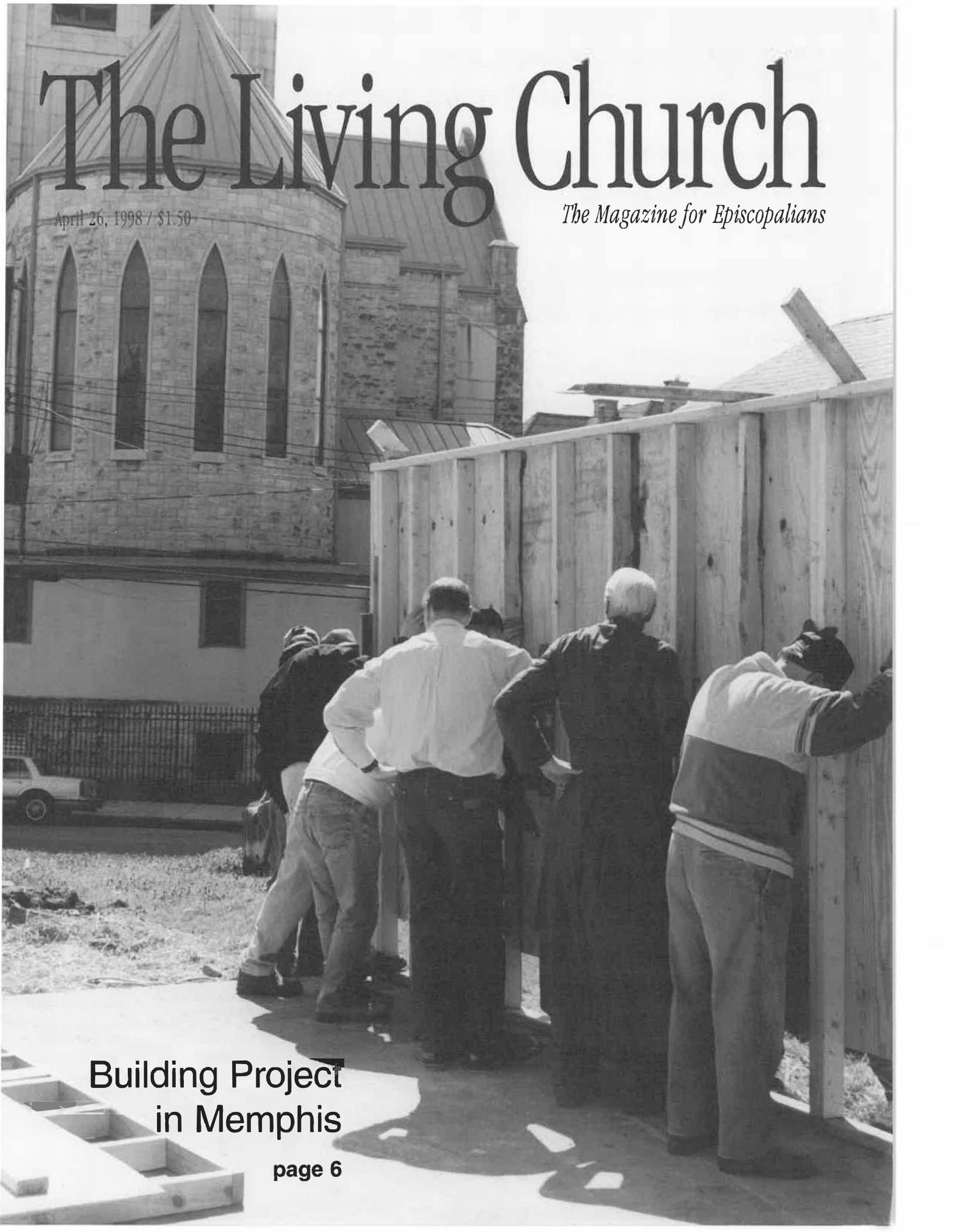


The Living Church

April 26, 1998 / \$1.50

The Magazine for Episcopalians



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in Memphis**

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The Rev. Anthony-Gerald Stevens, spiritual director-in-residence at St. Columba Conference Center, Memphis, helps construct a Habitat for Humanity house during the recent convention of the Diocese of West Tennessee.

On the Cover: West Tennessee convention participants construct a wall of a house located on a lot behind St. Mary's Cathedral in Memphis (see p. 6).

Julie Denman photos

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Quote of the Week

The Rt. Rev. Barbara C. Harris, Bishop Suffragan of Massachusetts, writing in *Episcopal Times* on nine years as a bishop: "I will always remember the 5-year-old boy who . . . asked his father, 'Dad, can boys be bishops sometime?'"

In This Corner

If It Works for Some . . .

(Second of two parts)

Last week I wrote about how the new booklet, *Enriching Our Worship*, treated the Daily Offices. *Enriching Our Worship*, you may recall, is the new edition of *Supplemental Liturgical Materials*. It is presented by the Standing Liturgical Commission and is published by Church Publishing, Inc. A look at how the booklet handles the Holy Eucharist is in order, for it is here where the average Episcopalian may encounter it, if your diocesan bishop gives the OK.

The book contains an order for the Eucharist with three different eucharistic prayers. My observations are in a different context than last week's column on the Daily Offices, for I actually worshiped using the book for Morning and Evening Prayer. For the Eucharist, my comments are based on what I have read in the booklet.

If you're looking for the direction this booklet takes, look no further than the various opening acclamations, none of which even hints at the Trinity. Move on to the salutation, "God be with you," and to a series of collects which may be substituted for the collect of the day during the seasons after Epiphany and after Pentecost. One of them is identified as a prayer of St. Gertrude. Like the Daily Offices, after the readings from scripture, the reader may say "Hear what the Spirit is saying to God's people," or "Hear what the Spirit is saying to the Churches."

Masculine pronouns and "Lord" remain in the Nicene Creed, which many may find confusing. Most interesting is the fact that

the *filioque* clause, "and the Son," appears in brackets.

There are no new forms provided for the Prayers of the People, but a note calls attention to "the generous and flexible — and frequently overlooked — provisions of the Book of Common Prayer." It also provides some suggestions for the creation of new forms of Prayers of the People. There is a new confession of sins with a familiar absolution.

The three eucharistic prayers do not vary greatly from one another, but there's a curious consistency. In all three and in the two forms for the eucharistic prayer which follow, the disciples of Jesus are referred to as "friends." I realize this is not a new idea. It shows up in Eucharistic Prayer C of the 1979 BCP, but is there a good reason for the change? Is "disciple" masculine? Does political correctness rear its ugly head here?

Most fascinating are the blessings to conclude the Eucharist. Here's one:

Holy eternal Majesty,
Holy incarnate Word,
Holy abiding Spirit,
Bless you for evermore.

Or how about this?: "May the God of Abraham and Sarah, and of Jesus Christ born of our sister Mary, and of the Holy Spirit, who broods over the world as a mother over her children, be upon you and remain with you always."

I have no complaints about this booklet. If it helps bring people closer to God, I'm all for it. Just don't tell me I have to worship with it.

David Kalvelage, editor

Sunday's Readings

The Eternal Banquet

3 Easter: Acts 9:1-19a or Jer. 32:36-41; Ps. 33 or Ps. 33:1-11; Rev. 5:6-14 or Acts 9:1-19a; John 21:1-14

Today's readings focus on the utter centrality of the Eucharist in the Christian community. The meal we share together with the Lord defines what and who we are as God's people.

First, it is through baptism and the Eucharist, the initiatory sacraments, that we accept Christ's invitation to become members of his body. Saul's response to Christ's call is recorded in Acts: "Then he rose and was baptized, and took food and was strengthened." And so with each of us.

Next, the risen Savior is objectively encountered as the faithful gather around his

family table, renewing the body's mission and focusing its ministry. "Jesus came and took the bread and gave it to them," John records. "They knew it was the Lord," and the call to fish for people and so build up the church was fixed in their hearts. Our own call to evangelism is clarified as we're sent forth from the assembly "to do the work (God has) given us to do."

Finally, today's glorious image from Revelation is a picture of the eternal banquet toward which every Eucharist points. The paschal liturgy in which the earliest Christians participated, apparently the basic source for this reading, both expressed and strengthened the hope of eternal life in the kingdom. And so it does for us in our own day.

Clear Thinking on Church Organization

Sustained applause for Kevin Martin's insightful article, "The Incredible Shrinking Church?" [TLC, April 5]. This is a masterpiece of good, clear thinking. The inverse/perverse proportionality of ecclesiastical bureaucracy to growth-evangelism is staggering! Seemingly driven by some nebulous, unarticulated doctrine of "salvation by administrative proliferation," our church at national, diocesan and, regrettably, also parish levels, seems to be going counter to the simpler gospel imperative "go, teach, baptize" (Matt. 28:16ff.). As dean of one of our five deaneries, I am trying, with the help of my good lay and ordained colleagues in ministry, to follow the motto, "Keep it simple, but make a difference."

A hopeful trend we have undertaken at the diocesan level here is to realign some 20 formerly autonomous "commissions, committees, ministries and task forces" under three "umbrella commissions." The

intent is for people to work with one another in cognate groupings in a simpler, more direct way, rather than isolated and distanced from one another in discrete entities. It strikes me that overspecialization of working groups smacks of divide *et impera*, a ploy of not only Julius Caesar but of the devil himself!

Canon Martin has enunciated a valuable axiom which we in church leadership at whatever level ought not only note with interest, but get interested enough in its validity to work it out on our own turf. Bravo, Kevin!

(The Rev.) John E. Crean, Jr.
St. Paul's Church
Grand Rapids, Mich.

Nothing Amiss

In reference to Fr. Michaels' letter [TLC, April 5], it occurs to me that many of us are too ordered to find fault with any

and everything that crosses our attention. There was nothing amiss in the photo to which he takes exception that I could see. Would a photo of the host and chalice alone have evoked the same response?

The Holy Eucharist is not the work of the priest alone, nor is it the work of the laity and the priest. It is the work of Jesus, recalled and dramatized by the mystical body of Christ, in which the priest portrays the person of Jesus and the laity portray the disciples gathered.

The Holy Eucharist cannot be celebrated by a priest in our communion without at least one other person participating to complete the dramatic recalling of the Last Supper. It was and is a community event for the members of the body of Christ.

To isolate the priest from the event and suggest that showing any portion of the event does not represent the whole of the Holy Eucharist (host, chalice, recitation,

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Letters

priest, laity and prayer) is incomprehensible in Anglican theology.

*(The Rev.) James F. Graner, SSC
Larned, Kan.*

Sound Advice

I was especially taken with the View-point article "Reinventing Visitation" [TLC, April 12]. Early in my ordained ministry as a missionary priest in the Philippines, I was privileged to work under the guidance of a challenging but compassionate priest by the name of Fr. Richard Over. Again and again, he stressed the importance of pastoral calling in doing ministry. In almost 40 years of active ministry, his advice has remained a constant guide and challenge. Fr. Jennings is right on target in stressing the centrality of visitation to the parish ministry, as well as the importance of adaptation to contemporary needs. In an age of continuing specialization, particularly in the ordained ministry, his message needs to be "read, marked, learned and inwardly digested."

*(The Rev.) William Houghton
The Woodlands, Texas*

It's Important

With all the responses generated by Dean Kriss' article [TLC, Feb. 8], the thought occurs that the fundamental issue of the Peace is, perhaps, not so much of where in the liturgy it's placed as of remembering its real purpose and being aware of our own attitudes.

I've seen the Peace too often degenerate into an exercise of casually milling about (sometimes for 10 minutes or more!) chatting up friends. It's disruptive to the spirit and flow of the liturgical action and it's not surprising that many find it distracting and annoying. Even more troublesome are those instances (thanks be to God, not often, but often enough to be noticeable) of congregants milling about chatting up their friends while ignoring strangers or snubbing those with whom they're having some sort of friction.

One wonders whether we haven't lost the point of whose peace it is we're talking about. It's God's peace, not our own *bonhomie*, that we're wishing to those around us. If we wish it we have to wish it

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Letters

to all; our feelings, good or ill, just do not matter. The exchange of the Peace is actually one of the more serious things we do in liturgy, a matter of solemn spiritual and moral obligation. Its purpose is closely related to the exhortation "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life . . . draw near with faith . . ." and as much part of the preparation for communion as the confession. It's much more than a casual exchange of pleasantries. It has to be approached with decided spiritual focus and something approaching godly fear. It's a moment of coming face to face with God, ourselves, and those in the worshipping community with us, of reconciling anger and old hurts and alienations, of making sure as best we can of being in a right relationship to God and neighbor, before we dare approach God's altar.

(The Rev.) John B. Pahls, Jr.
Colorado Springs, Colo.

Off the Cliff

I was interested to see a review of a book, *Feminization of the Clergy in America*, written by Paula Nesbitt [TLC, March 29]. The book sounds interesting, and Canon Philip did a good job of presentation, but I would like to correct the record on a couple of points.

Since both my wife and I earned degrees there, I happen to be aware that the school where Paula Nesbitt teaches is not the "Cliff" school of theology, but the "Iliff" school of theology (named after a pioneer in the area). It is a United Methodist school, but has a significant Anglican presence. I think it is also worth pointing out that Dr. Nesbitt is one of the people she writes about, being an Episcopal priest herself.

(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.

Too Much Time?

I find much to applaud in David Kalvelage's column on search committees [TLC, March 8], particularly his emphasis on the need for open communication and honesty. But, as a longtime member of a small inner-city parish, I wonder whether the elaborate, time-consuming deployment procedures in the Episcopal Church are suitable for all situations.

My own parish has a pretty good reputation, but needs a priest with extra

energy. We have been between rectors, and engaged in various searches and self-examinations, for more than one-third of the last 25 years. While interim periods may be refreshing for large and stable parishes, repeated and prolonged hiatuses can be disheartening and debilitating to urban congregations facing flux and frequent crises. The use of interim clergy — whatever their titles or talents — doesn't erase the feelings in such congregations that they are stuck too long in holding patterns.

Is there some way to minimize interruptions in leadership in parishes that may need it most acutely? Is there wisdom, perhaps, in the Methodist system, in which bishops promptly and permanently fill vacancies in local churches? Is there any solid evidence that the present Episcopal deployment system produces a higher percentage of happy unions of clergy and congregations than are found in other denominations? And is our deployment system just one more example of the growing and needless organizational complexity described by the Rev. Canon Kevin E. Martin [TLC, April 5]?

Douglas Eldridge
East Orange, N.J.

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A Call to Prayer for the Lambeth Conference

The Feast of Pentecost and the nine days preceding it will be designated as a special time of prayer for the Lambeth Conference, it was announced by the Rev. Canon John L. Peterson, secretary general of the Anglican Communion.

Canon Peterson said all churches

**'...we must
come
together in
a spirit of
love and
sensitivity.'**

Canon Peterson



of the Communion are being asked to observe that time in preparation for the Lambeth Conference of Anglican bishops, July 19-Aug. 6 in Canterbury.

"The feast of Pentecost reminds us vividly of our diversity of a Christian community," Canon Peterson said. He added that it is the hope that each parish will offer special prayers on Pentecost, May 31, as this day is often observed with special international elements in its liturgical worship. A special prayer booklet has been provided by the Lambeth Conference office for this observance.

Canon Peterson said the traditional theme of Pentecost, "come Holy Spirit and kindle in us the fire of your love," is "central to our understanding that as a family we must come together in a spirit of love and sensitivity, especially when differences come into play."

The Most Rev. George Carey, Archbishop of Canterbury, host of the Lambeth Conference, said, "As president of the Anglican Communion, I am increasingly aware of our interdependence that supports our mission and service in God's world today. We need each other. Our Anglican tradition has much to offer in its proclamation of the gospel of Jesus Christ for all people."

News

Group of Bishops Plan Boycott

About 50 bishops have indicated they will boycott parts or all of the Lambeth Conference, it was reported by *Church Times*, the weekly newspaper serving the Church of England.

The newspaper reported that the Rt. Rev. Jack Iker, Bishop of Fort Worth, will be among the bishops who will not participate in various events of the gathering July 19-Aug. 6 in Canterbury because of the presence of 11 women bishops. Eight women bishops from the United States, two from Canada and one from New Zealand are expected to participate. All have been consecrated since 1988, the last time the Lambeth Conference met.

Two bishops from Madagascar — the Rt. Rev. Keith Benzies and the Rt. Rev. Donald Smith — were reported to have said they will not be present at Lambeth. The article said about 50 other bishops, all of whom are regarded as traditionalists — Anglo-Catholics and evangelicals — would miss various parts of the conference. The Rt. Rev. Noel Jones, Bishop of

Sodor and Man, said he would not attend any service, Bible study or small group discussion in which a woman bishop is taking part, nor would he walk in procession with them or appear in a photograph with them. Bishop Jones is president of the International Bishops' Conference on Faith and Order, a group in opposition to women bishops.

The Most Rev. Moses Tay, Archbishop of Singapore, is the best known of the bishops planning to protest the event. While the newspaper did not publish a list of those who will boycott parts of the event, it said the bishops of Tanganyika, Zululand, Victoria, Kilimanjaro, Ballarat (Australia), the Windward Islands and those of Papua New Guinea would be among them.

Bishop Jones told *Church Times* he has booked facilities in Canterbury for a "conference within a conference" on three spare evenings, and said he had had obtained space where the Eucharist could be celebrated.

Conventions

With Hammers in Hand



The convention of the **Diocese of West Tennessee** began with the clear, sweet notes of children's voices and concluded with the pounding of hammers and buzzing of saws. The convention, held March 21 at St. Mary's Cathedral, Memphis, was unusual from start to finish.

The processional cross entered the cathedral followed by colorful banners announcing the Year of the Child in West Tennessee during 1998. A choir composed of about 75 children from throughout the diocese joined the adult voices and sang special music.

Following adjournment of convention, the cross led delegates and visitors to the site of a Habitat for Humanity House being constructed by the diocese on a lot behind the cathedral. Clergy and lay delegates put down their convention notebooks, picked up hammers, saws, shovels and rakes, and transformed a vacant lot into a home for Debra Williams and her twin 3-year-old daughters.

The convention agenda was short because this meeting marked the change in date from October to March and elections were not necessary. The business of

convention was conducted during a morning session. Delegates were seated at tables and engaged in a time of conversation and team building, changes from the normal convention format which were made to respond to requests for more time for delegates to get to know each other.

Members of the diocesan youth council reported on the state of youth ministry by informing delegates of recent and future events. The anti-racism commission, formed at the 1997 convention, gave an update on its work and invited persons to join the efforts.

A diverse group of volunteers worked on the Habitat house. Congregations of the diocese supplied money and volunteers to make the goal of cooperation in common ministry a reality. Convention delegates literally raised the four walls of the house following prayers offered by the Rt. Rev. James Coleman, diocesan bishop. Work continued throughout the afternoon, with volunteers ranging in age from teenagers to Fr. Anthony-Gerald Stevens, 85, a member of the Order of the Holy Cross.

Julie Denman

This is the story of an Easter church and the perilous journey of one of its beloved icons.

St. Timothy's Church is a medium-sized parish in Oregon's capital city of Salem, 40-some miles south of big-city Portland in a farming valley between two mountain ranges. St. Timothy's is an active, vital church. "There are few nominal people in the parish," said the rector, the Rev. Rick Campbell. "No fluff. Everyone is really committed."

The center of parish life is Holy Week, the culmination of "the ritual of human faith" in a prayer book Anglican church, charismatic in the sense that "worship is the heart of everything, not scholastic but mystical. Worship is what keeps us together in spite of fights."

Office manager Mary McFetridge said, "Our rector is intense about theology and liturgy."

The building, perhaps 30 years old, is a high wood pyramid, with skylights and contemporary windows lighting the rich wood tones of the interior, catching

the gold of icons at the altar and along the sides. The classically written icons represent the Russian heritage of the area and in the congregation — one of many ethnicities present — and the orthodox roots of much of Anglican prayer and liturgy. The icons are beautiful, as is the music, the bells, the incense that contribute especially to the Holy Week services, "beauty done without apology." But their greater purpose, Fr. Campbell said, is "the sense [they give] of being surrounded by a greater company."

Michael McFetridge is a mental health crisis worker and St. Timothy's chief catechist. Adults who desire baptism and confirmation enter the catechumenate process in late fall. Candidates meet Wednesdays to discuss how to use the previous Sunday's readings "in our own personal and public lives — living out our baptism," Mr. McFetridge said. "Every three or four years we have an unbaptized person." This

year there were six catechumens, one of whom was baptized.

Following the Good Friday service, the catechumens and their instructors retreat to the Roman Catholic Benedictine Shalom Center for a period of fasting, renunciation, and affirmation, returning home Saturday afternoon to prepare for the 9 p.m. Vigil.

Assisting catechist Becki Sleeman "grew up Quaker, with no sacraments." Her first visit to St. Timothy's, at a friend's invitation, happened to be on a Palm Sunday, with "a procession, bells, incense, vestments — quite different from my Quaker offshoot!" She was touched by the traditional sentence that the church "welcomes to Holy Communion those who have been baptized in the name of the Holy Trinity." She said, "I knew I hadn't been."

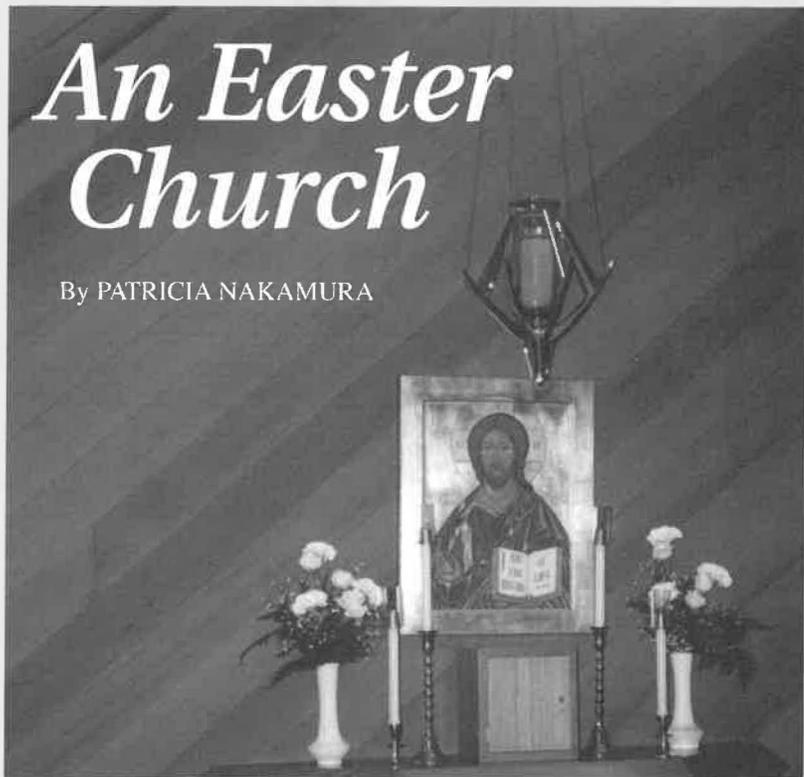
To prepare for baptism, she said, "Candidates are told to dress simply, in something that dries quickly.

Of course we have lots of fluffy white towels."

The font, at the "west" end of the nave, is an octagonal, wood-sided immersion font, built by a parishioner. Candidates climb a few steps and are helped into the water. Afterwards, Ms. Sleeman said, "They change into 'Easter outfits.' Some chose pure white. The congregation sings hymns until they return, and then the service continues." Communion is received first by the newly baptized who are given a sip of warm milk and honey, followed by bread and wine.

"I'm so glad I was an adult when I was baptized," Ms. Sleeman said. "I know it was a turning point." Her son, 6 years old then, was baptized with her, after a simplified preparation. "He remembers it very well. And he's active in the church."

After the service comes the Agape feast, a pot luck of international foods, at which the newly baptized and the catechumens are guests of honor. "There's dancing, first ethnic, then couples. We may finish at 5:00 in the morning," Mr. McFetridge said. Confirmation will take place at



The icon of Christ the Teacher has taken on special significance at St. Timothy's.



St. Timothy's,
Salem, Ore.

(Continued on page 15)

Pastor and Teacher

By RETTA BLANEY

Dean Ward B. Ewing

Leads a 'Youth Movement'

at the Episcopal Church's

Oldest Seminary.



Memorial Chapel of the Good Shepherd at General Seminary.

When asked what is the importance of a seminary dean, the Very Rev. Ward B. Ewing thinks long and hard before responding. This is no casual question for the man who on April 15 became the 12th dean of General Theological Seminary in New York City, having spent 30 years as a parish priest, revitalizing two urban congregations along the way.

"The dean will be one of the most important factors in forming the spirit or culture of the seminary," he says. "He's also the president of the seminary, so he has to be a catalyst to bring the boards, the staff and the faculty together to face problems."

These tasks are similar to those facing vicars and rectors, he concludes. Both parish heads and deans have to "bring the issues to the community so that they can make good mutual decisions. And they have to listen, listen, listen."

His experience as a parish priest is something faculty and students both cite as a reason he will make a strong dean. The other factor routinely mentioned is that Dean Ewing is a General graduate (class of 1967), and so has a good handle on the institution, a residential school, which at 181 is the oldest Episcopal seminary, with aging Victorian buildings constantly in need of maintenance and repair.

"As an alumnus, Dean Ewing will have an affection and regard for the place that's important," said the Rev. William A. Doubleday, professor of pastoral theology. "We're chomping at the bit to get him here."

Many New Faces

Dean Ewing, 55, follows Bishop Craig Anderson who, after four years as dean, left last July to become rector of St. Paul's School in Concord, N.H. He won't be the only new face on the close, however. Five new faculty members will join him this fall.

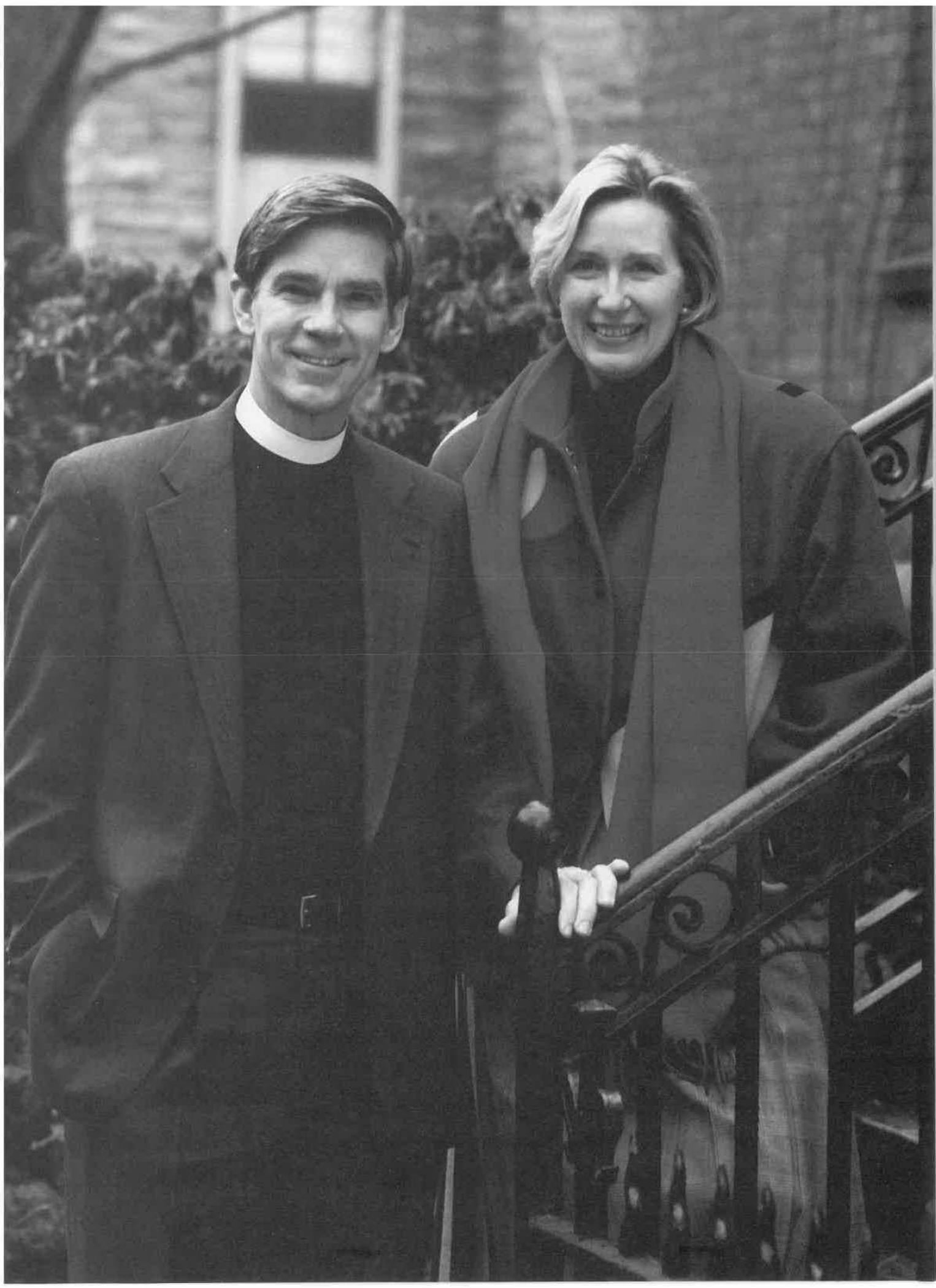
"When Ward Ewing comes, he'll be working with a number of new faculty people building a new faculty for the years ahead," said the Rt. Rev. G.P. Mellick Belshaw, trustee chairman and acting dean. "There hasn't been an appointment of a full professor in the last five years and now we're going to have five new appointments. He comes at a crucial time in the life of this institution."

For those studying at General, the changes are exciting. "I'm energized by the fact we have a dean coming in who's parish-based," said Mark William Kelm, middle class representative. "He's a young dean, and yet he has experience. We'll have a new and younger faculty. I think the Episcopal Church should really look at General Seminary and what we become."

Dean Ewing, because of his parish-based experience, should be able to help with what Mr. Kelm defines as a sem-

The Ewings (right) are making the transition from Buffalo to New York City.

General Seminary photo



'The two worlds – parish and academic – need to connect more frequently.'

Dean Ewing

inary student's greatest spiritual need: "to be grounded in the pastoral tradition so when they leave they will be able to take on the priesthood in its fullest meaning."

A grounding in the pastoral tradition is exactly what Dean Ewing brings. And while he doesn't have a Ph.D. or come from a faculty-level teaching background, he is respected in the academic field for his two books, *Job: A Vision of God* and *The Power of the Lamb: Revelation's Theology of Liberation for You*, and for his work at the School of Theology in Sewanee, Tenn., where he was editor of one of the school's programs, the Disciples of Christ in Community, for which he also developed a second-year course. Personally he prizes his many years of teaching adult Christian education at the parish level.

The two worlds — parish and academic — need to connect more frequently, Dean Ewing says. "Seminary study is not just about how to perform a baptism. I don't think the academy's primary job is to teach the clergy to be the mechanics of the church. It's a more creative process than that.

Dean Ewing says he is preparing for his new role by listening. That art has taught him many things, and he uses an example from his Louisville days to illustrate this. He was the ninth vicar in 17 years at St. Peter's Church, "an Episcopal presence" in a blue-collar community of 250,000. Large Baptist and Roman Catholic churches were nearby, "then there was this little flat-topped, what looked like prefab box that was the Episcopal church."

He proposed a vestry retreat to talk about parish needs. He was thinking in terms of evangelism, stewardship and a development plan, but the church members decided what they wanted most was a new organ. Since they felt so strongly about it, he agreed. They found a used one for \$500 and assembled it themselves. And then he saw that his congregation had made a good choice. "We learned to sing together. Looking back, it was the right decision, but it was not a decision I would have made, ever."

At his next stop, Trinity Church, Buffalo, Dean Ewing listened some more. And, during his dozen years there, attendance and pledge income doubled, he oversaw the building of a transitional housing facility for the homeless and single-parent families, and the opening of a bookstore. Meanwhile, the parish endowment tripled. This fund-raising ability will be drawn upon at General.

"There's never enough money in Episcopal Church theological education," said Fr. Doubleday, mentioning the special strain on General in trying to maintain aging buildings

occupying one square block of New York City.

Dean Ewing says it will be challenging to be both a pastoral role model and a tough fiscal manager, but he doesn't see the two as mutually exclusive. "If you don't have a strong community, there's not much to fund raise for."

More Diversity Needed

Although he thinks the General community is great, if he could change anything it would be to add more cultural diversity. "We're mostly white middle class, like the Episcopal Church," he says. He would like to train more Spanish-speaking clergy, for one thing, and look for ways to broaden the seminary's outreach to churches in the diocese. Still, General is a healthier place than in his days there, when students were all male and mostly under 30. Wives were allowed on the close only on Fridays. Today's students are older, and so "are not coming with a lot of that identity stuff still out there."

Looking back even further in his education, Dean Ewing says it was the youth programs at his Episcopal church in middle Tennessee which most influenced the direction he would take.

"In retrospect, the experience of being called to the priesthood was in my high school years. It was in church camp that I experienced a moment of grace as a teenager, and the teen years are not times of grace." It was also at church camp where he met his wife, Jenny. They were married the year after he graduated from General.

Buffalo to New York City

Now Jenny and Ward Ewing are settling into their new home on the close, making the transition from Buffalo to New York City, which isn't actually such a transition for him, considering General was his home in his student years. Mr. Kelm, the middle class rep., says Dean Ewing already seems at ease. He and some other students were on the close one warm spring day when the new dean and his wife walked by on their way to have lunch with students. The Ewings waved and said "hi."

"That's what we need," Mr. Kelm says. "He lived here as a student and now he's part of the community again. He knows what the place was, is now, and he has a vision for what he wants it to be. Because of that, it gives me hope."

Retta Blaney writes about the arts and religion and is editor of the anthology Journalism Stories from the Real World. She lives in New York City.



ACTIVE PARABLE

By WILLIAM C. FREY

It had to have been the last Sunday before Advent of 1976. I was visiting two mission congregations in the Colorado Rockies. The gospel appointed was Matthew 25:31-46, the parable of the last judgment. "I was hungry and you gave me food, thirsty and you gave me something to drink," and so on.

At the early service in Granby, I had preached on the opportunities that God gives us to see Jesus in the face of the outcasts, the forgotten, the hungry and the lonely. Given the propers for the day, it was fairly standard homiletical fare.

We drove another 40 miles or so to Kremmling for an 11 o'clock service. A potluck lunch was planned to honor the confirmands. As I was getting vested in the tiny sacristy just off to the left of the sanctuary, I peeked out to see what the crowd was like, and spotted what looked like a derelict weaving his way down the aisle. He seemed uncertain about just where he was but finally chose a pew about halfway back from the front on what we used to call the "epistle side."

Several members of the congregation seemed to avoid looking at him, acting as though he wasn't there. But there was no doubt about his presence. I could smell him even from the sacristy.

We began the liturgy, and got all the way through the first two lessons before anything happened. I stood to read the gospel, and when I got to the part about the hungry, the thirsty, and the other afflicted folks, our visitor finally came to life and focused enough to hear what I was reading. He jumped up from the pew, went to the center of the aisle, and in a voice full of surprise shouted, "Hey! That's all about me! I'm hungry and lonely and God has forgotten about me and nobody cares!" And he began to sob.

The Book of Common Prayer has no rubrics covering cases like that, so I laid down my book, went to the man, put my arms around him and told him that God hadn't forgotten about

him, that somebody did care, and that we would do our best to meet his needs, whatever they turned out to be.

Fortunately, I had brought with me that Sunday two young men from our household community, and I asked them to take our guest to the parish hall, get him some coffee, and try to find out just what his problems were. They stood up and gently escorted our visitor out and ministered to him.

As soon as they left, I turned to the congregation and reflected that most of the sermon had just been preached. God loves his people so much that he will go out of his way to put them in contact with help, and he loves the church so much that even if we try to ignore the people who hurt, he'll bring them to us and wave them under our noses until we get the point.

We continued with the Eucharist and adjourned to the parish hall where our visitor was treated as guest of honor. It turned out that he was traveling east after a broken marriage, had been drinking, and realized when he got to Kremmling that he really needed some help. The church sign on the highway had caught his attention, and despite being a member of another denomination, he had pulled in to rest. We had a chance to counsel and pray with him for about an hour before he insisted on continuing his journey.

It took me a good many years to convince the congregation that he wasn't a plant, and that I hadn't hired some actor to help illustrate the gospel. To this day, people in that congregation will say to one another, "Were you here the Sunday when ... ?"

I didn't arrange it, but I am convinced he was a plant, sent to us by a higher authority than that exercised by any bishop. □

The Rt. Rev. William C. Frey is the retired Bishop of Colorado and Guatemala.

GOD

IS NOT SEXLESS

By CHERI ENDEAN



GOD IS MASCULINE

AND FEMININE,

AND PERHAPS

OTHER THINGS

BEYOND THESE

TWO TERRESTRIAL

GENDERS

THAT SHAPE

OUR IMAGES

OF GOD.

Is God an it? With the disappearance of all pronouns relating to God, I have started to wonder. No longer "his people" or "his creation," we have become "God's people," "God's creation." The trinity of Father, Son and Holy Spirit has been replaced by Creator, Redeemer and Sanctifier. We neuter God with our attempts to avoid male bias.

God is not sexless. He is in creation, planting the seed, making something out of nothing. She is in creation, gestating that seed, bringing it to maturity in light and dark, water and earth, plants and animals. God is masculine and feminine, and perhaps other things beyond these two terrestrial genders that shape our images of God.

Our problem with sexuality has two separate sources. First, the understanding of masculinity and femininity always comes to us obscured by individuality. We can only know woman and man in specific cases, Jane or Jessica, Bob or Blake. Beyond this basic complication, our views of sexuality have been entangled with social systems that exhibit gender bias. Men still have the advantage in corporations; women still have the advantage in child custody cases.

As a result of these two problems, our ideas of masculinity, femininity and sexuality have more emotion than content. And I think this desexualization not only detracts from our understanding of God, it contributes to confusion about human gender identity.

This is important to me. When I was 25, I went to my priest, a woman, looking for an answer to the question, "What does it mean to be a woman?" She asked me some questions that led to counseling about my childhood. But she never answered my question. Sometimes I wonder if she knew.

It is hard to find good information on what it means to be a woman. My mother's response to the question was that she didn't want to be a woman. "I am a mother," she explained, as though that answered all questions. The implication was that being a woman, being sexually female, was just a necessary inconvenience on the way to motherhood.

The women's books I have picked up aren't much better. Many are nebulous, full of long, billowy sentences that I can't follow. There doesn't seem to be any pie there; only whipped topping. The rest are so anti-male that I don't care to read them.

My husband, bless his soul, loves me and experiences me as a woman. I first asked the question (What does it mean to be a woman?) because of the dissonance I experienced between his expectations of how I would express my sexuality, and my own tendencies. He has taught me much about being a woman, by being a man and

experiencing me as a woman. And also by challenging me with one understanding of femininity that didn't always correspond with my own.

But the best thing that has happened to me as I try to figure out what it means to be a woman is the process of accepting God as feminine. As I let that work in my consciousness and unconsciousness, I grow.

Each week I recite the creed as follows:

"I believe in the Holy Spirit, the Lady, the Giver of Life, Who proceeds from the Father. With the Father and Son She is worshiped and glorified, She has spoken (Is this a feminine activity or what?) through the prophets."

This modification reflects an ancient understanding of the Spirit. (In Aramaic spirit is a feminine noun.) I have started down the road of honoring the woman in God.

This discipline led to a further revelation during Advent. I used to think of the Holy Spirit's part in Jesus' conception as fertilization, bringing the "god-piece" into the process. The image I had was more Greek than Christian, more mythology than theology. But as I have understood the Holy Spirit as the "Lady, the giver of life," I have seen the Spirit's role differently. Mary's womb wasn't "big enough" or "strong enough" to contain the Christ child. She needed help. The Holy Spirit supplied that help, girdling Mary's womb. It is a warm and comforting picture, the Holy Spirit wrapping womanly arms of love around Mary to provide the extra strength she needed to bear and birth this god-human. For me this was a breakthrough in my spiritual life and my life as a woman. God as womb, as mid-wife and mother, brought me new understanding of her, and of me.

The absence of gender pronouns contributes to confusion about ourselves as sexual beings. Perhaps our view of God is so "broken" that it needs to be bound up in a cast of neutrality, just as a broken arm needs a plaster cast while the bone heals. If so, we need to be clear that this genderlessness is only a temporary measure.

But maybe all we need is some serious physical therapy, exercising our view of God, to balance the masculine "muscles" with feminine ones. Surely this would result in better balance as well as strength, with the result that we are more capable and have a greater "range of motion."

Either way, we need to strengthen our understanding of God as feminine instead of just eliminating our sense of his being male. She is God, but she is also he. □

Cheri Endean is a member of Grace Church, Holland, Mich.

THE ABSENCE

OF GENDER PRONOUNS

CONTRIBUTES

TO CONFUSION

ABOUT OURSELVES

AS SEXUAL BEINGS.



Editorials

Their Voices Are Needed

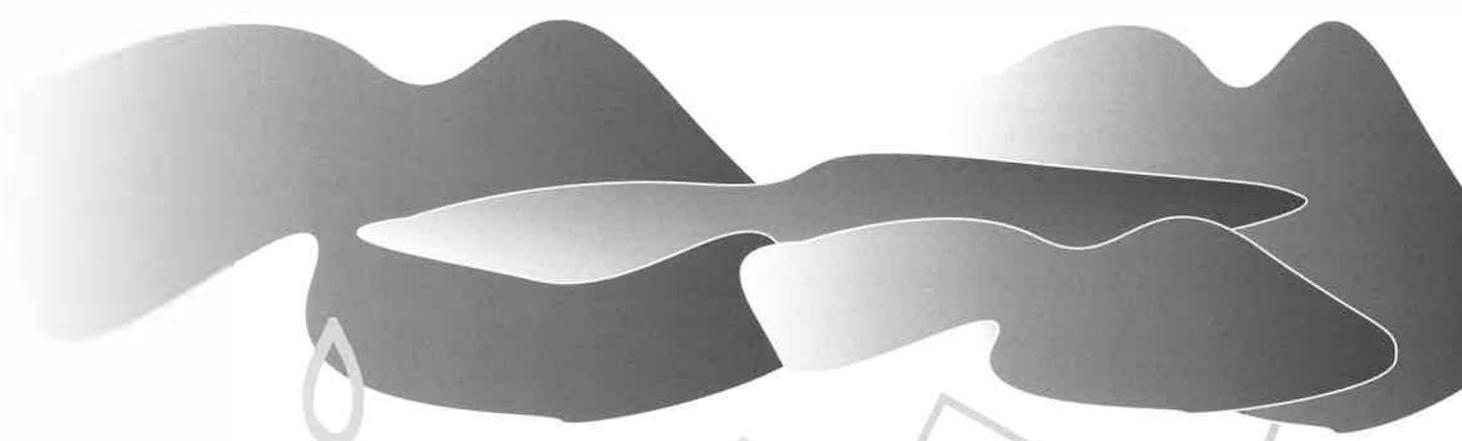
It is unfortunate that some 50 bishops have decided to boycott some or all of the Lambeth Conference this summer because of the presence of women bishops. When more than 800 bishops from all over the worldwide Anglican Communion gather in Canterbury in July for their once-a-decade meeting, there will be 11 women bishops present. Eight of them are from the United States, two from Canada and one from New Zealand.

The bishops who have chosen to boycott various aspects of the conference are doing so because they oppose on theological grounds the opening of the priesthood and the episcopate to women — still an accepted and recognized position in nearly all of the Anglican Communion. Keeping in mind that the once-a-decade Lambeth Conference has no canonical clout and that it is by invitation of the Archbishop of Canterbury, it is still unfortunate that some of the bishops will not take part fully. The issues being discussed at Lambeth are contemporary and of importance to the future of Anglicans everywhere. Most of the bishops who have declined full participation tend to have Anglo-Catholic or evangelical points of view, and would offer a perspective of traditional Anglican theology which ought to be heard. It is a pity they have chosen to do otherwise.

Defending the Faith

On the third Sunday of Easter, we hear the story of Saul, who becomes St. Paul. It is a vivid example of the persecution of Christians. Saul has been involved in the killing of Christians and is on his way to Damascus, evidently to find more Christians and arrest them. Instead, Saul is knocked to the ground, blinded, and hears the words of Jesus, "Saul, Saul, why do you persecute me?" It is an experience which Saul has no control over. Eventually, Paul regains his sight, is baptized, and goes on to become a determined evangelist.

Our experiences of conversion may not be as dramatic as Paul's. For most of us, our growth in faith comes more gradually. But we may be as blind as Paul was to the presence of God in our lives. There are examples in our own time of persons who have persecuted Christians and wind up being eloquent defenders of the faith. Jesus meets us at times and places where we may least expect a visit. Let us be prepared to welcome him in order that, like Saul, he may transform our lives.



Katie Easters in Austin

Raindrops hang like earrings
from the middle of the cross
out there.

Morning traces of lightning storms
that ripped apart, rolled open her
last Texas night

Morning maiden's tomb-soaked eyes,
weary for promises that prisms will write
across the blue
of Texas skies

Patrick M. Barker

An Easter Church

(Continued from page 7)



Pentecost. Ms. Sleeman explained, "Baptism is between you and Christ; confirmation is between you and the church."

This Easter, a special icon lay on the altar of repose, rather than hanging in its usual place above the tabernacle. In a way, it is awaiting a healing and a resurrection of its own. Given by the family of senior warden Chris Hefty and written by an Orthodox iconographer, it pictures Christ the Teacher with the gospel book open to the phrase "I am the bread of life." Christ's robe of royal blue, his tunic and hair of deep sienna-red, are set against a background of glowing gold leaf. On March 11, a young man who had been in the church supposedly praying and reading the Bible was seen running out, carrying the 18-by-24-inch icon. He got away.

The next day, at Siskiyou Summit near the California border, the sky was overcast when father and son truckers Norman and Peter Lervold stopped to switch drivers. As they edged forward from their original point, the sun broke through, and caught a glint of gold at the side of the road.

Barbara Lervold, Norman's wife and Peter's mother, drove up to Salem the next day with the stolen icon, not wishing to trust the sacred object to the mail. The family plans to be present for the service of reconsecration.

The rarely used service for the restoring of things profaned, from *The Book of Occasional Services*, has been performed "by a older retired priest active in healing," Fr. Campbell said. "Prayers were said for all who were hurt, including the thief. We had prayers for the consecration of the church, too. You can't discount the reality of evil."

Organist Jeff Swartwort said, "The icon was badly damaged with graffiti. There was a pentagram on Christ's chest, with other signs and names." Fr. Campbell said, "It was defaced with Satanic symbols. The face was made into a beast." These were gouged into the wood, as with a nail. The thief tried to scratch out the words on the open book, but did not succeed. "God had the last word," Fr. Campbell said. After the icon is restored it will be reconsecrated. "The restorer will leave

some of the marks — like the nail marks in the risen Christ," Fr. Campbell said.

"There are many miraculous elements in the story: the sun coming out at the right moment, the truckers being devout Lutherans. [A reporter who covered the story] was a lapsed Episcopalian. It has touched the lives of many people." Said Mr. McFetridge, "The icon must have been troubling to the thief — he got rid of it."

During the Palm Sunday celebration, when Mr. Swartwort's organ made its "triumphal return," its "traditional English sound" brightened with new trebles, all of it voiced into "a single instrument, no longer a random box of whistles," through Holy Week and Easter, the lost and returned icon of Christ the Teacher symbolized the sorrow turned to joy celebrated at St. Timothy's, an Easter church. □



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Preachers as 'Dead Men (and Women) Walking'

THE FOOLISHNESS OF PREACHING
Proclaiming the Gospel Against
the Wisdom of the World
 By Robert Farrar Capon
 Eerdmans. Pp. 154. \$18 paper

For many years, and through many books, Robert Capon has danced variations on a recurring theme that God's radically forgiving grace, writ large in the death and Resurrection of Jesus, is news too good to proclaim "religiously." Religious creeds, cultic practices and codes of conduct all tempt their adherents with a false sense of control.

Against such idolatrous religion Capon pits the foolishness of Christian preaching, which scandalously announces that the only thing necessary to receive eternal life is simply to turn up dead. If that is true, a "dead" preacher is essential, if medium and message are to match.

Preachers do not have to be deadly

when they proclaim the gospel (much of this book, in fact, is offered as an energizing tonic for dull, insipid, "preachy" sermons). Preachers do, however, have to discover deep-down that they are "dead men (and women) walking." All persons, preachers included, are (as Heidegger puts it) "beings toward-death." And preachers are as likely as other mortals to engage (as Ernest Becker puts it) in "the denial of death" through their quest for professional success. Yet a preacher's losses, failures, and outrageous sins, Capon claims, are sacramental expressions of the deaths in which (not out of which) God saves humanity through the death of Jesus.

It is very tempting to preach Jesus' Resurrection as though it were simplistic "happily-ever-after" TV drama. Gospel preaching, however, is not a presentation of plausibilities or pipe dreams; it is an announcement of paradoxes. It is, as St.

Paul says, the foolishness through which God saves us.

Preachers can best touch the power of the gospel by approaching scripture texts playfully, attending to the continually surprising vistas that biblical language opens.

In this book preachers will get practical advice from one "dead man walking" to others who are also able to confess that the only preaching lives they have are "hid with Christ in God." Some of Capon's strategies may strike fellow preachers as idiosyncratic. A natural response to Capon's colorful, now mandering, now rapier-probing rhetoric will be to shrug, "he's got a point, but he pushes it too far." It is all but impossible, however, to fault Capon's biblical exegesis. And not all that easy to escape the thrust of his theology.

(The Rev.) David J. Schlafer
 Bethesda, Md.

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The Living Church

Socio-Political Vision

HONEST TO JESUS

Jesus for a New Millennium

By Robert W. Funk

HarperSanFrancisco

Pp. 342. \$14 paper

Almost all readers of TLC will know about the Jesus Seminar. Some, too, will know that the moving spirit behind that enterprise is Robert Funk. Ex-conservative evangelical, Funk has emancipated himself from his near-fundamentalist upbringing, and reacted against all forms of traditional Christian orthodoxy with a vengeance. He has a mission, to show the world, and especially the religious establishments, that the church has gotten Jesus wrong for 2,000 years.

Now at last Funk has appeared, armed with all the weapons of post-enlightenment criticism, to set the record straight. For the church had converted a cynic-like wisdom teacher into a cult deity and had done so largely out of self-interest. The iconoclast became an icon.

So here we have a development and expansion of the preface and footnotes to *The Five Gospels*. Incidentally that earlier work was published under the co-authorship of Funk himself plus Roy W. Hoover and the Jesus Seminar. But now we are told on the front cover of this later work that Funk was "author" of the earlier volume. Is that letting the cat out of the bag?

As we would expect, the only authentic Jesus material Funk allows consists of the parables and aphorisms, plus the bare fact of the crucifixion. Funk does an outstanding job in expounding the parables, especially with the Good Samaritan and the Prodigal Son. With superb insight he demonstrates their subversive character, and connects that character with the kingdom of God.

But — and here to my mind is his fatal mistake — Funk interprets the kingdom merely as a (subjective) vision in the mind of Jesus. It was a socio-political vision of an egalitarian human community, freed from the domination of hierarchies. Funk

should have examined those other sayings of Jesus where the kingdom is an event that is happening precisely in the words and works of Jesus. It is an act of God. It draws near, it comes, and it arrives — all this in sayings which on Funk's own criterion of multiple attestation should be accepted as authentic.

Was it just a coincidence that on the very day I finished reading *Honest to Jesus* the New Testament lesson at Evening Prayer included 1 John 2:22?

(The Rev.) Reginald H. Fuller
Richmond, Va.

For Storytellers

KEEPERS OF THE STORY

Oral Traditions in Religion

By Megan McKenna and Tony Cowan

Orbis. Pp. 211. \$13.

Megan McKenna and Tony Cowan have brought together foundational stories from the religious traditions of people throughout the world, and in the main have managed to respect these traditions without the attempt to amalgamate or bring tradition and religion to a common denominator.

The book is a storehouse of great stories by and about diverse people and traditions. Even the words of and about Christian figures are as diverse as Oscar Romero, Franz Schubert and Meister Eckhart. There is much in the book which is of value for all storytellers, including teachers and preachers.

Less well integrated into the shape of this book are "new" stories including a New Age sort of tale by Tony Cowan, covering the adventures of a young man who travels from his native Atlantis to Australia and Southeast Asia, finding growth through the experience of love and loss with a person of undisclosed sex.

Where the book transmits stories and the tradition and ethics of storytelling, it is of real value and interest.

(The Rev.) Donald J. Maddux
Shelton, Wash.

Next Week ...

Moral Politics and Theology

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Appointments

The Rev. **Art Bevins** is rector of Advent, 104 W Elizabeth St., Brownsville, TX 78520.

The Rev. **Robert H. Brown** is rector of St. Faith's, 1208 Allston Rd., Hilltown, PA 18927.

The Rev. **Robert F. Bruschi** is rector of St. Luke's, 500 Hillcrest Blvd., Phillipsburg, NJ 08865.

The Rev. **Al Chapman** is rector of St. Clement's, Box 17342, Tampa, FL 33682-7342.

The Rev. **Lee Bryan Crain III** is assistant at St. Paul's, 31 Rider Ave., Patchogue, NY 11772.

The Rev. Canon **John Diehl III** is serving at the Cathedral of the Most Holy Trinity, PO Box HM 769, Hamilton HM CX, Bermuda.

The Rev. **Bryan England** is deacon assistant at Grace Church, Box 3052, Clinton, IA 52732.

The Rev. **Bruce Flickinger** is rector of St. John's, Box 515, Keokuk, IA 52632.

The Rev. **Andrew Fritsch** is deacon assistant at St. Stephen's, Box 126, Monett, MO 65708.

The Rev. **Willa M. Goodfellow** is vicar of St. Luke's, 605 Ave. E, Fort Madison, IA 52627.

The Rev. **Thomas W. Gray** is rector of Grace Church, 508 W Fox St., Carlsbad, NM 88220.

The Ven. **P. William Greeley** is archdeacon of the Diocese of Arizona, 114 W Roosevelt Ave., Phoenix, AZ 85003.

The Rev. **John Heck** is rector of St. Peter's, Callaway, VA, and director of Phoebe Needles Retreat and Conference Center.

The Rev. **John Hill** is curate at St. Alban's, 1417 E Austin Ave., Harlingen, TX 78550.

The Rev. **Helen M. Jenner** is deacon assistant at Trinity, Fuquay-Varina, NC; add. 1079 Ridge Dr., Clayton, NC 27520.

The Rev. **Al Jewson** is canon missionary at Good Shepherd, 3754 S Glenstone, Suite 111, Springfield, MO 65804.

The Rev. **Steve Lawler** is interim rector of St. Matthew's, 1551 Bennett Ave., St. Louis, MO 63122.

Ordinations

Deacons

Kansas — John Heckert, Helen Svoboda.

Spokane — Fran Morgenstern.

West Missouri — Jeanie Beyer, John Richardson, Sally-Ann Wolcott.

Priests

Mississippi — Charles Deaton.

West Missouri — Marcus Patrick Vance.

Resignations

The Rev. **D. Maxine Maddox**, as associate at St. Paul's, Chestnut Hill, PA.

The Rev. **Jack Nietert**, as rector of Good Shepherd, Kansas City, MO.

The Rev. **Robert Stocksdale**, as rector of St. Mark's, North Tonowanda, NY.

Retirements

The Rev. **Lee Block**, as rector of St. Paul's, Leavenworth, KS.

The Rev. **Monte Jones**, as rector of St. John's, Sonora, and vicar of St. James', Ft. McKavett, TX.

The Rev. **Hugh McGlashon**, as rector of St. Mark's, Haines City, FL.

The Rev. **Alan Rule**, as rector of St. Mary's, Daytona Beach, FL.

Theological Seminaries

Berkeley Divinity School — Honorary degrees were presented to **Eunice Groark**, the Rev. Canon **H. Boone Porter**, the Rev. **Barbara Brown Taylor**, the Rt. Rev. **Herbert Thompson**.

Change of Address

All Saints' Church, PO Box 53426, Bellevue, WA 98015-3426.

Correction

The Rev. **Linda L. Kramer** is interim assistant at Grace Church, Silver Spring, MD.

Deaths

Helen Addison Hatch, of Randolph, NH, died March 22 at the Androscoggin Valley Hospital in Berlin, NH following a long illness. The wife of the fourth Bishop of Western Massachusetts, she was 79.

Mrs. Hatch was born in Boston, attended Vassar College and studied at La Petite Ecole in Florence, Italy. In 1940, she married the Rev. Robert Hatch, who became Bishop of Western Massachusetts seven years later. She was known for her concern for people, her gentleness of spirit and her serene faith. She is survived by Bishop Hatch, two daughters, Martha Balph, of Millville, UT, and Louise Cass, of Saratoga, WY, and three grandchildren.

The Rev. **Gerald C. Anderson**, rector of St. Anthony's on-the-Desert, Scottsdale, AZ, died March 22 of a heart attack while biking with his brother. He was 57. Fr. Anderson had participated in three services at St. Anthony's earlier that day.

He was a native of Kenosha, WI, a graduate of Arapahoe Community College and Nashotah House. He was ordained deacon and priest in 1980 and was associate at Christ Church, Denver, from 1980 to 1984. He was rector of St. John Chrystosom, Golden, CO, 1985-94, and moved to the Scottsdale parish in 1994. He was president of the executive council, General Convention deputy, a rural dean and chairman of mission development in the Diocese of Colorado. He is survived by his wife, Catherine, four children and four grandchildren.

The Rev. **Alfred Malpa**, 80, a retired priest of the Diocese of Rhode Island, died Feb. 25 at the Southwestern Vermont Medical Center in Bennington.

Fr. Malpa was born in Providence, RI, and was educated at Providence College, Barrington College and the University of Rhode Island. He was ordained deacon in 1967 and priest in 1980. He served at the Church of the Messiah, Foster, RI, and Christ Church, Coventry, RI, retiring as rector there in 1985. He is survived by his wife, Irene.

Classifieds

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print—bought and sold. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.

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CONFERENCES

TAKING CARE, a conference for all who work in the academic community. Learning to take care of all who live and work on the campus. Annual meeting and conference of the Episcopal Society for Ministry in Higher Education. New campus ministers orientation June 16-17. Conference June 17-20. U Cal, Berkeley. This is the follow-up conference to Real Presence. Registration and information: **ESMHE, 1011 Wright St., Champaign, IL 61820.** st.johns@soltic.net

NEEDLEPOINT KITS

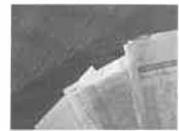
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Classifieds



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TRINITY CHURCH, NORTON, KS, is seeking applications for rector. This is a part-time position with an annual compensation package between 15K-17K. Norton is a thriving community of approximately 2,800 in north central Kansas. We are searching for a person who can be at home in a small, friendly, midwestern town who will serve as our pastor and work with us to develop an education program for both adults and children. We are currently small but growth potential exists. Retired priests or those considering retirement are encouraged to inquire. Please direct inquiries to: **Deployment Office, Diocese of Western Kansas, 138 S. 8th St., Salina, KS 67402-2507** or telephone (785) 825-1626.

PRIEST ASSOCIATE for ministry with single persons and youth. Traditional and metropolitan parish in the city of Dallas seeks a faithful and visionary priest to develop Sunday and weekday ministries and programs for younger and older single persons. This position also involves working collegially with professional youth ministry staff to provide a pastoral presence with parish youth. Other responsibilities include sharing with the rector and other parish clergy in the liturgical, pastoral and preaching and teaching ministries in this 3,500-member congregation. Send resume, CDO profile and other relevant information to: **Curate Search Committee, Church of the Incarnation, 3966 McKinney Ave., Dallas, TX 75204.**

ASSISTANT for vital parish to share ministry of sacraments, pastoral care and preaching to build up community of faith and service. Particular gifts for responsibilities in established youth ministry, Christian formation and community building. Fax resume to: **The Rev. C. Mark Rutenbar, St. Luke's Church, Kalamazoo, MI (616) 345-8554.**

DIRECTOR OF CHRISTIAN EDUCATION NEEDED—St. Matthew's Episcopal Church, Darlington, SC. Full-time needed for all ages above 5 years. Call for job description, any additional information at (803) 665-0411. Ask for Stewart or call our church office at (803) 393-4112 and ask for Fr. Gough.

RECTOR: Grace Episcopal Church of Long Island, NY, seeks a rector to lead us in our mission. Grace Episcopal is a program church with a pre-K through 8th grade day school, located in the Nassau County suburb of Massapequa, 35 miles from NYC. Send resume, cover letter and CDO profile by June 22 to: **Rector Search Committee, Grace Episcopal Church, 23 Cedar Shore Dr., Massapequa, NY 11758.**

POSITIONS OFFERED

RECTOR: Anglo-Catholic, Rite II parish, with daily Eucharist seeks a priest who can lead us deeper into the renewal that has already begun. We value our traditional liturgy and foundation in the sacraments and want to grow in fervor for Jesus Christ and openness to the Holy Spirit. We have strong Christian formation program for all ages, a beginning healing ministry, and an outreach ministry to the hungry. Recently expanded landmark facility. Send resume to: **Search Committee, Grace Episcopal Church, 1011 N. 7th St., Sheboygan, WI 53081, or FAX (920) 452-7138.**

ARE YOU RETIRED or thinking about early retirement? Considering relocation to a warmer climate? The Cathedral Church of St. John in Albuquerque, NM, is seeking a full-time administrator who combines organizational sensibility with pastoral sensitivity. Both lay and ordained persons will be considered. Please send letter of inquiry, resume and (if available) CDO profile to: **The Very Rev. David F. K. Puckett, The Cathedral Church of St. John, P. O. Box 1246, Albuquerque, NM 87103.**

YOUTH MINISTER. Half time position for evangelical Episcopal church in north Jersey. Call: **The Rev. John Donnelly (973) 694-1026.**

CHURCH MUSICIAN: St. Matthias' Episcopal Church, Waukesha, WI, seeks an experienced church musician who will direct the adult choir, form one or more children's choirs, coordinate special music by individuals and groups, participate in worship planning and develop new music programs. St. Matthias was founded in 1844 and comprises a diverse congregation from Waukesha and the surrounding community. Resumes should be sent to: **Musician Search Committee, St. Matthias' Episcopal Church, 111 E. Main, Waukesha, WI 53186.** For additional information contact the Rev. Douglas Sparks at (414) 547-4838.

FULL-TIME ASSOCIATE FOR PASTORAL CARE. Corporate size, diverse, urban, theologically centrist parish seeks experienced priest to join a staff consisting of the rector, curate, director of music, and director of religious education. The associate will have primary responsibility for the coordination of pastoral care which will be shared with the other clergy and a strong laity. The associate will be expected to take the initiative to create and expand programs to respond to parish needs and will also take full part in the ongoing liturgical and social life of the parish. Send letter of interest, resume and CDO profile to: **Jean Chess, Chair, Associate Search Committee, Calvary Episcopal Church, 315 Shady Ave., Pittsburgh, PA 15026. FAX to (412) 661-6077, chess.j@wcsmail.com**

YOUTH MINISTER: Seeking someone to provide a full range program and relational ministry to middle and high school, and college young people. The candidate will be a professing Christian, preferably a college graduate and someone comfortable with the Episcopal Church's worship and doctrine. Send resume to: **The Rev. Ross M. Wright, Church of the Good Shepherd, 7400 Hampton Blvd., Norfolk, VA 23505; (757) 423-3230.**

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Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

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the Rev. Marguerite A. Henninger
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 4
(1S & 3S, Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10).
Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

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Stuart, FL

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MP 8:30 daily

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Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

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-ern, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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