaching skills, traditional outlook, imaginative approach! **John Brooks, 28 Greenfield Ave., Bronxville, NY 10708.**

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

## TRAVEL

**'CELTIC ENRICHMENT'**, Wales to Cornwall, 5-20 October, 1995. \$2,299.00 including air from New York. Call **Anglican Tours** for brochure: **(800) 438-2403.**

**CATHEDRAL TOURS** of England and Wales. Call **Anglican Tours** for 1995 brochure. **(800) 438-2403.**

**ISRAEL,** Holyland Pilgrimage, meals and lectures daily, Jerusalem, Bethlehem, Nazareth, St. George and more, for only \$1,498. Also Greece, Turkey, England, **CLERGY HONORARIUMS. Journeys Unlimited, 150 W. 28th St., New York, NY 10001 or 800-486-8359.**

## WANTED

**HAND BELLS**—We're looking for a couple octaves of used hand bells in very good condition. **St. Luke's Episcopal Church, 806 13th St., Altoona, PA 16602. (814) 942-1372.**

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.30 service charge for first insertion and \$1.65 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 34 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

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P.O. Box 92936

Milwaukee, Wis. 53202-0936

(414) 276-5420

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# LENT CHURCH SERVICES

## PHOENIX, ARIZ.

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

## TUCSON, ARIZ.

**ST. MICHAEL & ALL ANGELS** 602 N. Wilmot  
The Rev. Carey C. Womble, interim r  
Sun Masses 8, 9 (Sol), 5. Mon 5, Wed 12, Thurs 9, Sat 8

## KEY BISCAYNE, MIAMI, FLA.

**ST. CHRISTOPHER'S BY-THE-SEA** 95 Harbor Dr.  
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc;  
Deacon Carroll Mallin  
Sun 8, 10 H Eu. Wed 12 noon.

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020  
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol  
Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12  
noon HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## FORT LAUDERDALE, FLA.

**ALL SAINTS** 333 Tarpon Dr.  
The Rev. Dr. John K. Brackett, r (203) 467-6496  
Sun H Eu 7:45, 9, 11 & 6. Wkdy H Eu Mon 9, Tues 12 noon,  
Wed 12 noon, Thurs 10, Fri 12 noon. Weds in Lent: 6 Soup  
Supper, 7 Bible Study

## SARASOTA, FLA.

**CHURCH OF THE REDEEMER** 222 S. Palm Ave. Zip 34236  
The Rev. Fredrick A. Robinson, r; the Rev. C. Carter Croft,  
the Rev. Ferdinand D. Saunders, the Rev. Jack D. Bowling,  
ass'ts  
Sun Masses 7:30, 9 (Sung), 11 (Sung). Daily Mon-Sat 10, Wed  
7:30, Thurs 5:30

## ST. PETERSBURG, FLA.

**ST. MATTHEW'S** 738 Pinellas Point Dr., S.  
The Rev. Ernie Sumrall, r (813) 866-2187  
Sun Masses 8 & 10; Wed 9; Thurs in Lent 6

## HINESVILLE, GA.

**ST. PHILIP'S** (912) 884-5748  
Serving the Hinesville/Ft. Stewart Army Base Community  
General Stewart Way at Bradwell St., Hinesville  
The Rev. Canon Samir J. Habiby, D.D., r  
Sun 8 H Eu, 10 H Eu, Ch S & Childcare. Wed H Eu 11:45 Ft.  
Stewart, Freedom Chapel, US Army; 6:30 H Eu. Fri 6:30 H Eu

## OAK PARK, ILL.

**GRACE** 924 Lake St. (708) 386-8036  
The Rev. Linda A. Packard  
Sun H Eu I 7:30, H Eu II (Sung) 10. Tues H Eu 12:15; Wed H  
Eu II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu 7:30

## RIVERSIDE, ILL. (Chicago West Suburban)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed, 7 Fri 10. Sacrament  
of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

## BATON ROUGE, LA.

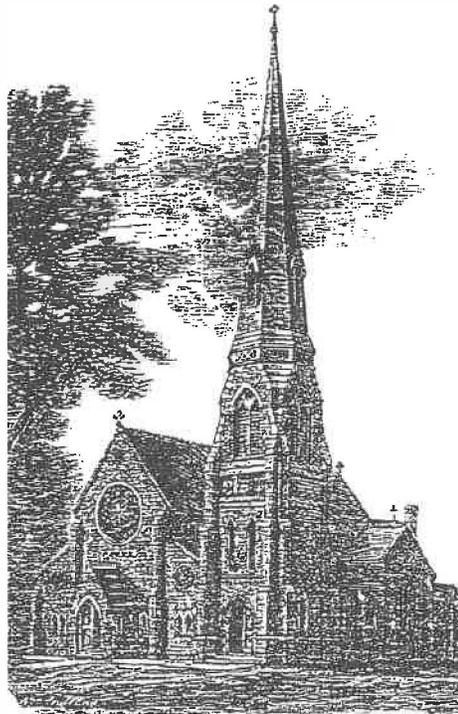
**ST. JAMES** 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.  
Bob Burton, assoc; the Rt. Rev. Robert Witcher, bishop-in-  
residence; Dr. David Culbert, organist-choirmaster  
Sun 7:30, 9, 11, 4:30 H Eu

## ST. LUKE'S 8833 Goodwood Blvd.

The Rev. Charles E. Jenkins, D.D., r; the Rev. Timothy P.  
Perkins, the Rev. Patrick L. Smith, the Rev. Wm. Don  
George, the Rev. Donald L. Pulliam, ass'ts  
Sun Eucharists 8, 9, 11 (Sol), 5:30. Sat Vigil Mass 5:30. Wkdy  
MP 8:30, EP 5:15. Daily Eucharists as scheduled; C Sat 11

## BLADENSBURG, MD. (D.C. Area)

**ST. LUKE'S** 53rd & Annapolis Rd.  
Fr. Arthur E. Woolley, r (301) 927-6466  
Sun Masses 8, 10. Tues 10. Wed 6:30, Thurs 7



Church of Saints Peter and John, Auburn, N.Y.

## OCEAN CITY, MD.

**ST. PAUL'S BY-THE-SEA** 302 N. Baltimore Ave.  
The Rev. Bryan Eaton Glancey, r (410) 289-3453  
Sun 8 & 10, Thurs Eu Healing 9:30

## BOSTON, MASS.

**ALL SAINTS** 209 Ashmont St., Dorchester  
At Ashmont Station on the Red Line (617) 436-6370  
The Rev. Richard S. Bradford, SSC, r  
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;  
Sat 9

## OLD NORTH CHURCH 193 Salem St.

The Rev. Dr. Robert W. Golledge, v (816) 523-6676  
Sun H Eu 9 & 11; EP 4. Open 9-5 daily

## PITTSFIELD, MASS.

**ST. STEPHEN'S** Park Square  
H Eu Sat 4:30; Sun 8, 10, 5:30. Tues 6:45; Wed 12:30 (BMC  
Chapel); Thurs 10, MP daily 9; EP as anno

## MINNEAPOLIS, MINN.

**ST. LUKE'S** 4557 Colfax Ave., S.  
The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the  
Rev. Alan Grant, assoc priests  
Sun: 8:30 & 10:30 HC, Education 9:30

## KANSAS CITY, MO.

**OLD ST. MARY'S** 1307 Holmes  
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown Blvd., at Ellenwood  
The Rev. Kenneth J.G. Semon, r; the Rev. C. Frederick  
Barbee, v; the Rev. Mary A. Caucutt, the Rev. Steven W.  
Lawler, the Rev. William M. North, Jr., the Rev. James  
D'Wolf  
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)  
followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily  
7:30 & 5:30 ex Sat 8:30 & 4:30

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed & Thurs 9;  
Fri 9. C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## RED BANK, N.J.

**TRINITY** 65 W. Front  
Sun Eucharists 8 & 9:30. Traditional Worship, Biblical Preaching

## AUBURN, N.Y.

**CHURCH OF SS. PETER & JOHN** 173 Genesee St.  
The Rev. Robert C. Ayers, r 252-5721  
Sun H Eu 8 & 10. Wed H Eu 12 noon. Sat H Eu 5:30

(Continued on next page)

**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

# LENT CHURCH SERVICES

*continued from previous page*

## NEW YORK, N.Y.

### CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam Ave.

Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

### EPISCOPAL CHURCH CENTER

#### CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.

The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

#### ST. MARY THE VIRGIN (212) 869-5830

145 W. 46th St. (between 6th & 7th Aves.) 10036

The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

#### TRANSFIGURATION 1 E. 29th St. (212) 684-6770

"Little Church Around the Corner"

Sun Masses 8 & 9 (Low), 11 (Sol). Masses & Offices Daily

### PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector

The Rt. Rev. Herbert A. Donovan, Jr., Vicar

#### TRINITY Broadway at Wall

Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP 5:15. Sat H Eu 9.

#### ST. PAUL'S Broadway at Fulton

Sun H Eu 8  
Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30

Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## STONY BROOK, N.Y.

#### ALL SOULS' Main St., Stony Brook Village

The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun 10. All Souls' Mill Pond Preschool Daycare information call (516) 689-7825

## PENDLETON, ORE.

#### REDEEMER 241 S.E. Second

The Rev. A. James MacKenzie, r, the Rev. Kenneth Cryslar, assoc

Sun H Eu 8 (Rite I), 10 (Rite II), CS 10. Wed H Eu (Rite I) 6:30

## GETTYSBURG, PA.

#### PRINCE OF PEACE MEMORIAL CHURCH

West High and Baltimore Sts. 17325 (717) 334-6463

Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

## PITTSBURGH, PA

#### CHURCH OF THE NATIVITY 33 Alice St.

The Rev. Scott T. Quinn, r (412) 921-4103

The Rev. Dr. Rodney A. Whitacre, ass't

Sun Servies 8 & 10

## PROSPECT PARK, PA

#### ST. JAMES' 11th Ave. & 420 (between I-95 & MacDade

(610) 461-6698 near Philadelphia Int'l Airport)

The Rev. William Duffey, Ed.D., r; the Rev. Walter Frieman, Th.D., assoc; the Rev. Arthur Willis, CSSS, assoc.

Sun Eu 8 & 10 (Sung), Ch S 10; Coffee & Conversation 11:30, YPF 4:30. MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed 9:30. All HDs @ time anno; Bible study Tues 7:45, Sta & B Wed 7, Adult Catechumenate Ed Sun 9:15, Wed 7:30

## SELINGSGROVE, PA.

#### ALL SAINTS (717) 374-8289

129 N. Market

Sun Mass 9:30. Weekdays as anno

## VILLANOVA, PA.

#### CHRIST CHURCH 536 Conestoga Rd. (610) 688-1110

The Rev. Ronald W. Parker; the Rev. Winfield W. Richardson, d

Sun H Eu 8:30; Sung H Eu 10:30; Wed 12:15 H Eu; 1st Wed H Eu & Healing 8

## WHITEHALL, PA. (North of Allentown)

#### ST. STEPHEN'S 3900 Mechanicsville Rd.

Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

## GREENVILLE, S.C.

#### CHRIST CHURCH 10 N. Church St.

Sun H Eu 8, 9, 10:15, 11:15; Christian Ed 10:15 all ages. Lenten Preachers Sun 9, 11:15, Mon, Tues, Wed 12:10

## NASHVILLE, TENN.

#### ST. ANDREW'S 3700 Woodmont Blvd.

Sun 7:30 (Low Mass), 10 (Sung). Mon Mass 5:30. Tues & Wed Mass 6:30, Thurs Mass noon. C Sat 4. Wed 7 Sta & B

## DALLAS, TEXAS

#### CATHEDRAL CHURCH OF ST. MATTHEW

5100 Ross Avenue 75206-7798 (214) 823-8135

The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell; the Rev. Benjamin Twinamaani; the Rev. Phyllis Doty; the Rev. Canon Roma A. King, Jr.

Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

#### INCARNATION 3966 McKinney Ave.

The Rev. Rex D. Perry, r; the Rev. Frederick C. Philputt; the Rev. George R. Collina

Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

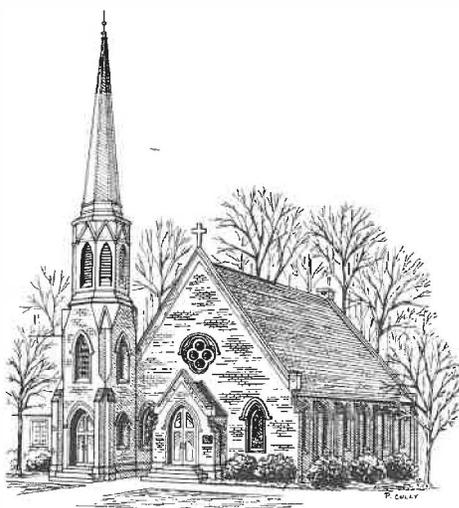
## FORT WORTH, TEXAS

#### ST. ANDREW'S 10th and Lamar Sts. (Downtown)

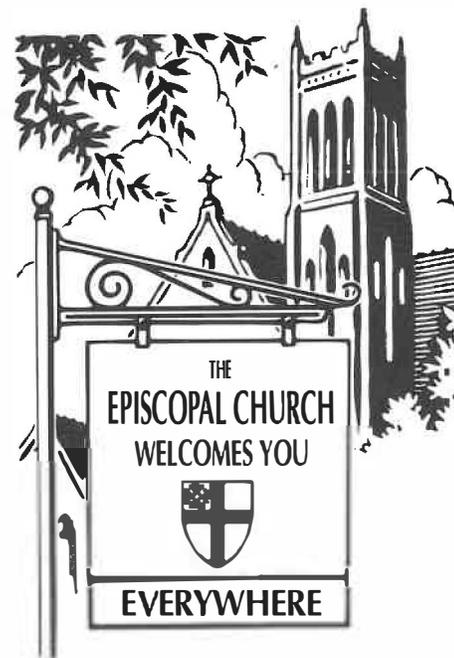
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S). 1928 BCP Daily as anno (817) 332-3191

#### ST. TIMOTHY'S 4201 Mitchell Blvd.

Sun 8, 9:30 (High). Mon, Tues, Wed 6:30, Thurs & Sat 9:30. C Wed 6, Sat 10. Fri in Lent, Sta & B 7



Emmanuel Church at Brook Hill  
Richmond, Va.



## HOUSTON, TEXAS

#### ST. DUNSTAN'S 14301 Steubner-Airline Rd.

The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd

Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

## PHARR, TEXAS

#### TRINITY 210 W. Caffery / at Bluebonnet

The Rev. Robert Francis DeWolfe, r (210) 787-1243

Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School 9:15 (all ages—nursery 9-12)

## SONORA, TEXAS

#### ST. JOHN'S 404 N.E. Poplar

The Rev. Monte Jones, r

Sun 8 & 11 H Eu. S.S. 9:30

## PETERSBURG, VA.

#### ST. JOHN'S 842 W. Washington St. 23803

The Rev. Michael Malone Tel: (804) 732-8107

Services 11 Sun (1S & 3S), HC (5S), Matins (2S & 4S). SS Days HC 7:30 on Day

## RICHMOND, VA.

#### EMMANUEL AT BROOK HILL 1214 Wilmer Ave.

The Rev. Dr. E. Allen Coffey, r (804) 266-2431

The Rev. Prof. Reginald H. Fuller

Services: Sun 8, 9:15 & 11:15. HD 7:30

## MILWAUKEE, WIS.

#### ALL SAINTS CATHEDRAL 818 E. Juneau

The Rt. Rev. Patrick Matolengwe, dean 271-7719

Sun Masses 8, 10 (Sung). Daily as posted

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