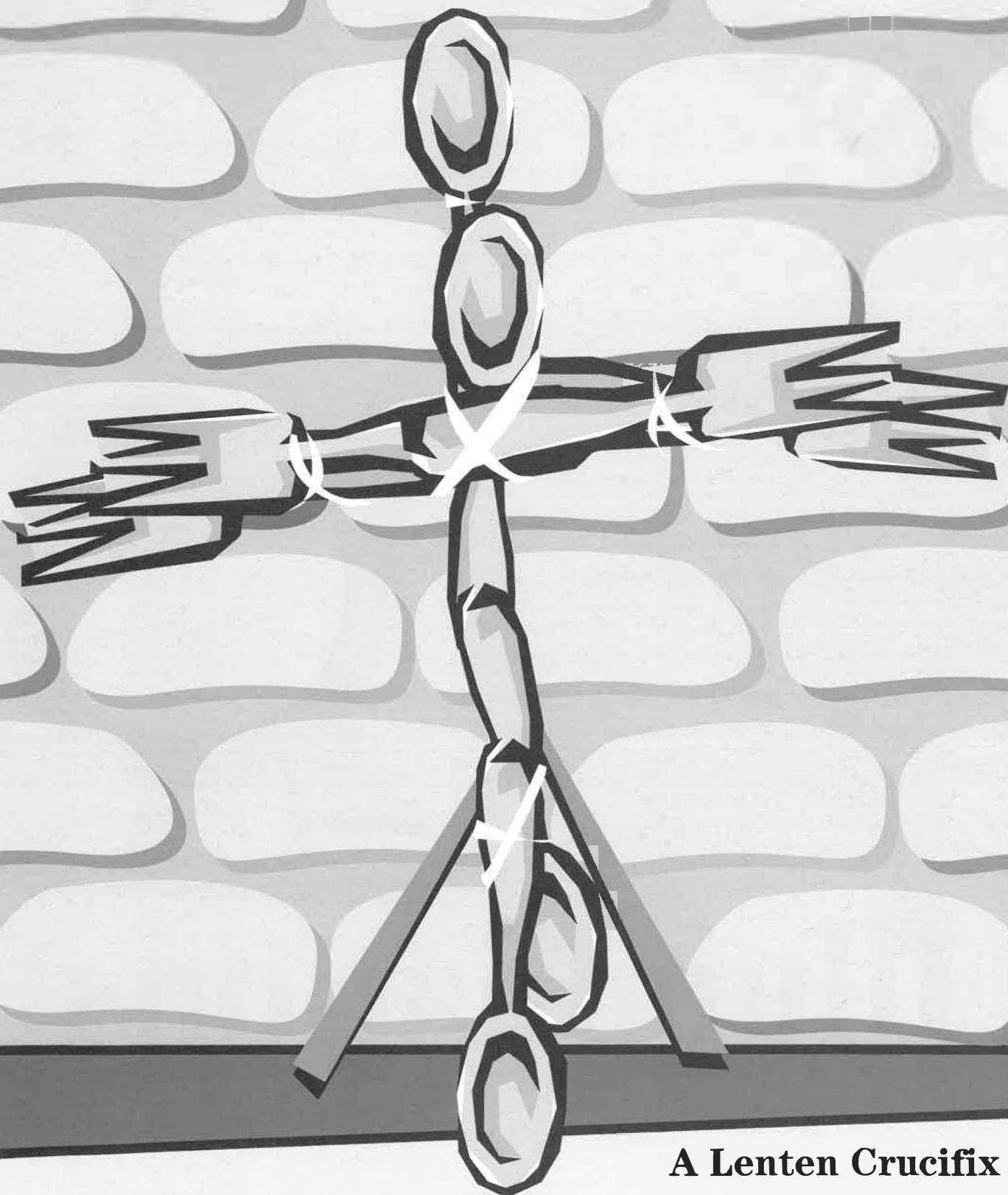


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A Lenten Crucifix

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Illuminations

THIS WEEK

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On the mantle in my office is an unusual-looking crucifix. It was made for me by a man who was in the maximum security unit — cell block 3 we called it — in the state penitentiary at a time when I was the prison chaplain.

BY TOM GRAY

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25 March 2000

SPEAKERS:

Dr. Mary Tanner, Retired General Secretary
of the Church of England's
Council for Christian Unity

Dr. John Nilson, Member, ARC-USA
Loyola University, Chicago

The Rev'd Canon J. Robert Wright, GTS
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web site: affirmingcatholicism.org

SUNDAY'S READINGS

Spiritual Enemies

‘Look upon my enemies, for there are many.’

— *Psalm 25:18a*

The First Sunday of Lent

Gen. 9:8-17; Psalm 25 or 25:3-9; 1 Pet. 3:18-22; Mark 1:9-13

We don't like to talk about enemies. It's a bit like talking about religion these days — too dangerous for polite company. After all, we don't have conflicts anymore, just “issues.” The problem is that just because we ignore them and refuse to name them, doesn't mean that the real enemies go away. There's a poster that reads: “Just because you're paranoid doesn't mean they're not really after you!”

The psalmist cries out to the Lord for deliverance from his enemies. He is seeking salvation because he is not in denial, but is quite realistic — he is being pursued. We need to ask, who hates us? Who is pursuing us? Who are our enemies? We start by looking at Jesus in his temptation. As we are, he was tested at every step of his ministry. He was tested by the temple officials as a child. He was constantly tested by his family. The scribes and Pharisees were always after him. But the chief tester, the source of temptation, was Satan, the Devil, the Deceiver, the Enemy of our souls.

The enemy of Jesus is our enemy as

we share in his body, the church, his life, the Holy Spirit, his mission, the salvation of souls. Our baptism begins a new level of conflict with Satan, so we cry out in the Great Litany: “From all evil and wickedness; from sin; from the crafts and assaults of the devil; and from everlasting damnation, Good Lord deliver us.”

Some of our enemies are well hidden within us, which is why we need God's teaching and guidance (Psalm 25: 7-9). We need his fellowship to rescue us from our alienation and misery (vss. 14-17). We cannot save ourselves. Only the cross of Jesus, who has gone before us through the waters of death into the new life as the “pioneer and protector of our faith”, can deliver us from the enemy. Only Jesus has and can defeat the world, the flesh and the devil. The new sign of God's covenant of mercy is the cross of Jesus Christ.

Lent is the time to name and face our spiritual enemies. It is the time to embrace the cross anew for it is our hope and our salvation.

Look It Up

According to 1 Peter, Jesus suffered for the unrighteous as well as the righteous to bring us to God. How was Noah a righteous as well as an unrighteous man? How is baptism our ark of salvation?

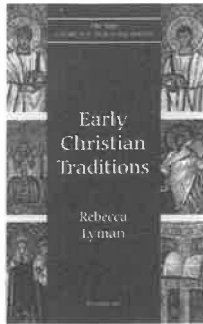
Think About It

Turn in your prayer book to the Great Litany and offer the first two pages (pp. 148-149) daily this week. Ask the Holy Spirit to speak to you about the enemies from whom you have been hiding rather than battling with the armor of God's love and truth.

Next Sunday

The Second Sunday of Lent

Gen. 22:1-14; Psalm 16 or 16:5-11; Rom. 8:31-39; Mark 8:31-38



Early Christian Traditions

The New Church's Teaching Series, Volume 6
By Rebecca Lyman
Cowley. Pp. 174. \$11.95 paper

The latest release in the New Church's Teaching Series is a volume on the history of the early church, written by Oxford-educated Rebecca Lyman, who teaches church history at the Church Divinity School of the Pacific.

In a pithy yet readable style, Lyman takes her reader through a series of chronically organized chapters, prefaced by one entitled "Anglican Identity and Christian Traditions." Acknowledging the rich resources for Christian identity that lie in the first five centuries of church history, she proposes that Anglicans, in particular, have embraced "both the catholic unity of these centuries and their theological creativity."

Using particular people as exemplars, Lyman explains her point clearly. This approach lacks the thorough and complete nature of a more comprehensive work, yet it gives a sense of the flavor of each period without cumbersome detail. Each chapter ends with a brief conclusion, which not only summarizes the major developments of the period but also offers critical analysis of the value of such historical study to the modern church.

Like the other books in the series, *Early Christian Traditions* not only suggests printed resources for further study, but also gives questions for discussion appropriate to adult education venues.

*(The Rev.) J. Barrington Bates
New York, N.Y.*

The Diversity of Centering Prayer

Edited by Gustave Reininger
Continuum. Pp. 142. \$11.95

Centering prayer is the topic of this book of essays edited by Gustave Reininger. Basil Pennington and Thomas Keating have popularized this simple form of meditation and traveled around the country and world teaching this style of quiet prayer. It consists of sitting quietly, breathing and the repetition of simple phrases or expressions from scripture like Abba Father, or Lord Have Mercy. The purpose is to quiet the monkey mind and listen to God.

While Keating and Pennington are Roman Catholic priests, Episcopalians are prominent in the production of this book. The Rev.

David Walton Miller of St. Matthew's Church, Pacific Palisades, Calif., sponsors a centering prayer program and support from Trinity, Wall Street, New York City, are heartily thanked for the impetus for these essays.

The essays deal with the history, methods and uses of centering prayer. The book is a useful tool for introducing meditative prayer to individuals and groups.

My one concern is that one might think this or any other form of meditation is for everybody. Some people will find great value in this form. People are different; quiet sitting does not fit all personalities. However, the book is a valuable statement of what centering prayer is all about.

*(The Rev.) Robert Warren Cromey
San Francisco, Calif.*

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Report Asks Dioceses to Decide

Commission comes to no conclusion on question of blessing same-sex couples.



“... the best description of our overall state is ignorance.”

Bishop Marshall

The long-awaited report of the Standing Commission on Liturgy and Music concerning the blessing of committed same-sex couples reaches no conclusion, but passes the decision making on to dioceses.

The commission had been charged by the 1997 General Convention “to continue its study of theological aspects of committed relationships of same-sex couples and to issue a full report including recommendations of future steps for the resolution of issues related to such committed relationships” for consideration at the 73rd General Convention, July 4-14 in Denver, Colo.

The report contains a resolution to be presented at convention that asks for more dialogue by congregations, dioceses, “and every other church group and organization to facilitate genuine and respectful encounter between heterosexual and homosexual parishioners, recognizing that they live different life-styles, hold different opinions, but share one Lord, one faith, one baptism, and using the materials in this report to enable a dialog that is comprehensive and transforming ...”

The resolution also states “that each diocese, under the spiritual and pastoral direction of its bishop, shall determine the resolution of issues related to same-sex relationships, including the blessing of such relationships, and the ordination of homosexual Christians.”

In the report, the commission indicates its work was informed by two specific theological insights: Galatians 5:1, 2-6, and “an ecclesiological affirmation that we are the Church we are talking about.” The report also states the commission was informed by the Virginia

Report of the Inter-Anglican Theological and Doctrinal Commission, and *The Official Report of the Lambeth Conference*.

A feature of the report is eight essays, some written by members of the commission. They are described as “brief critical reviews intended to initiate conversation and direct those engaged in them to earlier studies and other resources.” They are offered “in the hope that our whole Church will in every place and at every level commit itself to encounters between Christians on opposing sides of this issue.”

The essays are titled Scripture; Tradition; Experience; Understandings of Homosexuality: A Review; Ecclesiology — The Nature of Anglican Decision Making; *Baruch Attah, Adoni*: Blessing; Catechesis and Same-Sex Blessing — A Review; and A Reflection on the Foregoing Articles.

The last of those essays, written by the Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, mentions the difficulty members of the commission had in trying to reach consensus. “... the best description of our overall state is ignorance,” he wrote. “The more difficult path is to admit that among issues that some see as justice and fulfillment, and that others see as sin and distortion of humanity, we do not know everything.

“When we simply cannot agree that one view compels the allegiance of all faithful people, as is the case today, the reverently ignorant thing to do is either to abstain altogether from making a decision, or else to allow dioceses to find their own way in the matter and only much later, if ever, come to some general agreement.”

BRIEFLY

Trinity Cathedral in Trenton, N.J., was jammed with people from throughout the **Diocese of New Jersey** on Feb. 6 to thank Assisting Bishop Herbert Donovan for his ministry and to welcome Assisting Bishop David Joslin to the diocese. “Now is the time to put the past behind and move into the future,” said Bishop Joslin, as he thanked the congregation. The family of the late Bishop Albert Van

Duzer provided the crozier passed to Bishop Joslin.

The appointment of the Rt. Rev. **Craig Anderson**, as assisting bishop for the Diocese of Vermont, has been announced. The Rt. Rev. Mary Adelia McLeod, Bishop of Vermont, who has announced her retirement, made the recommendation. Bishop Anderson, currently headmaster at St.

Paul’s School, Concord, N.H., will begin his new duties in September and will continue until a new bishop is consecrated.

Grace Institute, a project of Grace Memorial Church, Portland, Ore., received a \$1 million gift “to support the enrichment of the community.” The gift is from Margaret Watts Edwards as the Watt Edwards Family Fund.

Archbishop Carey Won't Recognize Episcopal Ministries of Two Bishops

The Most Rev. George Carey, Archbishop of Canterbury, has stated he cannot accept the consecration in Singapore of two American priests as bishops [TLC, Feb. 13, 20].

"Whilst recognizing John Rodgers and Charles Murphy as faithful and committed ministers of the gospel, I have to conclude that I cannot recognize their episcopal ministry until such time as a full rapprochement and reconciliation has taken place between them and the appropriate authorities within the Episcopal Church of the United States," Archbishop Carey said in a letter to the other primates of the Anglican Communion.

The archbishop pointed out that neither the constitution of the Province of South East Asia nor of the Episcopal Church of Rwanda, to whose primates the new bishops have sworn an oath of canonical obedience,

has been followed. He also cited respect for diocesan boundaries, procedures for the appointment of bishops and collegiality of bishops as problems.

Archbishop Carey sent the letter to the primates in preparation for their meeting in Portugal later this month. He pointed out that the primates' meeting is consultative and has "no authority to impose our will on any province."

He also addressed "those who are deeply concerned at the direction in which some parts of the Communion are moving. I understand your fears, your worries and your frustrations. The Lambeth Conference resolution on human sexuality provided a text around which the vast majority of bishops could unite. It reflects the traditional teaching of the church and that is where my own belief and understanding rests..."

Archbishop Elected in Sudan to Take Place of Bishop Who Died in Auto Accident

The Rt. Rev. Joseph Marona has been elected Archbishop of the Episcopal Church of the Sudan. He has been acting archbishop since Bishop Daniel Zindo died in an automobile accident in October 1998.

A former teacher, Bishop Marona has a distinguished academic background. He has written several books and translated the scriptures into his own Baka language. He was ordained in 1982 and became the first Bishop of Maridi in 1984.

In a country divided by civil war, the church in Sudan must travel to neighboring Kenya and hold its General Synods in

Nairobi. The Rt. Rev. David Stancliffe, Bishop of Salisbury, attended the synod to represent his diocese that has had strong links with the Sudan for the past 27 years.

Synod voters also overwhelmingly accepted a motion stating: "The General Synod of the Episcopal Church of Sudan believes that there is no theological reason why women should not be ordained, agrees in principle to the ordination of women to the diaconate, the priesthood, and the episcopate, and gives discretion to each diocesan bishop with the agreement of the diocesan synod as to when to introduce the practice."

Should Anglicans Join In?

International church leaders and theologians gathered at Yale University, Feb. 4-6, to discuss the ecumenical movement in the 21st century. The Yale Conference on Ecumenism: "Justification and the Future of the Ecumenical Movement" brought together key figures from the Anglican, Lutheran, Reformed and Roman Catholic traditions to reflect upon the Joint Declaration on Justification, signed in October 1999 by the Lutheran



Dean Chadwick

World Federation and the Roman Catholic Church.

The Joint Declaration, the first international agreement ever signed by both the Lutheran and the Roman Catholic churches, is considered by many to be the most important ecumenical development of the 20th century. It brings to an end four centuries of mutual condemnations by the two churches.

The conference presented the first significant opportunity to raise the question of whether the Anglican and Reformed traditions might also enter into the Joint Declaration on Justification. William Rusch, director of the Commission on Faith and Order of the National Council of Churches and an organizer of the conference, asked in his introductory remarks whether the bilateral agreement on justification might become multi-lateral as a vehicle for moving forward ecumenical relations among the traditions.

In his keynote address, Walter Kasper, a leading Roman Catholic theologian and officer of the Pontifical Council for the Promotion of Christian Unity at the Vatican, remarked of the Joint Declaration, "We held our hands together as churches, and we wish to let go never again."

The Rev. Henry Chadwick, former dean of Christ Church, Oxford, and a leading Anglican ecumenist, acknowledged numerous areas of agreement among the four traditions but also spoke of the historical difficulty among Anglicans, the Eastern Orthodox and Roman Catholics over the issue of ecclesiastical jurisdiction. According to Dean Chadwick, the question of church authority will continue to remain significant in future ecumenical dialogue.



Dick Snyder photo

Reynelda James (left) discusses eucharistic liturgy with the Rev. Doyle Turner.

Leadership Training for Native Americans

"I see my role as an encourager," said the Rev. Doyle Turner during a workshop he led on the Paiute reservation in Nevada. He is also a teacher, an administrator and a priest.

Fr. Turner is executive director of the Indigenous Theological Training Institute (ITTI), which seeks to provide quality religious leadership training, on site, in the dioceses that are involved in Native American ministry.

Training is given in developing local leadership: training lay readers, lectors, locally identified priests and deacons, providing continuing education, and "answering the call to expand and educate church leadership in the rural and urban native communities."

Fr. Turner participated recently in a workshop in Wind River, Wyo., where there were two candidates for local priest. Candidates for priest, for deacon and for preacher attended his Nevada workshop on liturgy. "Liturgy is asking God to come into our lives," Fr. Turner said.

He explained that it is important to explain liturgy in terms that native people can

accept. "Our ancestors were religious people, too. When our ancestors heard the story of Jesus, they could believe it.

"We are a people of creation," he added.

ITTI training seeks to develop "gospel-based disciples," Fr. Turner said. He noted that workshops regularly include a reflection on the gospel which asks participants what words, or ideas, stand out in the gospel reading, what Jesus is saying in the gospel, and what is Jesus calling the participant to do.

Fr. Turner is also involved in seeking endowments for the operation of ITTI, to help ensure that there will be training available for indigenous peoples in the future.

Reynelda James, a participant in the Nevada workshop, said she found Fr. Turner's workshop to be very helpful. Her congregation has identified her as a candidate for catechist and lay preacher.

"He taught us things that we did not know," she said. "He helped us become more familiar with our roles in the liturgy."

Dick Snyder

AROUND THE DIOCESES

A Challenge to Expand Mission

A \$5 million challenge grant, made by Mr. and Mrs. William Goodwin, parishioners of St. Stephen's Church, Richmond, in the Diocese of Virginia, aims to help pay for "the initial operating costs of new parishes, the acquisition of land for new parishes, and a significant contribution to the construction of new parish buildings" in the diocese.

According to the terms of the challenge, the funds will be given over a five-year period to match funds raised by the diocese during that same time. But there's more. "If this first five-year effort goes well," said the Rt. Rev. Peter James Lee, who announced the challenge, "the Goodwins are prepared to renew their pledge with an additional \$5 million to be matched in a second five-year period."

The news buoyed the diocese's annual council Feb. 4-5 in Reston. When Bishop Lee made the announcement during his pastoral address, council reacted with applause. Explaining the challenge, the bishop said, "that's where the applause needs to be." He noted that the grant alone is nothing without the full support and participation of the members of the diocese in the challenge.

In other council business, planning for a capital campaign with church planting specified as one of the areas of focus was approved. Campaign priorities include planting new churches, assisting existing churches, strengthening youth ministry and furthering outreach.

Council adopted a series of social justice resolutions and agreed to the formation of a new fund to support short-term missionaries — operating independently of the diocesan budget to provide monetary grants in individuals and teams embarking on short-term mission trips.

Finally delegates considered and approved a budget of nearly \$4.2 million, an increase of about 9 percent over 1999 and the largest program budget in the history of the diocese.

Patrick Getlein

The Crozier Is Passed

The convention of the **Diocese of Newark** Jan. 28-29 was marked by the end of one era and was energized and inspired by the beginning of another era. It was marked by an outpouring of

(Continued on next page)

Scholarly Clergy Brought Together at Forum in New York

For more than 30 years, the Episcopal Church Foundation (ECF) has sponsored graduate fellowships awarded most often to clergy who are enrolled in doctoral studies and intend to teach in seminaries. On Feb. 10-11, about a third of the approximately 150 fellows met in New York City for the first-ever Fellows Forum.

Joined by interested lay people, clergy supporters, and financial contributors to the ECF program, the fellows presented a conference titled "Tradition and Innovation in Anglicanism: Hermeneutics in a Global Communion."

The conference was held at the House of the Redeemer, a retreat house on the upper west side of Manhattan. The event opened with a celebration of the Holy Eucharist, at which the Rev. Harold T. Lewis, a former fellow and currently rector of Calvary Church, Pittsburgh, Pa., preached, calling for reasoned theological discourse in an age of rising anti-intellectualism.

"The only thing that is going to move us forward is a sense of the life of authentic communion, and that

implies dying and rising again," said the Most Rev. Frank T. Griswold, Presiding Bishop, while presenting informal "ruminations." Calling for "scholarly abandonment to the sacramental life," he proposed that only as much as scholars are encountered as genuine persons of faith will their contributions have a significant impact on the life of the church.

At the plenary sessions, presenters were the Rev. Christopher Duraisingh and the Rev. Ephraim Radner on conditions for a cross-cultural hermeneutic; the Rev. Titus Presler and the Rev. Leander Harding on culture's pressure in global Anglicanism; Ellen Davis and the Rev. Cynthia Kitzredge on "critical traditionalism;" and the Rev. J. Robert Wright and the Rev. Robert Prichard on tradition and innovation.

Fr. Wright, a longtime faculty member at the General Theological Seminary, posed questions about the relative worth of these values, citing examples from recent and distant history of the church. His discussion of the opinion of the court that tried the Rt. Rev. Walter Righter in 1996 had a particularly salient quality, as

he questioned whether the court intended to define the concept of "core doctrine," and, indeed, whether it was even authorized to do so. If core doctrine is "of the essence of Christianity and therefore necessary to salvation" (quoted from the court's published opinion) and our understanding of this core doctrine stems from the Chicago-Lambeth Quadrilateral of 1886-88 — which holds that scripture, the creeds, the sacraments, and the historic episcopate as the four cornerstones of our faith — does this imply that we hold that the episcopate is *necessary* to salvation? If so, what does this say to Christians who do not organize themselves around bishops?

These and other questions of similar import were left unanswered, with the Rev. Robert Hughes of the University of the South's School of Theology faculty suggesting in his concluding homily that it is not that we have been having too much theological debate, but rather not enough. The Fellows Forum, if continued, may well provide a venue for such inquiry, conversation and debate.

(The Rev.) J. Barrington Bates

AROUND THE DIOCESES

(Continued from previous page)

emotion for the departure of the Rt. Rev. John Shelby Spong after 24 years as bishop of the diocese and the recognition of the Rt. Rev. John Palmer Croneberger as the ninth Bishop of Newark.

The Most Rev. Richard Holloway, Bishop of Edinburgh and Primus of the Scottish Episcopal Church, participated in the convention.

The first day belonged to Bishop Spong and included a symposium, "Christianity in the 21st Century." Speakers addressing their vision of the future were Gordon Kaufman (Harvard Divinity School), the Rt. Rev. Paul Moore, Jr. (retired Bishop of New York), Rustum Roy (Penn State University), and Krister Stendahl (retired

dean of Harvard Divinity School). The evening was a celebration of and thanksgiving for the ministry of Bishop Spong and his wife, Christine.

The following morning, with Bishop Holloway presiding at the Service of Episcopal Transition, the crozier was passed from Bishop Spong to Bishop Croneberger. As his first official act as Bishop of Newark, Bishop Croneberger outlined his hopes, dreams, and vision for the future of the diocese.

Bishop Croneberger said the old vision of the church was one that was earth bound and included words and images such as being grounded, the solid foundation and the rock. But he believes that the new vision of the

church must be one of fluidity and seascapes where change and the waters of baptism are the operative images.

Bishop Croneberger drew upon the vision of Leonard Sweet, dean of the School of Theology at Drew University, to help illustrate his own leadership style, which is one of teamwork, collaboration and consensus. He expressed concern for congregational development, for a Total Ministry program and for the revival of the diaconate in the diocese.

During the business portion of convention, 11 resolutions were adopted and a budget of \$2.8 million was approved.

Ronnie T. Stout-Kopp

A Lenten Crucifix

By Tom Gray

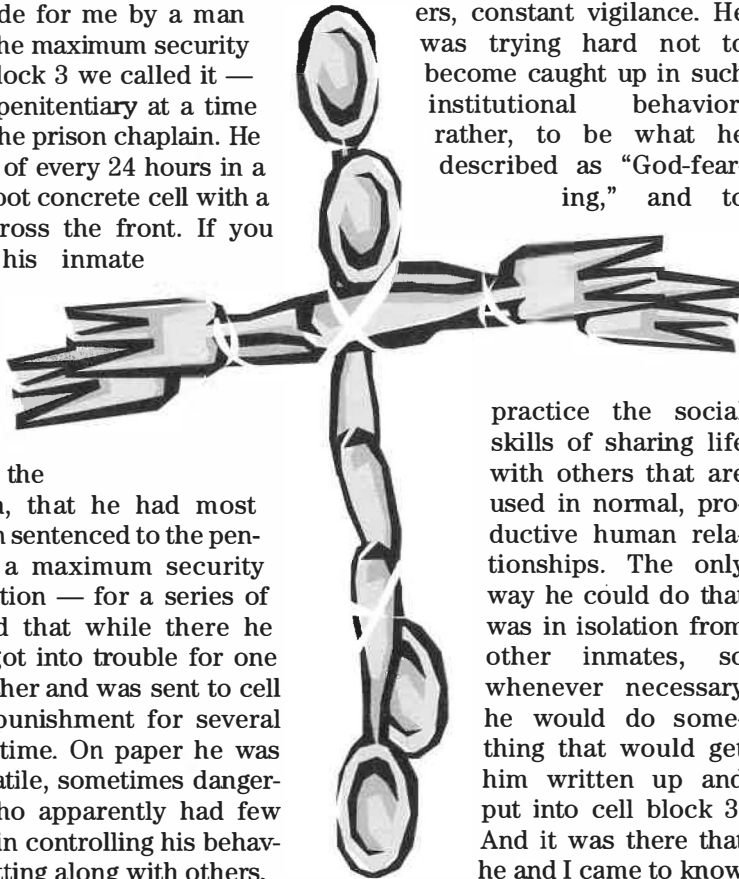
On the mantle in my office is an unusual-looking crucifix. It is very intricately done, white with blackened places on it that look like smudges, and is somewhat top-heavy. If you were to look at it closely, you would see that it is made from white plastic forks and spoons. I see it every day, of course, but during Lent, and especially Holy Week, it always becomes oddly more visible to me, sometimes almost as a presence.

It was made for me by a man who was in the maximum security unit — cell block 3 we called it — in the state penitentiary at a time when I was the prison chaplain. He spent 22 out of every 24 hours in a six-by-nine-foot concrete cell with a steel bar across the front. If you looked at his inmate record in the prison files, it would tell you that he had a long history with the legal system, that he had most recently been sentenced to the penitentiary — a maximum security men's institution — for a series of felonies, and that while there he continually got into trouble for one thing or another and was sent to cell block 3 as punishment for several weeks each time. On paper he was clearly a volatile, sometimes dangerous man, who apparently had few skills to use in controlling his behavior and in getting along with others.

If, however, you talked with him directly, you would see a quite different person, and hear a quite different story. He grew up in a very poor, abusive family, and came to adulthood with little education and a "vocation" as a dealer in drugs and stolen goods. He had a wife and children on the outside but had lost contact with them at their choice. He didn't know his father, had a touching respect and

concern and love for his mother, and a surprisingly mystical relationship with the Lord.

I saw him at least weekly in cell block 3, and got to know him in that odd and guarded intimacy that was typical of the place. I found him to be a person caught up in a very difficult paradox. The skills needed to thrive in the prison are anti-social ones — aggression, intimidation, gang affiliation, violence, self-centeredness, dominance over others, constant vigilance. He was trying hard not to become caught up in such institutional behavior; rather, to be what he described as "God-fearing," and to



practice the social skills of sharing life with others that are used in normal, productive human relationships. The only way he could do that was in isolation from other inmates, so whenever necessary he would do something that would get him written up and put into cell block 3. And it was there that he and I came to know each other.

I had seen a crucifix he made for another inmate, and told him in passing one day that I admired it. It was strikingly and painstakingly done, and he was anxious to tell me how he did it. The Lord's face was done first from the bowl of a white plastic spoon, and from that he worked outward to a corpus made from the tines of plastic forks on a cross made from

spoon handles, and surrounded by lilies made from the bowl of spoons and palm fronds made from fork

What the world values and the skills that it most regards are quite different from those that the Lord calls out of us.

... all welded together by melting joints with paper book matches which he was allowed to have in limited quantity.

During Holy Week that year, he called for me through one of the guards, and when I got there he presented me with a crucifix he had made for me — the one on my mantle. I was very touched, especially since prisoners give very little away for nothing. That crucifix has come to be unavoidably associated with Lent and Holy Week for me. Every year in some way or another it comes to mind, and stands there as a symbol of that one man's near futile struggle to be "God-fearing" in such a contrary environment.

We — all of us — live in a similar, though not so extreme, paradox. What the world values and the skills that it most regards are quite different from those that the Lord calls out of us. And in no time of the year is that difference more visible than in Lent and Holy Week. We are called to be people of spirit in a world that values power more, servants in a world that seems self-serving. And that strange, fragile crucifix in my office from an unlikely person in an unlikely place is just one of many reminders that I have been given that the risen One stands in our midst as a beacon offering life through death, hope through failure, meaning out of nonsense. □

The Rev. Tom Gray is the rector of Grace Church, Carlsbad, N.M.

'Pretty Nice Folks'

When the Rev. Hugh Magers left the Episcopal Church Center in New York City at the end of February, it was one month short of a decade of service to the Episcopal Church at the national level. At the age of 59, Fr. Magers is returning to his native Texas — “back with my own kind,” he says — as interim rector of St. Andrew’s Church, Fort Worth. In a recent telephone conversation, he spoke about evangelism, a topic he knows plenty about, having been the coordinator of evangelism for the past three years after nearly seven years as the church’s stewardship officer.

Fr. Magers said the church is beginning to get over its fear of the word “evangelism.” “It’s been about three years since people have said to me ‘what do you mean by that?’ when I’ve made a presentation to a parish or a diocese,” he said. “There seems to be more of an awareness or a shift by congregations that we need to be doing this.”

Unlike many church leaders, Fr. Magers

I have an evangelical bias,” and naturally he expected he would find mostly evangelical churches showing growth.

He says there’s truth to the old stories that 75 to 80 percent of new members of churches are attracted not by a particular program,

75-80%

of the income of our churches is from only 15-20% of the people in the congregation.

liturgy, preaching or education, but simply because someone asked them. “I don’t know why we’re hesitant to ask people,” he said. “Maybe we’re too polite.

“If I could make one change in the church, it would be to have all clergy out in front of the church 15 to 20 minutes ahead of time to greet people. The clergy seem to be more effective doing that than lay people. People may trust them more. Besides, most of our clergy are pretty nice folks.”

Fr. Magers has seen similarities in his ministries of stewardship and evangelism. “They’re the same thing,” he said. “In both

things conversion is the issue. In our churches 75 to 80 percent of the income is from 15 to 20 percent of the

people. When you interview those people they talk about their relationship with Jesus, using New Testament imagery.”

So after a decade at the church center, Fr. Magers is off to Fort Worth. “My guess is that if I had not said ‘yes’ to this call from God, there would be sailors throwing me overboard and I’d find myself in the belly of a large fish,” he said.

One of his last duties as evangelism coordinator was to participate in a conference sponsored by the Diocese of Maryland. He was encouraged by what he experienced.

“We are trying to face the reality that we need to do mission with GenX folk,” he said.

75-80%

of new members of churches are attracted not by a particular program, liturgy, preaching or education, but simply because someone asked them.

isn’t willing to admit that the Decade of Evangelism didn’t work. “It just didn’t work out as we had planned,” he said. “We didn’t have a plan. There was no enabling plan, no specific budget assignment. We did not make the staffing assignments we needed.”

There are some bright spots in the Episcopal Church, he noted. He and a colleague went through five years of parochial reports and found 167 congregations which have grown in Sunday attendance, communicant strength and giving in each of the past five years.

“I sat down with those numbers and tried to make sense of it and I couldn’t,” he said. “They’re from all over the country. I couldn’t get a perceptible pattern.” He said these churches are all sizes, all theological persuasions and liturgical styles, in burgeoning areas of the country and in struggling regions. When pressed a bit, he admits there are more in Provinces 3, 4 and 7 — “what I like to call the confederate church,” he quipped.

“That surprised me. I’m an evangelical and

“We’re not having to argue about issues, there’s no loyalty oaths to sign, and the sex part has not even come up. It’s a sign of an emerging consensus to do evangelism. We’re getting away from our conflict-laden way of doing business.”

David Kalvelage, executive editor

Did You Know...

St. James’ Church, Eufaula, Ala., once held services in a tavern.

Quote of the Week

The Rt. Rev. John Rodgers, consecrated Jan. 29 in Singapore, on his status as a missionary bishop: “A congregation coming under me would be, in some sense, under the Province of South East Asia. That is a bit odd.”

Troublesome 'Local Option'

After an absence of some years, the phrase "local option" is back in the church's vocabulary. During the 1970s and beyond, while arguments raged over ordination of women, local option was heard frequently. Those who opposed ordination of women felt the matter should be decided by dioceses. Local option would mean that a diocese should decide whom to ordain. Proponents of ordination of women argued that there should be no local option, that the national canons should be revised to enable women to be ordained to all orders.

Local option is back in the news. In its report to General Convention, the Standing Commission on Liturgy and Music recommends that the blessing of committed same-sex couples and the ordination of non-celibate homosexual persons should be a matter of local option [p. 6]. The 28-page report, issued by the 16-member commission, urges the church to engage in more dialogue on the sexuality issues and recommends that "each diocese, under the spiritual direction of its bishop, shall determine the resolution of [sexuality] issues . . ."

In issuing the report, the commission responded to a resolution adopted at the 72nd General Convention (1997) that directed the commission to "continue its study of theological aspects of committed relationships of same-sex couples, and to issue a full report, including recommendations of future steps for the resolution of issues related to such committed relationships," to be considered at the 73rd General Convention.

The commission's report includes eight short essays by its members. One of them, by Bishop Paul Marshall of Bethlehem, addresses the matter of local option, which he terms "local resolution." He notes that "it seems best not to take absolutist positions on a national level about what cannot be known with great certainty," and concludes that the lack of general agreement on homosexuality suggests "providing for local resolution rather than doing nothing."

The recommendation of the commission probably will not be satisfactory to persons on either side of this issue. For those persons who have been campaigning for the church to authorize these blessings, it won't be enough. Advocates of blessing same-sex unions were encouraged when the 72nd General Convention narrowly defeated the matter, so they had every reason to believe that this year's convention would take the next step. While some dioceses will be immediately in favor, the approval of a segment of the church wasn't what proponents had in mind.

For persons who have opposed such blessings and ordinations, there will be disappointment that the matter didn't come down to a "yes-or-no" vote, settling once and for all the church's position. Opponents who live in dioceses where such events are approved will feel especially saddened, while some others may be relieved that the church did not take decisive action.

There is no guarantee, of course, that the commission's resolution will be adopted by General Convention. The hard liners on both sides of the issue may oppose it and force a vote.

We are concerned about the possibility of moving responsibilities to the diocesan level. If dioceses were not capable of settling the ordination issue, why are they now competent to determine the outcome of this one? And what else will be shifted to the diocese? The Standing Commission on Liturgy and Music has produced a thoughtful, insightful document. It has given General Convention deputies and bishops much to consider.



The only known photo of Dean Mallia's hairpiece impaled on the processional cross at the Cathedral Church of the Magnificent Seven. Shortly after this unfortunate occurrence, the dean opted for the cenobitic life and the crucifer was forced to resign ... and promoted to Ceremoniaris.



Augustine's "Just War" Theory

St. Augustine took the view that church authority conferred in the consecration and office of a bishop held true, even if the bishop's personal purity fell short of ideal. Such a bishop ought to do penance, but his acts as bishop were valid and carried the church's full authority. And the orders and authority of anyone ordained or consecrated by such a bishop were valid.

Another issue of church authority in the Donatist schism was the use of state interference to put down such a movement. Donatist extremists used force among their own people in order to keep them from returning to orthodox churches, and the Roman authorities opposed Donatists with violence. The North African church, including the Bishop of Hippo, came to condone this forceful interference. Augustine developed a theory of a "just war," based on this precedent together with the growing need to defend Roman cities against barbarian invasions. A war could be just if its purpose was noble, such as to achieve justice or peace. However, it must be led by appropriate authorities, and the principle of love exist despite the necessary killing. These ideas worked out by Augustine in response to Donatism and the times became enormously influential in the Middle Ages and after.*

Donatism for Today

By Blaine R. Hammond

Over the last two decades, a part of the Episcopal Church had accused the rest of us of being heretics. There are two churches, we were told, one of which is traditional, scriptural and pure, and the other of which panders to modern culture. Those who favor the traditional church have formed their own structures and organizations to push the view that they are the real church and the rest of us are pretenders who have hijacked it. There is another side to this.

In the early fourth century, a new bishop of Carthage was chosen, Cæcilian. He had been ordained by a lapsed bishop who had surrendered copies of the scriptures during a persecution. A replacement was chosen for Cæcilian, Bishop Majorinus. The protestors claimed that a sacrament performed by a lapsed bishop was invalid, so Cæcilian was not really ordained. Donatus, the successor of Majorinus, gave the movement its name of Donatism.

A synod was set in Arles in 314 to decide the dispute. It declared that sacraments performed by heretics and those who were personally unworthy were valid, at which the Donatists created a schism. They claimed to have the only pure clergy and valid sacraments. That schism lasted until Islam overran North Africa, despite persecution of the Donatists by the orthodox majority.

The church saw this controversy as terribly dangerous. How could one know the secrets of a minister performing a sacramental rite? What if one were baptized by a secret heretic or sinner? One's baptism would then be invalid, the baptized person not really a member of the church. At the core of the question was whether the sacraments were dependent solely on the character of the person performing them. Donatism was proclaimed a heresy.

Some current controversies in the church are reminiscent of the Donatist controversy. When the Episcopal Synod of America (ESA) was founded, a priest who had been part of the founding spoke at our deanery meeting. He proclaimed that the members of the ESA would "absent ourselves" when a woman presided at the

How could one know the secrets
of a minister performing a sacramental rite?

What if one were baptized
by a secret heretic or sinner?

*An excerpt from *The Bible, the Book, the Bridges, the Millennia* by Maxine Clarke Beach Copyright © 1998 Maxine Clarke Beach
Portrait of St. Augustine and his Mother St. Monica by A. Sheffer

Eucharist, because, he explained, "we believe that nothing happens when a woman celebrates."

To say that efficacy of the sacrament is dependent upon the gender of the priest is on the same order as saying that the sacrament is dependent on the character of the priest. The practice of "absenting" has also been carried out in protest of the exercise of episcopal duties by a woman, her sacramental presiding being considered ineffective and/or invalid because of her gender.

For part of the Episcopal Church, the only pure clergy and valid sacraments are collected in that portion which bars women clergy, just as for the Donatists they were collected in the group which barred heretics and

those who were lapsed.

We hear echoes of the Donatist controversy in recent arguments over the theology of certain bishops. Congregations have declared themselves to be not under the episcopal ministry or authority of a bishop who disagrees with them on matters of sexuality, matters of ordination of women, or other dividing points.

In this opinion, the only pure clergy and sacraments are collected among those who agree on a given doctrinal position. Never mind that the canons of the church define a bishop by selection and ordination rather than theological positions, and

We hear echoes of the Donatist controversy in recent arguments over the theology of certain bishops.

never mind that priests and deacons have taken a vow to be guided by and obedient to their bishops (BCP pp. 526, 532, 538, 543). If they disagree on a theological point, the bishop thereby becomes an invalid minister, and they are free from their vows and church canons. They may then seek out and import a "real" (pure) bishop to provide episcopal ministry. This is called inclusiveness, and it is suggested that if this service is not provided there will be a schism.


To thus define the validity of ordination and sacramental ministry as dependent on the person presiding is to say that the celebrant is the sacrament. It does not matter what rite is used, what intention is brought to the sacrament, what the faith of those receiving it might be. The deciding question has to do with the character, the gender or the theology of the celebrant.

It is one thing to discuss the propriety of different views of ordination or different theological systems. It is another to claim that the ministries of those who have been chosen and ordained in accordance with the canons of the church are invalid solely because an individual or political group decides they are.

The reason that the Synod of Arles rejected the Donatists, and the Emperor Constantine rejected their appeal, was that if their thinking was accepted, the validity of all sacraments everywhere would be called into question. That was unthinkable dangerous then and it is unthinkable dangerous now, if the church is to have any mission or ministry to a world that is already puzzled and distanced by our infighting.


Before recklessly casting general charges of heresy, it might be wise to look over one's own shoulder. □

The Rev. Blaine R. Hammond is the vicar of St. Peter's Church, Seaview, Wash.



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A Glass Ceiling

Kamila Blessing's story [TLC, Feb. 20] is troubling. I have a female colleague in the Diocese of Pennsylvania who could write the same story: an excellent priest who doesn't get "the call." I believe there is a glass ceiling, but now think it is far more complex than Kamila seems to imply. There are male colleagues, excellent and experienced priests too, who aren't getting "the call" after dozens and dozens of top-five finishes.

Then there is my deanery. Fifteen years ago there were 16 rectors in 16 parishes in this conservative Republican corner of Montgomery County. Now there are six women rectors serving parishes of various sizes. During the same time period, two of my former female associates have gone on to be rectors in New England. I know there are barriers for women, and at the same time I see opportunity. Maybe gender is one of many subtle factors.

*(The Rev.) David S. Robinson
Maple Glen, Pa.*

It is painful to read Kamila Blessing's Viewpoint, "Few Places for Women as Rectors" and to point out what may be a painfully obvious answer to her concluding question, "When are our search processes going to put God first, compared to whom all our superficial differences mean so little?"

But here goes: Many Episcopalians make decisions to call rectors with a politically incorrect *a priori* premise: The father of the household of faith will be a man. It is no disparagement to Ms. Blessing's talents and charisms of Christian leadership to hold this premise. It is not her fault that the Episcopal Church chose two decades-plus ago to break with catholic and Anglican theology and ecclesiology by approving the ordination of women.

Nevertheless, with great discomfort and some sorrow, many search committees call a man rather than a

woman for very solid and deeply important reasons: They want to keep the tradition of the priest-in-charge as a true father-in-God. They view their parish's decision to call a rector as accountable to that tradition for future generations.

*(The Rev.) Stuart B. Smith
All Saints' Church
Memphis, Tenn.*

Time of Witness

Many thanks to Fr. Chapman for his letter describing the deep concern and activism of the late Bishop

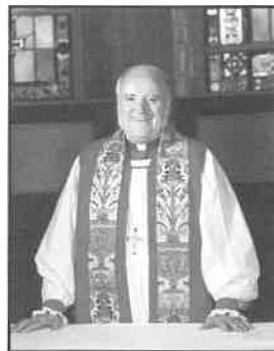
[Parishes] want to keep the tradition of the priest-in-charge as a true father-in-God.

Joseph Meakins Harte in relation to his insistence on the sanctity of life. Yes, he was "a saint in our time" [TLC, Feb. 13].

I well remember the unusually frosty morning of Nov. 14, 1989, when I met early with Bishop Harte and about 30 other male and female Phoenix clergy (he and I were the only Episcopalians) — to perform a sit-down blocking the entrance to a noted Phoenix abortion mill (subsequently closed in 1998 by the state for criminal negligence). This action was led by a black clergyman from Phoenix and

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The Rt. Rev. Edward L. Salmon, Jr.
Bishop of South Carolina

Anglican Institute Banquet Address
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turned out to be a notable act of civil disobedience and protest. The clinic was delayed about two hours in opening and the Phoenix newspapers carried rather sympathetic front-page articles and pictures.

Some 20 of us spent about four hours in the Phoenix City Jail (they don't let you keep on round collars in jail — for fear of hanging attempts, I suppose). It was a precious time of witness which we spent reading psalms and singing and sharing concerns and pro-life experiences. We were reminded of the story of Paul and Silas in the prison in Philippi (Acts 16).

Joe was never afraid to get his hands dirty in any worthy cause. He walked the talk.

*(The Rev.) Carey C. Womble
St. Michael & All Angels' Church
Tucson, Ariz.*

Conference Leaders

As many others, I'm certain, I was sad to learn of the demise of the Evergreen Conference [TLC, Feb. 13]. Surely it would be appropriate to add the name of David McKinley Williams to that of Leo Sowerby. He was the composer of five tunes in Hymnal 1982.

Furthermore, no history of the conference since Canon Douglas would be complete without remembering the late Thomas Matthews, associated with Evergreen for 35 years, 18 of which he served as dean. Of course, along with him should be remembered the late Bishop Chilton Powell, "The father of the 1979 revision of the Book of Common Prayer," according to the Association of Diocesan Liturgics Commissions.

I was both proud and inspired to be associated with them.

*(The Rev.) W. N. Malotke
McLeansboro, Ill.*

My response to the article and editorial about the Evergreen Conference is one of tears and sadness. My memories of the five summers I spent on the staff of that conference are precious to me. I love to tell the stories of my

"growing up" there (I was 17 my first year, 23 my last), meeting many people directly involved with the music of our church.

One of my most precious memoirs is a small, hand-painted picture of the cabin where I lived for four of my five summers there: "Tent House." (The artist was Mr. H. Groome, a member of the faculty then.) I loved returning to the grounds and walking around when I've had the chance to return to my home state of Colorado.

I would add a few more names to the list TLC gave of former faculty connected to that conference. Thomas Matthews, Benjamin Harrison, Alastair Cassels-Brown, and Bishop Chilton Powell. (Prof. Cassels-Brown and his family were kind enough to allow a friend and I to camp in their back yard in Cambridge, Mass., on my first trip east in '71.) The call I felt then to the ordained ministry was strengthened in many ways during my time there.

Yet most of all, what I will always cherish is having had the chance to be a very small part of the history of our 20th-century church music.

*(The Rev.) W. Joseph Leigh
St. Clement's Church
Belford, N.J.*

More to Notice

I read David Kalvelage's column, "Mystery Worshipers Tell It Like It Is" [TLC, Feb. 13]. As one who attends Grace Church, Pittsburgh, regularly, I hope the mystery worshipers noticed things besides a "spooky-looking stone Gothic box," such as a priest, Fr. Arnold Klukas, who preaches excellently crafted, well-focused sermons, and who shows great sensitivity to human need. When Fr. Klukas became vicar of this parish, it had only eight active communicants. The many "friendly people" the mystery worshipers encountered are people from various backgrounds who have responded to the priestly qualities they have found. Is not this sort of information part of the "good fun" too?

*Conroy D. Guyer
Greensburg, Pa.*

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GROWING PARISH in an upstate New York village, close to Albany, is seeking a committed, spirit filled, Eucharist-centered rector. Our pastor should be a motivating preacher who brings the Word alive. He or she will be a community builder and leader who will gently push us out of our comfort zones and equip us to be disciples making disciples. A strong scriptural foundation and love of Episcopal Church tradition is a must. Our pastor needs to be compassionate, sensitive, innovative and a good role model. Both a sense of humor and a passion for our parish are important as well. Send inquires and/or resume with CDO profile to: **Deployment Office, Diocese of Albany, 68 S. Swan St., Albany, NY 12210-2301, voice (518) 465-4737, FAX (518) 436-1182, e-mail mchilton@global20000.net**

POSITIONS OFFERED

YOUTH DIRECTOR—The Pro-Cathedral Episcopal Church of St. Clement, El Paso, TX, seeks a youth director to strengthen and expand the youth program. Primary responsibilities are junior and senior high youth groups and all related activities, including opportunities for youth mission and outreach, and some responsibilities with Christian education. The budget is sufficient to allow creativity and breadth. Full-time position reporting to the provost, the Very Rev. Philip H. Jones. St. Clement's is a Christ-centered, Spirit-led, Bible-based, mission-minded church (approx. 600 attendees and growing) serving the U.S.-Mexico border community; includes a parish school (400 students, Pre-K-grade 8). We believe that God created us for a relationship with him and with each other and that through the Holy Spirit provides each Christian with specific spiritual gifts. We are committed to the spiritual growth and nurturing of our young people. Qualifications: Evidence of a fruitful and growing personal relationship with God through Jesus Christ; bachelor's degree; experience in youth ministry, including designing innovative, creative and effective programs for youth; experience managing budgets and volunteers; strong communication and people skills; strengths in drawing and discipling youth. Inquiries can be made to: **Mr. Jack Wheatley at 1-800-677-1426, ext. 23 (8-5 MST)**, or to the Very Rev. Philip H. Jones at **padreperro@aol.com**. Send resumes and a letter of introduction, including a ministry philosophy statement to: **The Very Rev. Philip H. Jones, Pro-Cathedral Episcopal Church of St. Clement, 810 N. Campbell, El Paso, TX 79902**.

DIRECTOR OF ADVANCEMENT: The Episcopal Diocese of Pennsylvania seeks a director of advancement who will be responsible for the initiation of annual, capital and planned giving, culminating in a major capital campaign to begin in 2003. In addition she/he will oversee communication and special events and supervise stewardship education within the diocese. The director will report to the bishop. The successful candidate must have demonstrated leadership qualities and the expertise necessary to manage a complex fundraising endeavor as well as supervise staff. Excellent interpersonal, speaking and writing skills are essential. A familiarity with and commitment to the mission of the Episcopal Church is important. Five or more years of demonstrated successful experience in fundraising is required. Cover letter, resume and three professional references should be sent to: **The Director of Diocesan Advancement Search Committee, Episcopal Diocese of Pennsylvania, 240 S. 4th St., Philadelphia, PA 19106. FAX: (215) 627-2323** or e-mail **barbara@diopa.org**. Compensation will be commensurate with candidate's experience. EEO/ADA compliant.

CURATE: Evangelical rector of Trinity Episcopal Church, Dallas, seeks curate to share Bible preaching and teaching responsibilities, with a special focus on youth, young adults and evangelism. A low-church, Morning Prayer parish, Christ-centered, Bible-focused and mission-minded. Please contact: **The Rev. Bill Lovell, Trinity Episcopal Church, 12727 Hillcrest, Dallas, TX 75230. (972) 991-3601**.

INTERIM/EXTENDED SUPPLY. Our vicar will be on sabbatical from 4/28/00 to 8/31/00. A replacement is needed for this time. Small, rural parish in South-Central Indiana. Popular tourist area. Contract: **Carol Walker, P.O. Box 331, Nashville, IN 47448. (812) 988-4473**.

MISSIONER, St. Paul's, Bad Axe, MI. The people of St. Paul's, Bad Axe, MI (a family-sized congregation with growth potential) have entered into a creative partnership with the people of St. John's, Saginaw (a fast-growing, program-sized church) to revitalize and grow St. Paul's. The rector of St. John's is seeking a priest (or transitional deacon out of seminary) to serve as full-time missionary of St. Paul's. This is a unique opportunity to lead a congregation to strength and vitality with the support of a strong and growing church and its staff of seven. After five years (or less), the missionary shall become rector when St. Paul's is self-sustaining. For further information, please contact: **Richard Winters, Rector, St. John's Church, 123 N. Michigan Ave., Saginaw, MI 48602. (517) 793-9575**.

POSITIONS OFFERED

RECTOR SEARCH: St. Luke's Episcopal Church, a historic downtown church in piedmont North Carolina, is seeking a rector. The candidate must be an Episcopal priest and should submit a resume no later than April 15. Additional information will be forwarded to qualified candidates. Please send inquiries to: **Rector Search, P.O. Box 4336, Salisbury, NC 28145-4336**.

ST. JOHN'S CHURCH in Columbia, SC, seeks two full-time assistant clergy to share ministry with the lay people and rector of this active, friendly, neighborhood parish. Near downtown, the Capitol and USC. Candidates/seniors in seminary encouraged to apply along with those already ordained. Wide scope of responsibilities available according to your spiritual gifts. Send resume and CDO to: **Clergy Search Team, St. John's, 2827 Wheat St., Columbia, SC 29205**.

DALLAS YOUTH DIRECTOR—Church of the Incarnation, Dallas, TX, seeks dynamic, vigorous individual who relates to kids on their level and can create a Christian atmosphere of trust, love and 2-way communication. Large (150+) established Episcopal youth organization with a history of local, national and international mission, and a passion for fun and religious inquiry needs full-time youth director who will organize weekly meetings, schedule summer program, including day-camp and mission trips abroad, coordinate Bible studies, develop and implement community service projects, and function as a staff member of the church. Very competitive salary and benefits. Must be motivated and a proven self-starter. Rush resume and references (specify if confidentiality required) to: **Lee Schaufele, Youth Director Search Committee, 3530 Caruth Blvd., Dallas, TX, 75225. (214) 692-8503**.

DYNAMIC AND GROWING EPISCOPAL MISSION in Mooresville, NC, seeks an energetic and creative keyboard musician to enhance the liturgical ministry of the community. Candidates should be competent musicians with at least two years of experience in church music. Major emphasis of this position will be to increase the adult choir program, teach the congregation new forms of liturgical music, and create a youth music program. Qualified candidates should send their resumes and references to: **The Rev. Brian S. Sunken, St. Patrick's Episcopal Mission, P.O. Box 1491, Mooresville, NC 28115**.

POSITIONS WANTED

SABBATICAL SUPPLY OPPORTUNITIES: just retired priest seeks such positions. Excellent preacher, liturgist, pastor with interim experience. For resume, CDO profile, and references call (828) 670-7195 or e-mail **bedenk@earthlink.net**

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. (850) 562-1595**.

TRAVEL/TOURS

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359** or FAX (212) 736-8959. E-mail: **holytours@worldnet.att.net** Web site: **journeys-unlimited.com**

CELTIC PILGRIMAGES 2000. Prayer and study programs to Ireland, Wales, Scotland, Lindisfarne and the Isle of Man. Deepen relationship with God through lectures; worship; visits to holy sites. **Sr. Cintra, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6435. FAX (212) 779-4009**.

PEOPLE & PLACES

Appointments

At the Cathedral of All Saints, Albany, NY, the following were appointed honorary canons: the Rev. **Curtis Denney**, the Rev. **William Hio**, the Rev. **Charles King Jr.**, the Rev. **Rue Moore**; add. 62 S Swan St., Albany, NY 12210.

At Christ Church Cathedral, Hartford, CT, the following were appointed: **James Barry**, canon precentor; the Rev. **Robert G. Carroon**, canon; **Peggy Ornell**, canon administrator; the Rev. **Annika Warren**, canon missionary; add. 45 Church St., Hartford, CT 06103.

The Rev. **Donna Gafford** is priest-in-charge of St. Thomas of Canterbury, Thomaston, GA 30286.

Ordinations

Priests

Connecticut - **Anthony Dinoto**, Christ Church, Greenwich; **Darren Elin**, St. Matthew's, Wilton; **Peter Faas**, Trinity, Torrington; **Mary Gates**, St. John's, Waterbury; **Anna Rilla Holmes**, St. Mark's, Mystic

Retirements

The Rev. **Jim Clarke**, as rector of St. Mary's,

East Point, GA.

The Rev. **Hendree Harrison**, as rector of St. David's, Roswell, GA.

The Rev. **Reuel S. Kaighn**, as rector of All Saints', Verona, PA; add. 670 McElheny Rd., Glenshaw, PA 15116.

The Rev. **C. Corydon Randall**, as rector of St. Peter's, Del Mar, CA.

Change of Address

The Rev. **David T. Gleason**, 24 Woodland Station, Seaford, DE 19973.

Seminaries

Honorary Degrees

Sewanee — the Rt. Rev. **Wayne Parker Wright**, the Rev. **H. Hunter Huckabay, Jr.**, the Rt. Rev. **Jackson Cunningham Biggers**, **Josephine Haxton**, **Henry William Hoffman**, **Robert Kirk Walker**

Deaths

The Rev. **Stephen Heiks Paul**, 50, rector of Sherwood Church, Cockeysville, MD, died Feb. 3 of multiple myeloma at Johns Hopkins Hospital, Baltimore, MD.

Fr. Paul was born in Burlington, WA. He was a graduate of Rutgers University and the School of Theology, University of the South. He was ordained deacon in 1985 and priest in 1986. Fr. Paul served as assistant at Grace, Merchantville, NJ, and St. John's, Maple Shade, NJ, 1985-87; interim of Trinity, Matawan, NJ, 1989-90; missionary at Heavenly Rest, Princeton, Grace, Northfork, and St. Luke's, Welch, WV, 1990-94; and rector of Sherwood Church, 1994 until his death. Fr. Paul is survived by his wife, the Rev. Frieda L. Malcolm, two daughters, a son, two grandchildren, and his father, the Rev. Canon William H. Paul.

Elmore Hudgens, general secretary for the Brotherhood of St. Andrew and prominent in Faith Alive ministry, died Jan. 28. He was 83.

Mr. Hudgens, of Spindale, NC, first served the Brotherhood of St. Andrew as field secretary, beginning in 1964. He later became general secretary, from which post he retired in 1983. Together with Fred Gore, Mr. Hudgens established Faith Alive ministry in 1970. He is survived by his wife, Kay, a son and a daughter.

Next week...

Parish Administration Issue

LENT CHURCH DIRECTORY

SUN CITY, AZ

ALL SAINTS OF THE DESERT Burns & Hutton Drs.
The Rev. **Frank H. Clark**, the Rev. **James Workman**
Sun 8 & 10, Wed 10, Sat 4. Serving Sun City and surrounding communities

CARLSBAD, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. **W. Neal Moquin**, SSC, r
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

EL CENTRO, CA

SAINTS PETER AND PAUL 500 S. 5th St.
The Rev. **Robert J. Tally**, r (760) 352-6531
H Eu Sun 8 & 10

CHERRY HILLS VILLAGE, CO

ST. GABRIEL THE ARCHANGEL 6190 E. Quincy
H Eu Sun 8 & 10:15, Wed 9, 7
www.stgabriels.org (303) 771-1063

HARTFORD, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
http://www.cccathedral.org (860) 527-7231
The Very Rev. **Richard H. Mansfield, D.D.**, Dean; the Rev. **Wilborne A. Austin**, Canon; the Rev. **Annika L. Warren**, Canon; the Rev. **David A. Owen**; **James R. Barry**, Canon Precentor; **Enid S. Oberholtzer**, associate organist
Sun Eu 8, 10:30. Daily Eu 12 noon

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; ChS, 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.

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. **Stuart A. Kenworthy**, r; the Rev. **Lupton P. Abshire**, the Rev. **Marguerite A. Henninger**
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP (Mon-Fri 6)

ST. PAUL'S, K Street
2430 K St., NW — Foggy Bottom Metro/GWU Campus
The Rev. **Andrew L. Sloane**, r
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

SARASOTA, FL

CHURCH OF THE REDEEMER 222 S. Palm 34236
The Rev. **Fredrick A. Robinson**, r, the Rev. **Richard C. Marsden**, the Rev. **John Porter**, the Rev. **Ferdinand Saunders**, the Rev. **Jack Bowling**, the Rev. **Orley Swartzentruber**, ass'ts
Tel: (941) 955-4263; FAX (941) 365-1379
Sun Masses: 7:30 (Low), 9 & 11 (Choral); Wkds 10; Wed 7:30 & Thurs 5:30

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. **Thomas T. Pittenger**, r; the Rev. **David Francoeur**, Assoc r; the Rev. **Beverly Ramsey**, d Youth & Christian Ed; the Rev. **Jonathan Coffey**, the Rev. **Canon Richard Hardman**, the Rev. **Peggy Sheldon**, assisting; **Allen Rosenberg**, Music Dir
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. **Theodore O. Atwood, Jr.**, r
Sun Masses 8 & 10 (Sung). Wed 8:30 (706) 736-5165

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. **Gary P. Fertig**, r; the Rev. **Richard Higginbotham**
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

LIMESTONE TOWNSHIP, IL (Peoria)

CHRIST CHURCH Christ Church Rd.
The Rev. **John H. Throop**, D.Min., v (309) 673-0895
Sun H Eu 9:30. Peoria's historic church built by Bishop Philander Chase

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. **Thomas A. Fraser**, r
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

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

CHARITON, IA

ST. ANDREW'S 1112 N. 7th St. (515) 774-8264
The Rev. **R.J. Lintner**, v, the Rev. **Dr. Sue Palmer**, d
Sun Mass 10:15

BATON ROUGE, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
(225) 387-5141 Internet: http://www.stjamesbr.org
The Rev. **Fred Fenton**, r; the Rev. **George Kontos**, sr. assoc.; the Rev. **Robin Whitlock**, assoc; the Rt. Rev. **Robert Witcher**, Bishop-in-Residence; **Helen Campbell**, Dir. of Lay Min.; **Lou Taylor**, Dir. of Christian Ed.; **Chris White**, Dir. of Youth Min.; **Dr. David Culbert**, organist-choirmaster, **Mike Glisson**, Headmaster, **St. James Sch**; **Maureen Burns**, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

BOSTON, MA

CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street
Email: office@theadvent.org Web: www.theadvent.org
The Rev. **Allan B. Warren III**, r; the Rev. **Charles L. McClean, Jr.**; the Rev. **Franklin E. Huntress, Jr.**; the Rev. **David J. Hogarth**
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, MP 7; Mass 7:30; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

LENT CHURCH DIRECTORY

BOSTON, MA

ALL SAINTS, Ashmont 209 Ashmont St., Dorchester
The Rev. Michael J. Godderz, SSC, r (617) 436-6370
Masses: Sun 8 Low, 10 Solemn; Wed 10, Fri 7, Sat 9

LENOX, MA

TRINITY PARISH 88 Walker St. (413) 637-0073
The Rev. Edward Ivor Wagner, r
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5, Daily: MP
7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat
(816) 842-0975

LAS VEGAS, NV

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

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Logan Craft, c; the Rev.
Robert Dinegar, Ph.D., assoc.
Sun H Eu 7:30, Sung H Eu 9, 11:15, Christian Ed 10:15. Mon-
day Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP
daily

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Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.
Mon-Fri MP 8, Eu 12:05, EP 5:30. Sat MP & Eu 10. Church
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lunch M-F. Book & Gift Shop open daily.

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CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
Daily Morning Prayer 8:45; H Eu 12:10

ST. LUKE IN THE FIELDS

(212) 924-0562
487 Hudson St., Christopher St. Corner
The Rev. Roger Ferlo, r; the Rev. Dan Ade, v; the Rev. Ruth
Ferguson, c
Sun Masses 8 (Low), 9:15 (Sung); 11:15 (Sol). Tues/Thurs 7:40;
Mon-Fri 6:15

ST. MARY THE VIRGIN

(212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
www.stmvm.org
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

ST. THOMAS

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

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Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

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Broadway at Fulton
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ELIZABETHTOWN, NC

(Diocese of East Carolina)
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The Rev. Dale K. Brudvig, p-i-c Tele: (910) 862-3015
Sun Eu 11, Adult Sun school 10. E-mail stchrst@intrstar.net

ARDMORE, PA

ST. GEORGE'S Ardmore Ave. & Darby Rd. in Haverford
The Rev. William Duffey, Ed.D., r; the Rev. John B.
Pumphrey, v; the Rev. Cordelia L. Rausch, d (610) 642-3500
Sun Eu 8 (Rite I) & 10 (Cho Rite II), Compline (Cho 2S & 4S)
7:30. Midweek Masses Tues 9:30. Thurs with HU 7 & all HDs @
time anno. MP 9 & EP 6 Tues-Fri. Sun adult catechumenate &
Bible classes 9:15, ChS and nursery care 10, YPF 5; Wed dinner
& Lenten study groups 6:30, centering prayer 8:15; Sat
youth confirmation ed 11. Quiet Day with CSM Sister, Mar. 11.
Phone for other events

PHILADELPHIA, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Masses 9 & 11. Thurs 10

HOLY TRINITY

1904 Walnut St., Rittenhouse Square
The Rev. Terence C. Roper, r (215) 567-1267
H Eu Sun 8:30 & 11, Thurs 12:15, Holy Week Services: Palm
Sun H Eu 8:30 & 11, Tenebrae 7, Maundy Thursday & Good
Friday Liturgy 12 & 7. Easter Day 8:30 & 11

PITTSBURGH, PA

CALVARY www.calvarypgh.org 315 Shady Ave.
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H.
Williams, the Rev. Leslie G. Reimer (412) 661-0120
Sun H Eu 8, 12:15, 5. Sung Eu 10:30. Ch S 9:15. Ev (2S, Oct.-
May) 5. Mon, Thurs H Eu 6; Tues & Fri 7; Wed 7 & 10:30

SELINGROVE, PA

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129 N. Market
Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA

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Sun 11 Sung Mass

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The Very Rev. Philip C. Linder, dean
Sun Eu 7:45, 9, 11:30 & 6, Ch. Ed 10:30

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, asst (512) 882-1735
The Rev. James R. Murguia, c
Sun 8, 9 & 11. Weekdays as anno

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;
the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev.
A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15; 5. Daily Eu 7 & 12 noon. Daily MP
6:45, EP Mon-Fri 6 (214) 521-5101

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4100 Merrell Rd.
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Stricklin, the Rev. K. Michael Harmuth, chaps (214) 358-4368
Middle & Upper School: Mon-Tues, Thurs-Fri MP II 8 & 8:50;
Wed H Eu II 8:50. Lower School: Mon-Fri MP II 8:15, 9, 1; 1st
Fri H Eu II 8:30

TRINITY

(972) 991-3601 12727 Hillcrest
The Rev. William Lovell, r; Dr. Paul Thomas, organist
Sun 8, 9 & 11. Traditional Low Church Liturgy with Expository
Preaching

FORT WORTH, TX

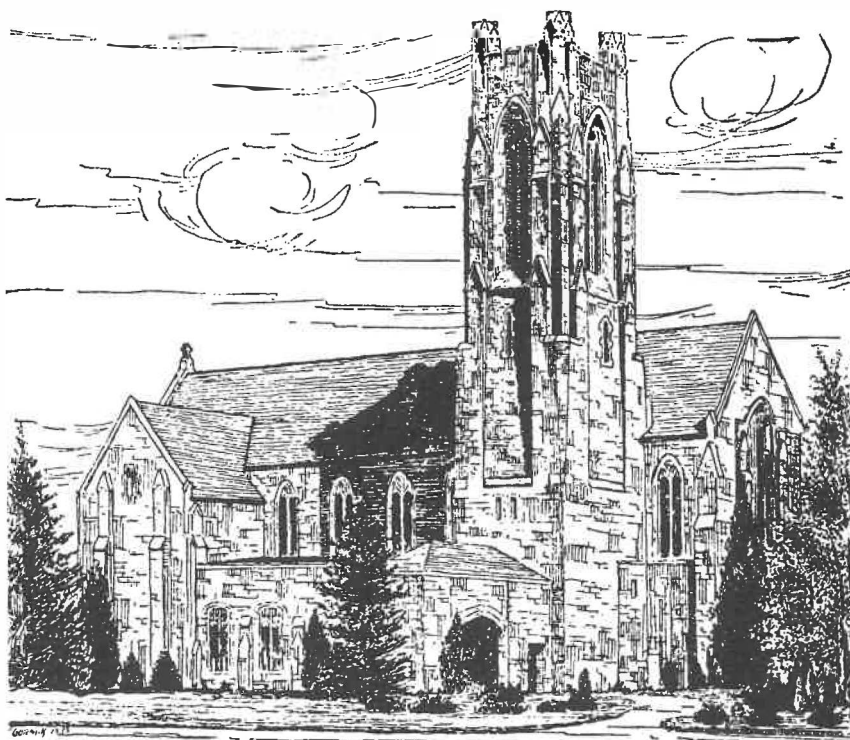
ST. ANDREW'S 10th and Lamar Sts. (Downtown)
(817) 332-3191 www.st-andrew.com
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex
1S). 1928 BCP daily as anno. Evangelical and Anglican in the
heart of Fort Worth

MILWAUKEE, WI

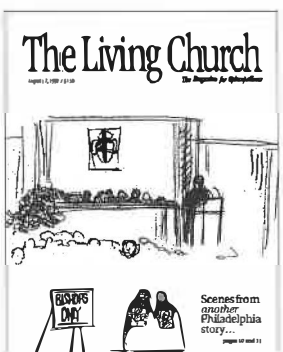
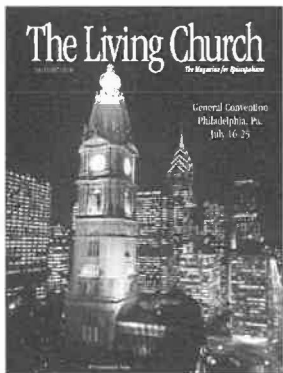
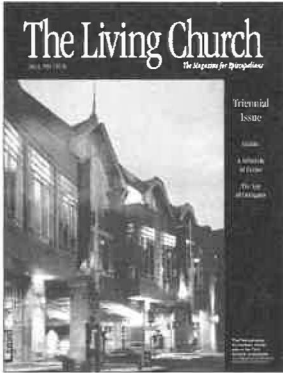
ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.
Nicholas Porter, M.Div., canon; the Rev. George Hobson,
Ph.D., canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu



St. George's Church, Ardmore, Pa.



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