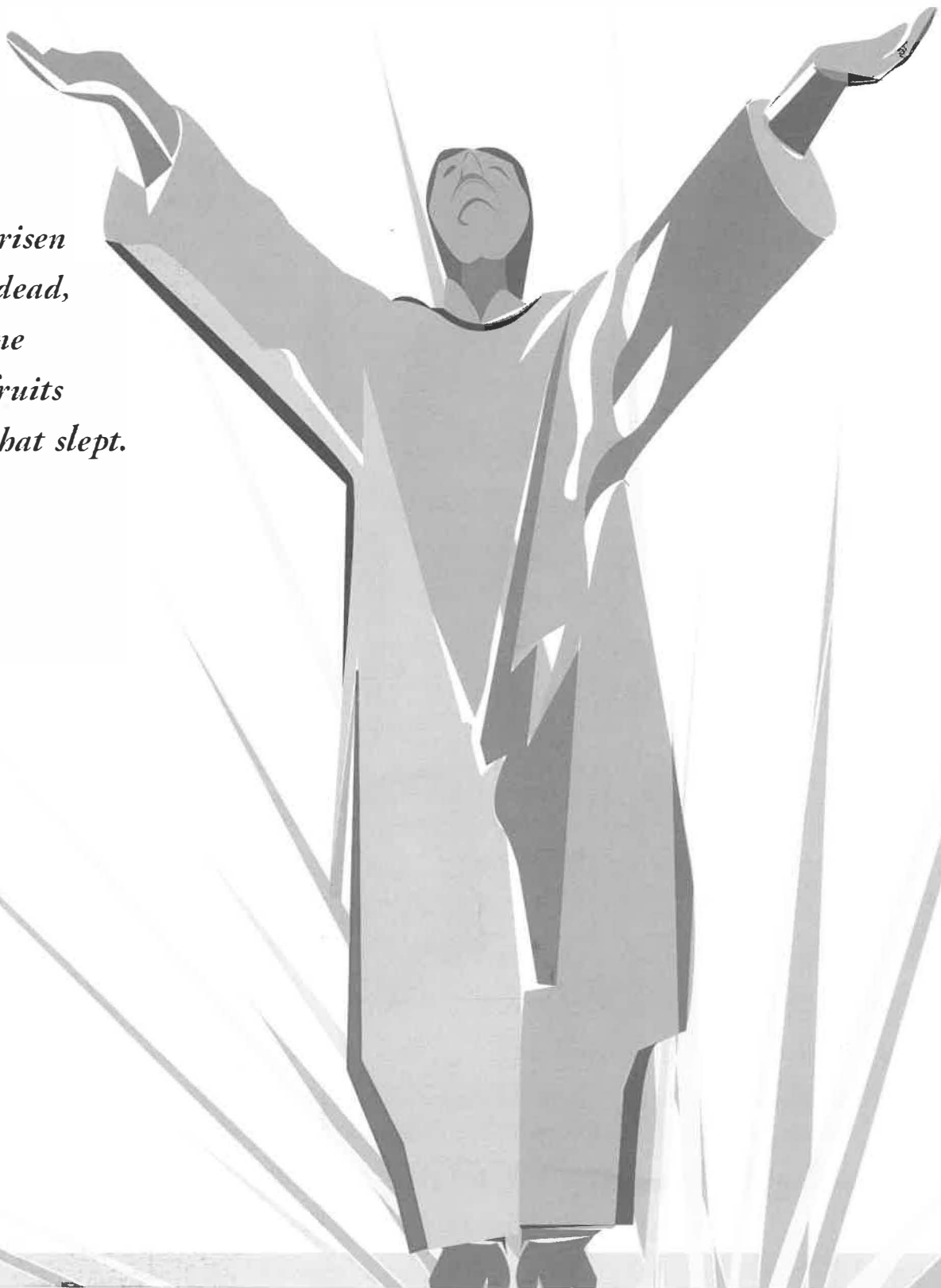


# THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ APRIL 23, 2000 ♦ \$2.00

*Christ is risen  
from the dead,  
and become  
the firstfruits  
of them that slept.*

*I Cor. 15:20*



\*\*\*\*\*3-DIGIT 212  
22771 XXXX  
SERIALS ACQUISITION  
UNIVERSITY PARK  
BALTIMORE MD 21218-2437



*Shed a Little Light on Scripture With*

***Illuminations***



**Illuminations** consists of brief introductions to the Sunday readings. Read by lectors, these prefaces help listeners understand the reading they are about to hear.

To subscribe with MC/VISA, CALL TOLL-FREE 1-877-822-8228 and mention the "lightbulb" ad.

ONLY \$70/YEAR      A QUARTERLY PUBLICATION

David A. Kalvelage  
*Executive Editor*  
Betty Glatzel  
*General Manager*  
John Schuessler  
*Managing Editor*  
Dini Arney  
*News Editor*  
Patricia C. Nakamura  
*Music Editor*  
The Rev. Travis T. Du Priest, Jr.  
*Book Editor*  
Amy Marciniak  
*Graphic Artist*  
Jila J. Thurber  
*Advertising Manager*  
Barbara A. Pizzino  
*Circulation Manager*  
Genee Ostrowski  
*Marketing/Promotion Director*

**BOARD OF DIRECTORS**  
The Rt. Rev. Donald M. Hultstrand  
Alexandria, Minn. (President)  
Miss Augusta D. Roddis  
Marshfield, Wis. (Vice President)  
The Rev. Jeffrey Steenson  
Port Worth, Texas (Secretary)  
Howard M. Tischler  
Crosse Pointe, Mich. (Treasurer)  
Leonard Campbell, Jr.  
Milwaukee, Wis.  
The Rev. Thomas A. Fraser III  
Evanston, Ill.  
Mrs. John Hayden  
Crosse, Wis.  
Thomas Riley  
Vienna, Va.

*Editorial and Business offices:*  
116 E. Juneau Avenue  
Milwaukee, WI 53202-2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)  
[www.livingchurch.org](http://www.livingchurch.org)

**MANUSCRIPTS AND PHOTOGRAPHS:** THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

**SUBSCRIPTION RATES:** \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year. **POSTMASTER:** Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the church. All gifts to the Foundation are tax-deductible.

©2000  
The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.  
Volume 220      Number 17



### EARTHLY CELESTIAL

Single light lit  
Candle called Paschal  
I watch in Chapel  
darkness my eyes  
rest without correction  
and I see the trail  
of white descend

comet of heaven

in the vagueness  
of my poor sight  
grasp a new blessing  
in the new light of Easter  
earthly celestial  
in the morning  
and evening of my life

*Mark Cannaday*

### RESURRECTION

Sunrise:  
And God's presence  
becomes evident  
in a sudden and brilliant glow,  
a hushed and hallowed moment,  
before the crescendo of early morn-  
ing sound,  
burst across the horizon  
like an anxious herald,  
calling earth to wakefulness  
so all mankind may witness  
this perpetual resurrection.

*Arthur Bounds*



## Features

- 9 Not to Be Snuffed**  
On life everlasting  
BY REGINALD HOLLIS
- 9 Resurrection Stories**  
BY JOANNA SEIBERT
- 10 Celebrating the Resurrection of Jesus**  
BY BRUCE BIRDSEY

## Opinion

- 12 From the Editor**  
Murky Intentions
- 13 Editorials**  
Drawn Out of Ourselves
- 14 Viewpoint**  
The Future of Faithfulness  
in the Episcopal Church  
BY J. JON BRUNO AND DAVID C. JAMES
- 16 Letters**  
Struggle for Power

## News

- 6** The House of Bishops will issue a teaching paper on sexuality prior to General Convention.
- 7** Three different views on the Resurrection are explained at SEAD conference.

## Other Departments

- 4** Sunday's Readings
- 5** Short & Sharp
- 22** People & Places

### The Cover

Illustration by Amy Marciniak

## SOLID OAK CHOIR CHAIR



with:

FIBRE RUSH SEAT or  
UPHOLSTERED SEAT

Pews•Chairs•Pew Refinishing•Cushions

**R. Geissler Inc.**

Since 1877

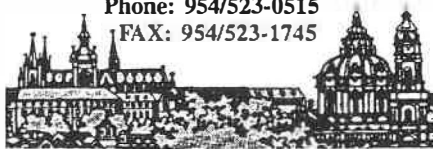
P.O. Box 432, Old Greenwich, CT 06870  
Phone: (203) 637-5115

### Summer Seminar in PRAGUE

In Brand-New Facilities of the  
Intl. Baptist Seminary, moved from Zurich

A value-priced  
EXCITING NEW VENTURE!

Another Unique Event From:  
**INTERNATIONAL SEMINARS**  
900 S.E. 6th Court,  
Ft. LAUDERDALE FL 33301  
Phone: 954/523-0515  
FAX: 954/523-1745



## Lectionary Bible Study

*A Quarterly Study Booklet*



For a sample, send \$6.50 to:  
Paraklete Press of California  
PO Box 1932  
Rancho Cordova, CA 95741  
or phone: (916) 852-1269

[www.lectionarybiblestudy.org](http://www.lectionarybiblestudy.org)

**[www.cditrainers.org](http://www.cditrainers.org)**

Developing congregations for —

- ♦ Renewal of our baptismal life
- ♦ Apostolate in family, workplace and civic life

## SUNDAY'S READINGS

# Fear and Freedom

*'And we are witnesses...'* (Acts 10:39)

### Easter Day

Principal Service: Acts 10:34-43 or Isa. 25:6-9; Psalm 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; Mark 16:1-8

This is the big one! Big attendance, big offerings, big music, big ceremony and big, really big, expectations! It's a bit daunting, to say the least. What can we say on such a big day that can match its significance and meet all the expectations? There is only one answer: We can't, but a big God can.

This is the big one, for on this day we celebrate God doing what only he can do — defeat Satan, free the world from bondage to itself, and give us a new heart instead of the hardened flesh of self we rely upon now. This is the day upon which the God of Abraham, Isaac and Jacob, the God who made Adam and Eve, called Mary to be the mother of the Messiah, converted Peter and Paul, offers to us salvation! Abundant and eternal life! The power of new life now! The guidance of the Holy Spirit! The fellowship of other forgiven and free sinners in the church, the body of Christ. We only make this really big news smaller when we try to be too solemn, too serious, too ambitious today. Let God be the ambitious one. After all, it's his idea in the first place. Simply tell all about what this big God has done.

That's exactly what St. Peter did in the portion of his sermon we read in Acts today. He was a witness to the incredible and surpassing greatness

of this unique victory over sin and death. To an audience not unlike the one today (gentiles — that is, people for whom this is very strange news, indeed) Peter was boldly simple and simply bold: "This is Jesus. This is what he did. I'm here to tell you about it." Just as God commanded the first disciples to be witnesses, this Easter Day of the Resurrection is our testimony to the world about just what a big God can do! No other religion has such a story. No one else makes the claims Jesus did and does through us. No one else offers a new life as a gift from a loving God of graceful mercy and peace who fought the bloody war and won over our enemies — the world, the flesh the devil, and our fatal attraction to power, self and idols.

When we "seek the things that are above" and set our "minds on things that are above" (Col. 3) we are looking to Jesus, our big God who is our life by faith now and forever by sight. Jesus is the big God whose day this is and whose message is our story. We are commanded to tell his story today, not any complicated explanations or poetic flights of fancy. His big story is big enough to fill today and to fill every heart who hears it and to fill us all for eternity.

### Look It Up

What does the word "hosanna" mean in Psalm 118? How is it connected to our giving thanks today? How is it connected to what God did and is doing today?

### Think About It

When we are puzzled by life's hard times: "Who will roll away the stone for us...?" what we discover in Jesus Christ is that God has already done it for us!

### Next Sunday Easter 2

Acts 3:12a, 13-15, 17-26 or Isa. 26:2-9, 19; Psalm 111 or 118:19-24; I John 5:1-6 or Acts 3:12a, 13-15, 17-26; John 20:19-31

## A Basket Full of Books for Easter

By Travis Du Priest

This Easter consider slipping a good book into your spouse's or friend's Easter basket.



able? Is the Bible from God? Most Episcopalians would probably not agree with the author's position on inerrancy and other critical issues.

**SPIRITUAL RX: Prescriptions for Living a Meaningful Life.** By **Frederic and Mary Ann Brussat**. Hyperion. Pp. 350. \$23.95.

Where else are you likely to find the mix of the Swedish film "My Life as a Dog," Madeleine L'Engle, Paul Klee's paintings, "Forrest Gump," St. Francis and "Power of Love" by pop diva Celine Dion — all "prescribed" in various ways for physical and spiritual health. Exercises and discussion and questions. A fascinating (and helpful) book.

**THE ART OF GOD: The Heavens & the Earth.** By **Ric Ergenbright**. Tyndale. Pp. 160. \$24.97.

One hundred and twenty-one stunning color photographs of the American landscape — dramatic vistas of wheat fields and ocean waves, as well as closeups of stones and birch trees. Images are accompanied by biblical quotations and fascinating commentary on such topics as pigmentation, chemical processes of nature and the tilt of the earth.

**IN THE MIDST OF CHAOS, PEACE.** By **Sister Wendy Beckett**. Silhouette paper-cuts by **Mary Jean Dorcy and Daniel Thomas Paulos**. Ignatius. Pp. 128 \$19.95.

Well known for her PBS conducted art museum tours, Sr. Wendy, "the art nun," shares her reflections, beautifully illustrated with black and white silhouettes, on God's presence in every experience and every emotion: "Gazing upon sacred art is an exercise in prayer!"

**THE COMPANY OF THE CREATIVE: A Christian Reader's Guide to Great Literature and Its Themes.** By **David L. Larsen**. Kregel (P.O. Box 2607, Grand Rapids, MI 49501). Pp. 639. No price given.

An emeritus professor of preaching at Trinity Divinity School in Illinois argues that Christians should care about literature — not an argument many Episcopalians would need — because stories continue the story of human creativity and the search for truth. His notes, biographies, summaries and bibliographies are quite good as introductory references.

**THE NEW EVIDENCE THAT DEMANDS A VERDICT.** By **Josh McDowell**. Thomas Nelson. Pp. 760. \$24.99.

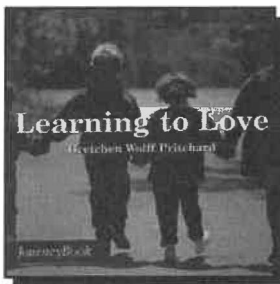
A revised, updated edition of *Evidence That Demands a Verdict I & II*, this reference work tackles from an evangelical point of view such questions as, Is the N.T. historically reli-

## Telling How God Has Brought Me This Far

### LEARNING TO LOVE

*JourneyBook*

Gretchen Wolff Pritchard



Faith came early, easily, and splendidly— like a "pillar of fire"— to Gretchen Wolff Pritchard. Ministry, however, has come hard ... surprisingly hard, given her success in the church as an author, artist, dramatist, preacher, Christian educator, workshop leader, administrator, and evangelist.

When Pritchard comes upon an obstacle to ministry, she isn't, by her own admission, very good at praying it away; and hers is not the personality to melt it sentimentally or weather it ascetically; she has to knuckle down and learn something. Sometimes she learns slowly, sometimes grudgingly. Sometimes, it's a simple lesson: how to say the right thing at the right time; how to wait and trust. Ultimately, it's a lesson that is difficult indeed; learning the "relationship of faith to the public and private self" ... in other words, learning to live as a Christian, *Learning to Love*.

322-5 Paper 6 x 6 128 pp \$11.95

TO ORDER:

[WWW.CHURCHPUBLISHING.ORG](http://WWW.CHURCHPUBLISHING.ORG)

800-242-1918 FAX 212-779-3392



CHURCH

Church Publishing Incorporated  
445 Fifth Avenue New York, NY 10016

## Lutherans Continue Talks on CCM

Discussions have continued in the Evangelical Lutheran Church of America (ELCA) concerning the document Called to Common Mission (CCM), which would lead to full communion with the Episcopal Church. Two recent meetings concerned the effect of CCM on how ELCA Lutherans understand their faith and teachings, especially regarding the historic episcopate.

WordAlone Network, a group organized to resist CCM, held its constituting meeting in Mahtomedi, Minn., March 26-29. Members of WordAlone believe that in accepting CCM, ELCA leadership has decided "to abandon



Prof. Nestigen

key Lutheran teachings ... on the church, ministry, salvation and the role of laity." They see CCM as a "top down" decision. James Nestigen, professor of church history at Luther Seminary, said ELCA leaders have used "coercive" tactics and have eliminated from leadership roles those who disagree.

Calling CCM a radical departure from the Lutheran faith, the Rev. David Preus, former Presiding Bishop of the American Lutheran Church, said ELCA leaders are demanding a "narrow, legalistic imposition of rules and regulations" about matters considered non-essential by Lutherans.

Three days earlier another group, comprised of Lutheran clergy, seminary students and lay people, together with a handful of Episcopalians, met at Wartburg Theological Seminary, Dubuque, Iowa, to explore "Mission in Ecumenical View: The Practical Proofs and Possibilities for Advancing Christian Faith in Light of (CCM)." This group focused on the positives of full communion between the two churches.

The Rev. Donald Armentrout, ELCA minister and professor of church his-

tory at the School of Theology of the University of the South, sought to clarify for his hearers at Wartburg the



Prof. Armentrout

implication of the full communion agreement between the ELCA and the Episcopal Church. He stressed that the resulting relationship is not a merger, but a relationship between two distinct church bodies, "where each maintains its own autonomy and recognizes the apostolicity and catholicity of the other."

Beyond that, Prof. Armentrout said, "(CCM) is about reconciliation at the level of order." While the churches already hold similar understandings concerning the ministry of lay people, entering this new relationship will facilitate reconciliation at the level of bishops, priests and deacons. He said, "... we Lutherans are being invited by Episcopalians to be reincorporated into the historic episcopate."

The Rev. Cynthia Rauh Banks, who has served as priest of a joint Lutheran-Episcopal congregation in Kentucky, told participants of the Wartburg meeting she believes full communion is a necessary witness to the gospel. The two church bodies, she said, "share an understanding of God's justifying grace."

People from WordAlone "welcome fellowship and cooperation with Episcopalians, especially at the local level when congregations can work together," said Nancy Koester, member of the network and signer of its agreement. "What WordAlone people do not want is to become Episcopalian by entering into a form of ministry which requires the historic episcopate."

Approved by ELCA's Churchwide Assembly last summer, CCM is scheduled to be addressed by General Convention July 5-14 in Denver.

*Kelli Skram contributed to this article.*

## Bishops Will Issue Teaching Paper on Sexuality

The House of Bishops, while meeting in Lake Arrowhead, Calif., March 30-April 4, spent two and one-half days working on collegiality and process with Ron Heifetz of the John F. Kennedy School for Government. Another full day was spent discussing four of the major issues to come before General Convention this summer: sexuality, Called to Common Mission (CCM), racism and provincial structure.

The Rt. Rev. Keith B. Whitmore, Bishop of Eau Claire, said that a "mind of the house" statement will be issued shortly on CCM, racism and issues regarding provincial structure. He said a teaching paper on human sexuality, for use by deputies and bishops, would be issued before General Convention.

"I think the House of Bishops is very enthusiastic about CCM's approach with Lutherans, and hopes that this will come to be," said the Rt. Rev. David B. Joslin, Assisting Bishop of New Jersey. He expressed concern that some movement in the Lutheran Church would "thwart this reconciliation between us." He said that minor changes were proposed to achieve greater clarity in the document. "We want to go forward," he said.

Concerning racism, Bishop Joslin said that House of Bishops workshops on the issue "discussed different approaches taken by different dioceses ... In some places the minority of concern may be African American or some other race. We must be very clear on racism issues."

The Rt. Rev. Robert D. Rowley, Jr., Bishop of Northwestern Penn-

(Continued on next page)



Peter Creamer photo

**Gospel Aerobics** — “a low-impact workout that rocks all ages, marches in with the saints, and swings into a ‘Sweet Chariot’ cool-down all to the rhythm of live gospel music” — was one of 89 workshops offered at Ministry Fair 2000, held at Campbell Hall School in North Hollywood for the Diocese of Los Angeles. Nearly 1,000 people attended a variety of workshops. Topics included congregational administration, development and leadership; making the church a safe place; Latino spirituality and Hispanic ministry; peace and justice; spirituality; stewardship; worship; and youth and young adult ministries.

## Bishops Address Four Major Issues

(Continued from previous page)

sylvania, talked about the discussions on human sexuality. “My sense is that we are going to follow the course of not passing legislation that would deal with this very complex topic,” he said. “Some will push for legislation,” he said, adding that one bishop indicated his diocese would put forward five resolutions, one specifically to set aside the recommendation of the Commission on Liturgy and Music [TLC, March 12] and ask that same committee to provide rites for *The Book of Occasional Services*.

On the subject of provincial structure [TLC, March 19], Bishop Joslin said his impression was of a widespread understanding of the work of the provinces, that while there is “quite a bit of variation between one province and another,” his personal opinion is that provinces will not be abolished, but perhaps renamed.

At a news conference following the meeting, the Most Rev. Frank T. Griswold spoke of the primates’ meeting in Oporto, Portugal [TLC,

April 16]. The Presiding Bishop said it is unlikely that any dioceses would abandon their willingness to ordain homosexual persons living in committed, monogamous relationships. Quoted in the *Los Angeles Times*, he said, “I cannot imagine any diocese altering its present direction in the light of anything that has happened, either here or in Portugal ... That would be unrealistic.”

Regarding the consecrations of Bishops Rodgers and Murphy in Singapore [TLC, Feb. 13 and 20], Bishop Griswold said those consecrations “could very well be the beginning of another breakaway church.”

“I think that the House of Bishops is kind of jelling under Bishop Griswold’s leadership,” Bishop Rowley said. “When he first met with us in March 1998, he set forth his understanding of the environment of the house ... as he leads us, he shares with us in various ways ... He gave examples of how important our spouse and our prayer is.”

## Three Views on the Resurrection Explained at SEAD Conference

Zion Church, Wappingers Falls, N.Y., was host to a day-long conference presented by Scholarly Engagement with Anglican Doctrine (SEAD) March 11 on the nature and meaning of the bodily Resurrection of Christ.

The Rev. Leander Harding, rector of St. John’s, Stamford, Conn., and president of the Northeastern Chapter of SEAD, convened the conference.

William D. Witt, who has taught at Harvard, Notre Dame and Trinity College, presented two papers: “Against a Subjectivist Interpretation of 1 Cor. 15: Contemporary Discussions of the Resurrection of Christ and the Apostle Paul” and “The Resurrection Faith.” The first explored the three prevailing views, popularly called radical, liberal and traditional, of the Resurrection but which Prof. Witt prefers to call naturalist, subjectivist and supernaturalist.

The naturalist sees the Resurrection not as an event that happened to the earthly Jesus of Nazareth, but rather as an event in the experience of believing Christians. The gospel’s primary message had to do with a new self-understanding and salvation is generally available in human experience, according to this interpretation.

The subjectivist view, while not necessarily denying that Jesus rose bodily from the grave, finds the proposition irrelevant. What is important is the believers’ personal awareness of Jesus’ ongoing presence.

The supernaturalist view holds that Jesus did indeed rise bodily, was seen, touched, ate and drank, but that his body was a transformed body, spiritual, but not immaterial. This is the view that conforms most closely with the scriptural account, according to Prof. Witt, and holds the most power for the believer.

It is this permanence of the humanity of Jesus in the risen Christ that is

(Continued on page 19)

## Organist in Dallas Awarded

First prize in the second triennial Dallas International Organ Competition has been awarded to James Diaz, 29, organist and choirmaster of St. Michael and All Angels' Church, Dallas, Texas. Competitors performed on the Fisk organ at the Morton H. Meyerson Symphony Center.



Mr. Diaz

The 11 winners of world-wide regional contests went to Dallas from England, South Africa, Germany and Japan, as well as the United States. The jury was likewise international, coming from France, Switzerland, Norway and Italy. Chair of the jury was Robert T. Anderson, organ professor emeritus of Southern Methodist University.

In the final round, the solo work to be performed by the three competitors was chosen by lot from the three Bach works each had been asked to prepare. Mr. Diaz said he learned on Saturday that it was the *Passacaglia in c minor* he was to perform on Tuesday. Each also played an American work, *Bacchanal* by William Albright, with the Dallas Symphony Orchestra.

In addition to a prize of \$30,000, the winner will record with Delos, and will perform a commissioned work with the Dallas Symphony as part of next year's season.

Mr. Diaz has been organist/choirmaster at St. Michael and All Angels' for two years.

## BRIEFLY...

Five Episcopal communities have formed a new organization, the National Association of Episcopal Christian Communities (NAECC) which seeks to "share its experience and insights in conferences, publications ... and through coordinated contact between different communities at the local level." The communities are Life in the Lamb Community, Community of the Paraclete, the Brotherhood of St. Gregory, the Third Order of the Society of St. Francis, and the Companions of the Holy Savior.

## A Reformed Primacy ARCIC Document Discussed at Conference

Affirming Anglican Catholicism (North America) sponsored a conference on the Anglican-Roman Catholic International Commission document, "The Gift of Authority," March 25 at Old St. Paul's Church, Baltimore, Md. The meeting featured presentations by Mary Tanner of the Church of England, and John Nilson of Loyola University, Chicago, with the Rev. Canon J. Robert Wright of General Theological Seminary as respondent.

Continuing the work of the International Commission, "The Gift of Authority" addresses the single most challenging issue between the Anglican and Roman Catholic communions: universal primacy exercised by the Bishop of Rome. The document notably suggests an acceptance of this primacy, at least on some levels, prior to a restoration of full communion.

Ms. Tanner and Mr. Nilson offered positive assessments of the document. Ms. Tanner remarked that it emphasizes ecclesiastical diversity, the bearing of tradition by the whole people of God, and the balance between individual and community in the church. She also noted the primarily idealistic language in reference to the exercise of authority. Ms. Tanner was not sure if the document is wise to use the word "infallible." Furthermore, she stated that the reflection process needs the responses of Eastern Orthodox and Lutherans.

Mr. Nilson, offering a Roman Catholic perspective, remarked that the ARCIC text strongly suggests that the theology issues between the communions are largely resolved. He engaged with the difficulties around the lan-

guage of Vatican I, and stressed, most notably, that when "The Gift of Authority" speaks of a "re-reception" of primacy by the Roman Catholics, a reformed primacy is implied, one receivable by the whole church.

Canon Wright offered generally positive responses to both speakers, underscoring notable areas of agreement: ARCIC's work in which North Americans are increasingly prominent merits a thoughtful engagement in both churches. However, his engagement with the document was more cautious. He stated, in response to Ms. Tanner, that it does constitute a notable development in Anglican thinking in the areas of disagreement with Rome. Canon Wright's response to Mr. Nilson questioned the extent to which "The Gift of Authority," is, in fact, referring to a different sort of Roman primacy than that exercised now.

During the question-and-answer period with the speakers, the issue of Rome's view of Anglican holy orders was raised, as well as the inclusion of women in orders within the Anglican Communion. The panel sensed that ARCIC's willingness to work around such questions is itself significant. Canon Wright stated that while both Anglican orders and women serving in those orders need acceptance in a final reconciliation with Rome, both these issues would find themselves resolved within a context of substantial progress on the other issues between the communions.

The day included a celebration of the Eucharist for the Feast of the Annunciation, at which the Rt. Rev. Robert Ihloff, Bishop of Maryland, presided.

(The Rev.) Adam S. Linton



# Not to be Snuffed



Recently glancing through the obituary column of our local newspaper, I was intrigued to see three very different entries. Most entries avoided the word “died,” but were content with “passed away peacefully.” That sounded like a movement to eternal oblivion. But there were three entries that sounded a different note.

The first was about Bill, who “wants it known that he snuffed it peacefully.” Not surprisingly, after a list of mourners, it noted “no service by request.” What an empty view of life, to think that we are like candles that can be snuffed when no longer needed.

The second related to a Baptist minister: “The Rev. Dr. Harold passed peacefully into the presence of his Lord.” He was clearly going somewhere. He was going to the Lord he had served throughout his life. Being “with the Lord” is St. Paul’s shortest but most profound description of life after death. He writes to the Philippians: “My desire is to depart and be with Christ” (Phil. 1:23). If we are looking forward to being with the Lord, surely our goal in this life is to come to know him more and more. The Easter message of the risen Lord tells us of a Lord who would transform life both before and after death.

The third entry concerned an officer in the Salvation Army. It read, “Brigadier Lilian peacefully Promoted to Glory.” She did not snuff it, for her times were in the Lord’s hands. She had known the mystery “which is Christ in you, the hope of glory” (Col. 1:27). Being in Christ made death a natural transition to a glorious life. It will be life in which “the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away” (Rev. 21:3).

On reflection, it seemed to me that these two latter entries were as much about life as about death. When we are in the Lord, who is the hope of glory, death becomes a gate that is not to be feared. The destiny of the candle is not to be snuffed, but to be part of a glorious light.

*(The Rt. Rev.) Reginald Hollis  
Victoria, B.C., Canada*



## Resurrection Stories

How is the risen Christ revealed to us in our daily lives? The Resurrection stories provide us with magnificent clues. Mary Magdalene does not recognize the risen Lord in the garden. Then suddenly when he “calls her by name” she miraculously knows her friend and Savior.

Sometimes all we need is to hear our name and we know we have been called by God. I receive calls and visits from friends who simply call my name and I know that Christ is with me in them. Christ speaks through our feeling function. Christ was revealed to Thomas when the disciple saw his wounds. Some need more concrete facts and direct observations to see the Christ. Christ allows us to touch him through our thinking function. Christ was revealed to the friends on the road to Emmaus when they heard an interpretation of the scriptures followed by the breaking of bread.

Some find Christ in studying the scriptures, the liturgy of the word, followed by the Eucharist, the liturgy at the table. We have an opportunity for this contact weekly in our church services. Jesus appeared to his disciples as they were fishing and led them to bring in a catch which almost broke their nets. I know Christ comes to me in my work in some very unexpected people who allow me to accomplish tasks I know I do not have the knowledge or talent to perform. Jesus then revealed himself in his divine humanness by having a simple breakfast with his disciples. I know that Christ is also revealed to me in the everydayness, the routine miracles of life when I am open to them. The scriptures teach us how our risen Lord offers us so many venues to reach him, to reach out to him, to be touched by him. Our job is to be open, receptive to his presence when he comes, moment by moment, in the precious present.

*Joanna Seibert  
Little Rock, Ark.*

# Celebrating the Resurrection

By Bruce Birdsey

*“Make no mistake:  
if he rose at all  
it was as his body;  
if the cells’ dissolution  
did not reverse,  
the molecules reknit,  
the amino acids rekindle,  
the Church will fall.”*

This is the novelist John Updike, in a brief piece titled “Seven Stanzas at Easter,” celebrating the bodily Resurrection of Jesus. The succeeding paragraphs embroider the theme of physicality, corporeality. They evoke “hinged thumbs and toes, the valved heart” of Jesus beating with new strength; an angel at the tomb “weighty with Max Planck’s quanta.”

The stanzas conclude with an admonition: “Let us not seek to make it less monstrous, for our own

**Most of us would think the story ‘an idle tale’  
if we came upon the account of Resurrection as a datum  
in the everyday world, unconnected to its religious setting.**

convenience, our own sense of beauty; lest, awakened in one unthinkable hour, we are embarrassed by the miracle.”

The miracle is monstrous. To any normal way of thinking, the gospels’ account of Easter Day is unbelievable. Nothing in common experience prepares the hearer for it. Thomas, called the Twin, whose story is read each year the Sunday after Easter, said in essence, “I don’t believe it” when the others told him. They too had thought it “an idle tale” when, according to Luke, the women told them. Many (most?) of us would think the

same if we came upon this account of Resurrection as a datum in the everyday world, unconnected to its religious setting.

Educated Westerners living in 2000 are children of the modern, non-supernaturalist perspective on reality. Committed Christians though we may be, we are also intellectual descendants of the scientific revolution dating from the 17th century, that learned to find the explanation of things in terms of natural cause and effect: observable, understandable, predictable, and uniform. The natural processes of death reversing themselves? It’s monstrous to our usual habit of thinking.

And that is why for the last century or so, there has been a steady stream of hypothesis and speculation about “what really happened” in the Resurrection. The scholarly sleuthing tends in one direction: It was not Jesus who was changed, but the disciples.

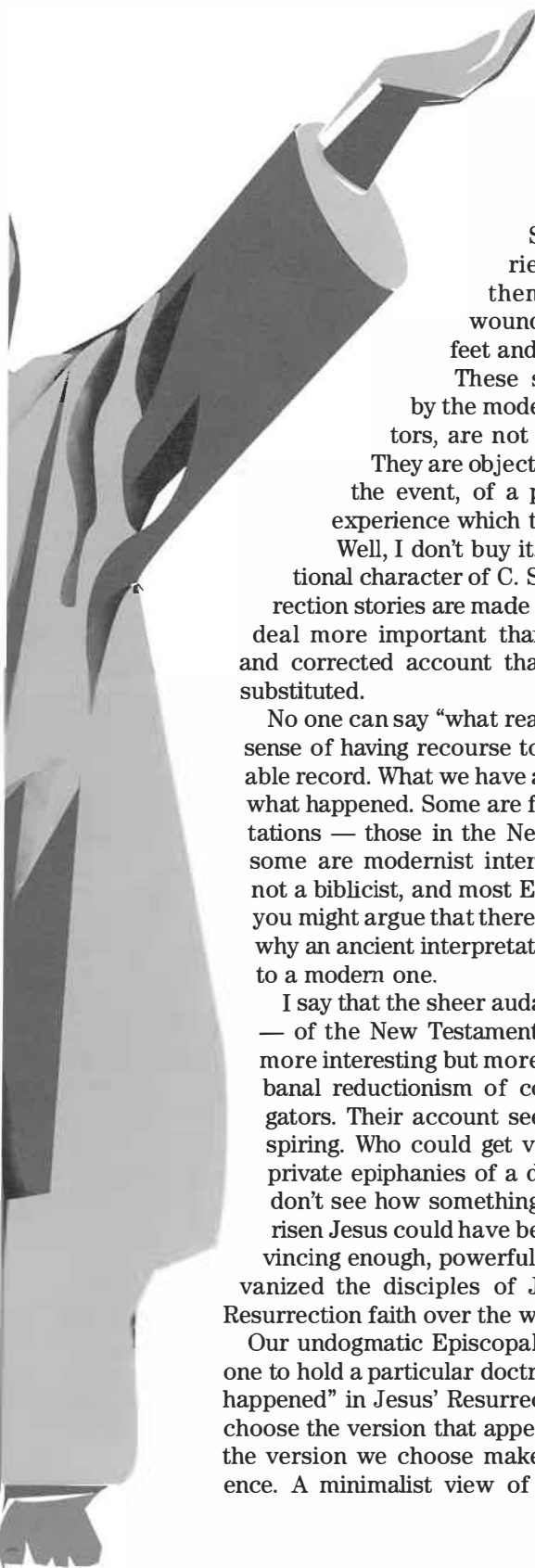
It’s not that there was a moment when the stiffened limbs stirred, and the eyes of the dead man changed from non-seeing to seeing, or the supine corpse sat, stood, walked. No, the modern line of scholarly inquiry leads the detective-critic to

the upper room, not the (supposedly) empty tomb. The perspective of the disciples began to shift on Easter Day. In one way or another they experienced Jesus — dead and buried so far as any external investigation could determine — as in some other sense “alive.” They were deeply, powerfully convinced of this.

And as they talked more and more about it, preached and proclaimed it to others year after year, their speaking of it began to take on the shape of stories. Stories about an empty tomb. Stories about Jesus appearing in bodily form. Sit-



# Resurrection of Jesus



ting down with his old friends and eating food. Going fishing with them on the Sea of Galilee. Stories about one of them touching the wounds in his hands and feet and side.

These stories, it is implied by the modern biblical investigators, are not to be taken literally. They are objectifications, years after the event, of a personal and private experience which the disciples had.

Well, I don't buy it. To paraphrase a fictional character of C. S. Lewis, if the Resurrection stories are made up, they seem a good deal more important than the reconstructed and corrected account that the scholars have substituted.

No one can say "what really happened," in the sense of having recourse to a historically verifiable record. What we have are interpretations of what happened. Some are first-century interpretations — those in the New Testament — and some are modernist interpretations. If you're not a biblicist, and most Episcopalians are not, you might argue that there's no inherent reason why an ancient interpretation is to be preferred to a modern one.

I say that the sheer audacity — the chutzpah — of the New Testament version is not only more interesting but more convincing than the banal reductionism of contemporary investigators. Their account seems so flat, so uninspiring. Who could get very interested in the private epiphanies of a dead man's friends? I don't see how something less than a literally risen Jesus could have been real enough, convincing enough, powerful enough, to have galvanized the disciples of Jesus to spread the Resurrection faith over the whole Roman Empire.

Our undogmatic Episcopal Church requires no one to hold a particular doctrine of "what actually happened" in Jesus' Resurrection. We are free to choose the version that appeals to us. But I think the version we choose makes a practical difference. A minimalist view of what it means that

"God raised Jesus from the dead" fosters a minimalist view of what God does or might do in one's own life, and in the contemporary world. If it's

## No one can say 'what really happened' . . .

monstrous that God should so violate our expectations as to raise a dead person bodily, any number of things God might do are similarly monstrous, and a stumbling block to "our own convenience, our own sense of beauty."

The collect for the Sunday after Easter (the Sunday of Thomas' monstrous placing of his hand in the risen Jesus' wounded side) petitions God that those who have been "reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith." A small conception of Christ's Resurrection translates to a small profession of faith — apologetic in the worst sense of the word. Updike's stanzas rightly call us to repudiate it:

*"Let us not mock God  
with metaphor, analogy,  
sidestepping, transcendence,  
making of the event a parable,  
a sign painted in the faded credulity  
of earlier ages  
... lest, awakened in one  
unthinkable hour,  
we are embarrassed  
by the miracle, and crushed  
by remonstrance."*

*The Rev. Bruce Birdsey is a teacher, writer and priest associate at St. Philip's Church, Brevard, N.C.*

# Murky Intentions

Plenty of people who are far smarter than I are trying to figure out what the primates of the Anglican Communion said in their communiqué issued at the conclusion of the meeting in Portugal [TLC, April 16]. To take it a step further, there's lots of head scratching over what the primates intended.

Most of the document seems to be a simple, honest accounting for the primates' time. They tell us about their week in Oporto, their experiences and challenges, and the issues they faced. Their messages on such matters as the authority of scripture, international debt and evangelism are encouraging. It gets a bit murky when the primates mention "the deep problems arising from conflicting teaching and practice in relation to sexual ethics" in the various provinces of the Anglican Communion.

In some respects, the primates' document appears to be aimed directly at the Episcopal Church. It notes the Lambeth Conference resolution on sexuality and mentions "it has caused very great concern in many parts of the Communion that Lambeth Resolution I.10 which was overwhelmingly adopted by bishops at Lambeth '98 has been rejected by some dioceses of our church." Even I can figure out that the "some dioceses" referred to are in the American church. At last count, more than half the 100 domestic dioceses in the Episcopal Church had either adopted legislation rejecting the Lambeth resolution or have ignored it.

For those who have forgotten, Resolution I.10 upholds the church's traditional teaching on marriage, rejects homosexual practice as "incompatible with scripture," states it cannot advise the legitimizing or blessing of same-sex unions or ordaining those involved in same-gender unions, and calls for listening to the experiences of homosexual persons.

It would have been easy for the primates to make a more declarative statement. They write of the importance of unity of the Anglican Communion and state that repudiation of the Lambeth resolution by dioceses which support such blessings and ordinations "have come to threaten

the unity of the Communion in a profound way." But the document also states that "only a formal and public repudiation" of the (Chicago-)Lambeth Quadrilateral (BCP, pp. 876-878) would place a diocese or a province outside the Anglican Communion. In other words, these ordinations and blessings aren't enough to get a diocese, or a national church, thrown out of the Anglican Communion. At least not yet. Keeping that in mind, remember that the Lambeth Conference is not binding. And the primates' meeting is only consultative, so any action taken by this group would be no more than advisory.

So I'm left with questions. Do the 50 or so U.S. bishops who reject the Lambeth resolution care about the unity of the Anglican Communion? Does the ordination of a non-celibate homosexual person

## Some dioceses will treat the communiqué as they did the Lambeth resolution and will adopt resolutions repudiating it.

in, say, the Diocese of Rochester constitute a violation of the Lambeth Quadrilateral? If the primates issue a stronger statement in 2001 will anyone care? Isn't it curious that the primates didn't take any disciplinary action against those who were involved in the Singapore consecrations [TLC, Feb. 13, 20]?

I'll make a prediction, and remember this is from someone whose brackets in the NCAA tournament were trashed on the opening weekend. The primates' communiqué will have absolutely no effect on the American church. Some dioceses will treat the communiqué as they did the Lambeth resolution and will adopt resolutions repudiating it. General Convention might even do it for them. Bishops will continue to ordain non-celibate homosexual persons and priests will continue to bless same-sex relationships. The primates will gather again next year and issue a message with stronger language reprimanding naughty dioceses in the Episcopal Church. And what will happen? Absolutely nothing.

*David Kalvelage, executive editor*

### *Did You Know...*

**On March 8, Ash Wednesday, 14,650 people went to Trinity Church, Wall Street, New York City, for the imposition of ashes.**

### *Quote of the Week*

**The Rev. Canon V. Gene Robinson, canon to the ordinary of the Diocese of New Hampshire, on his role as executive director of Province 1 being like an air traffic controller: "It's not my responsibility to start new airlines, but it is my job to make sure that all the planes in the air know that other planes are there."**

# Drawn Out of Ourselves

## The Presiding Bishop's Easter Message

*"Christ is risen from the dead, trampling down Death by death, and upon those in the tomb bestowing life." (Orthodox Easter Liturgy)*

Easter is not simply a recurring feast day in the Christian calendar. It is the shattering of the known in order to make way for what is real. And the reality it proclaims is that everything that restricts, diminishes, imprisons and limits life as God intends it in all its free-flowing abundance is trampled down by the risen Christ. Christ's victory is therefore a challenge to everything within us and within the church and our world that resists Christ's all-embracing freedom. "For freedom Christ has set us free" (Gal. 5:1), cries Paul: a freedom that is not without the costly relinquishment of the myriad unfreedoms which constitute our lives and ways of being in relationship with one another.

In the Orthodox icon of the Resurrection, the risen Christ, having battered down the doors of hell — the ultimate symbol of bondage — grasps Adam and Eve by the wrists, and with the full force of the Resurrection pulls them — yanks them — out of their constricting and perversely comfortable places of entombment into the new space and reality of risenness. He does so with us as well, both personally and as a church. At times it is almost more than we can bear because we are stretched to the breaking point. It undermines all

May we become "an alleluia from head to toe."

notions of safety and drastically alters our world and brings us face to face with "the immeasurable riches of [God's] grace in his kindness toward us in Christ Jesus" (Eph. 2:7). Only those who are willing to die and rise with Christ can endure the painful joy of the Resurrection and discover the truth of Jesus' words, "Those who want to save their life will lose it, and those who lose their life for my sake and the sake of the Gospel will save it" (Mark 8:35).

It is my prayer that each of us, as we celebrate Easter, the great feast of our redemption, may both personally and together as a community of faith, be drawn out of ourselves into the unbounded and ever unfolding mystery of resurrection. May we come to know its full power to transform, reconcile and make whole. May we become, as St. Augustine once said, "an alleluia from head to toe."

*(The Most Rev.) Frank T. Griswold  
Presiding Bishop and Primate*



## Anew with Easter

Those of us who live in the Northern Hemisphere are fortunate to have Easter Day take place in the spring. In most parts of this country, spring is a beautiful season, a time when flowers and trees and shrubs which had appeared to be dead return to life. Bulbs and other plants send growth out of the ground and trees are covered with buds which will produce leaves. It is wonderful to be able to celebrate Jesus' rising from the dead at the same time we celebrate the arrival of spring.

Easter is, of course, more than spring. It is the very foundation of the Christian faith. We celebrate Christ's victory over death, his dying to the old and rising to the new. Easter means we shall live anew with Jesus Christ. We shall be part of his Resurrection.

May the joy of the Resurrection sustain you throughout this blessed season.



## The Future of Faithfulness in the Episcopal Church

By J. Jon Bruno and David C. James

In 1219, St. Francis of Assisi spoke with three of his brothers who complained that the bishops in outlying areas were forbidding them to preach. Francis was not surprised, since his order was still in its formative stages and bishops were weary of the “self-styled prophets” who challenged the church at every turn. Instead of listening to complaints about unfair prelates, Francis told his friars to go back to their towns and live the gospel for three years. He predicted that a sustained gospel witness would be proof enough and the bishops would beg them to preach.

Obstacles to faithfulness are not unique to the early Franciscan movement. The prophet Elijah was convinced that he was the only faithful one in Israel, and Jonah has always served as an archetypal reminder that God expects prophets to fulfill their ministry in spite of difficulties

### **We continue our struggle to find a unifying gospel vision which will free us to live as faithful disciples of Jesus Christ.**

that come their way.

Many good people feel alienated in the church today because of “intolerable” circumstances they face. Some believe they cannot serve the Lord in their diocese because the local bishop won’t ordain women, or because another ordains gays and lesbians to the ministry. Traditionalists in the church worry about a slide into nihilism while progressives fear totalitarian oppression. And as often happens, fringe elements on both sides of divisive issues carry the argument for their side and discern-

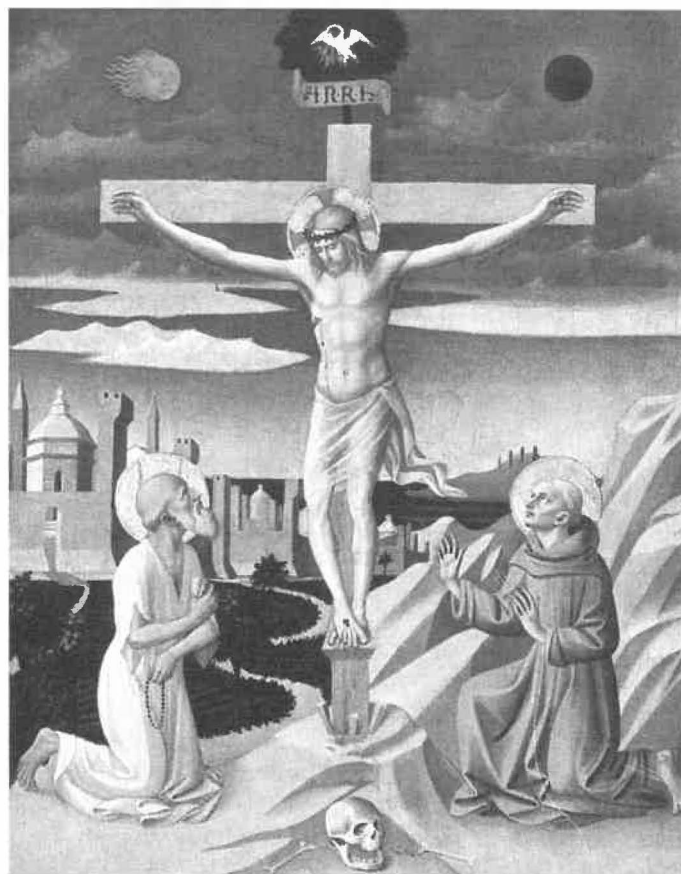
ment is drowned in ideology.

As we approach General Convention, we continue our struggle to find a unifying gospel vision which will free us to live as faithful disciples of Jesus Christ. The debate is so serious that there are elements asking Canterbury for a separate Anglican province in America. Failing that, discussions take place about “communion” with a sympathetic primate from another Anglican province to keep our lineage authentic. Steps toward this separation were taken by the Singapore consecrations [TLC, Feb. 13, 20].

The tendency in the church to run away from painful circumstances which seem to threaten our vision of gospel life is common. Each “schis-

matic” movement in church history might be a moment when vision of the whole is lost and people opt for creating an ecclesial ghetto, where everyone thinks, looks and acts like the other. David Watson, an Anglican clergyman, pointed to the shame of this when he wrote:

“This break with Rome (the Reformation), although probably inevitable due to the corruption of the time, unfortunately led to split after split within the Body of Christ, with the result that the mission of the church is today seriously handicapped by



Francesco Pesellino: *The Crucifixion with St. Jerome and St. Francis*. National Gallery of Art, Washington

the bewildering plethora of endless denominations ... a torn and divided Christianity is, nevertheless, a scandal for which all Christians need deeply to repent.”

Watson looked both at history and the present to see the damage done by separation done under the aegis of doctrine. When one sees the recent Lutheran and Roman Catholic agreement on justification and compares it with the number of lives lost by religious zealotry, one asks ... was any of the quarrel worth it? Throughout history, countless lives have been lost, reputations destroyed and good works inhibited because of a limited perspective on God’s will. Yet, the question remains: Given Jesus’ commandment for unity as a sign of God’s love for the world, what has been served by continued church division?

Sadly, this splintering impulse has also been a part of the Episcopal Church for years. Since the founding of the Reformed Episcopal Church in the 19th century, many “continuing” churches have been formed as people, uncomfortable with the changes in the mainstream life of the Episcopal Church, have formed Anglican-style churches for support, fellowship and a sacramental life.

Anglicans Online, a web page devoted to our Communion, lists 23 "continuing" churches in its directory. Presumably, these churches are trying to remain faithful to their understanding of Anglican polity and the gospel.

A review of the vibrancy of these churches, however, poses at least two questions for Episcopalians thinking about separation. One is that several of these groups came into being after having broken away from another on the list. Whether the rupture was rooted in personality conflict or authentic doctrinal differences, it appears that sometimes even reformed churches aren't pure enough for some. The next question then follows the first: "What is the standard or measure of faithfulness for communion?" Is it agreement on sexual ethics, scriptural interpretation, or the style and type of prayer book that qualifies one as an "authentic" Anglican?

The purpose of this article isn't to engage in a debate about Anglican polity as much as it is to suggest that living the gospel, faithfully and with integrity, is possible every day of our lives, no matter where we find ourselves. This is very good news indeed. We don't have to go anywhere else to live as disciples of Jesus. To say that I cannot remain within the Episcopal Church gives another person, movement or philosophy power over my discipleship and in essence, traps me in a web of reaction and anger. A victim-mentality, that is, blaming others for my difficulties, has swept across this country like a wildfire and the church is not immune from its ravages. In some ways it is much easier for the disaffected to point to the "liberals" or the "conservatives" in the church and blame them for all that's wrong than to look deeply at their own lack of faithfulness to God.

Adherents of this thinking process,

which we are calling "victim-thinking," are easy to spot. Ecclesiastical victims look for others to blame for their pain and in so doing, derive personal satisfaction from having identified the "enemy." Once having identified their enemies, they profess to love them in Christ's name, but actually speak and act with venom toward them. Because this type of behavior is rooted in pain and anger, their vision becomes myopic, seeing only what is safe to see in politics or

actively love them, and violence is never an act of love.

Next, let us agree to speak honestly, but humbly, in our dealings with each other. To do this requires a grace-infused willingness to see "only dimly" and to trust that God can be heard through the church when the church speaks from an open heart.

Finally, let us agree to be about the kinds of tasks that Jesus commands. In the 25th chapter of St. Matthew's gospel, Jesus identifies those who have done his will and those who have been cast off. Let us embark on a campaign to discover afresh in the words of the gospel the essence of Jesus' teaching and courageously agree to commit to them no matter what the cost.

This course of action and theology is less ideological and more practical. It recognizes that too many lives have been lost, reputations destroyed, and people turned off to the gospel by the schismatic anger of the church. For as long as there are hungry children, abused spouses, lives destroyed by exploitation, racial injustice, and economic depravation, we have much work to do. It's admittedly easier to focus on theological debates and enjoy the feeling of righteous anger and

control that they bring than to embrace the brokenness of the church with Jesus who has promised not to abandon it. Yet this is our call, and it could be our gift to the new millennium. So let us join in this crucial moment of our history and heed the words of St. Francis, "Return to your village and live with faithfulness the gospel entrusted to you." □

*The Very Rev. J. Jon Bruno is bishop coadjutor-elect of the Diocese of Los Angeles. The Rev. David C. James is the vicar of St Mark's Church in Tracy, Calif., and the author of two published books on spirituality.*

**Living the gospel, faithfully  
and with integrity,  
is possible every day  
of our lives, no matter  
where we find  
ourselves.**



doctrine. Finally, once convinced of the rightness of their cause they easily fall into the *jihad* mentality, which says that "there is no extremism in defense of virtue."

We would suggest that there is a practical way for the Episcopal Church to keep itself together and remain faithful to God's commands which is rooted in gospel simplicity. First, let us agree to stop the violence that we use against each other. If we believe that we can hate our enemies, then we've turned our back on the gospel. Even if you think that the liberals or the conservatives are your enemies, Jesus' command is that you

## **A NEW RESOURCE**

**A People on a Pilgrimage:  
A Procession Through the  
Church Year  
in meditation, music and prayer**

by

The Rev. Dr. John H. Westerhoff  
*Director, The Institute for Pastoral Studies*  
and

Dr. Robert L. Poovey  
*Organist & Choirmaster*

St. Luke's Episcopal Church  
435 Peachtree Street, NE  
Atlanta, GA 30308-3328

\$3.50 plus postage & handling  
\$2.50 for Bookstores

To order: Call 404-873-7618 or  
FAX to 404-873-7660

### **OTHER RESOURCES**

**"A People Called Episcopalians"**  
Confirmation/Reception Preparation  
**"Holy Baptism: A Guide for  
Parents and Godparents"**  
**"Grateful and Generous Hearts"**  
On Stewardship  
**"To Love and To Cherish  
Till Death Do Us Part"**

## LETTERS TO THE EDITOR

# Struggle for Power

I am heartsick about the divisions being deepened among us by the consecrations of Bishops Murphy and Rodgers in Singapore [TLC, Feb. 13, 20].

I regret deeply that the persons involved felt it necessary to go to this length to address the differences among us, but I am appalled at the response of many in the Episcopal Church.

My heart aches to see bishops and canon lawyers quibbling over issues of canonicity and irregularity. What does it matter, when the authority to rule on such issues is not recognized by many of the parties involved?

I have not heard a single word of lament for the pain and frustration that led to this radical act. Instead we impugn the integrity of the consecrating bishops by insisting that we know

their own canons better than they do, and that they did not follow them.

It is this struggle for power to define our communal reality that is at the heart of this disaster. We in the West have for centuries taught the rest of the world that we were to be regarded as the more powerful because we were "right." We knew what the scriptures meant, and they had to listen to us. We controlled, through the Euro-Centric academy, what was "right," and by virtue of this controlled the rest of the world.

Now our version of "right" is no longer dominant, but in our desire to maintain control of intellectual power, we have failed to teach or to learn any other models for relating that respect different manifestations of the Spirit in different readings of our holy scriptures. We are reaping our own whirlwind.

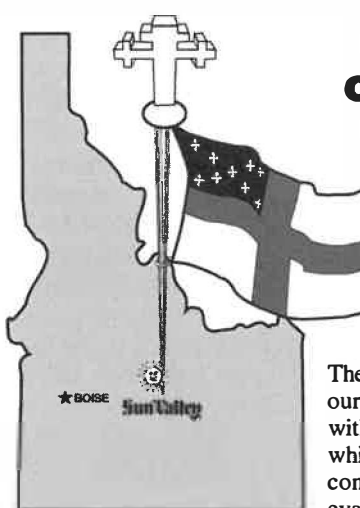
Instead of fighting over procedure, I pray that we will repent of a stance that insults faithful Christians who differ from us by resorting to name calling. Let us pray, instead, for the humility to listen to the anger and frustration that some of our brothers and sisters in Christ now bear.

*(The Rev.) Jeffrey H. Krantz  
Church of the Advent  
Westbury, N.Y.*

To me, it seems that in his interview [TLC, March 26], the Rt. Rev. Chuck Murphy is saying, "There I was, walking through the city of Singapore on January 29, minding my business, when suddenly, out of nowhere, without advance warning, came this group of bishops and archbishops, with their own agenda, who pulled me into the cathedral and made me a bishop." Am I missing something here?

*(The Rev.) Albert L. Clark  
Surfside Beach, S.C.*

I feel moved to propose additional questions for Chuck Murphy III. Never mind that he will not have opportunity to respond to these questions. It would not have made any difference



## **Fresh Vision of Ministry and Mission 2000**

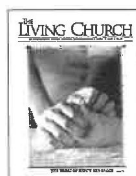
*Sponsored by the  
Episcopal Diocese of Idaho*

### **Sun Valley, Idaho May 12-14, 2000**

The conference will explore the themes of our pilgrimage to Christ, our pilgrimage with Christ and our pilgrimage in Christ while proceeding into the new century. The conference will focus on mission and evangelism within the diocese.

Conference speakers: **The Very Rev. Nathan D. Baxter**, Dean of Washington National Cathedral; **the Rt Rev. Harry B. Bainbridge II**, Bishop of Idaho; **Dennis Pruitt**, Director of the National Cathedral Association.

If you desire hotel accommodations at the Sun Valley Lodge, please call (800) 786-8259. For more information, call the Diocesan Office (208) 345-4440 or see our website [www.idaho.anglican.org](http://www.idaho.anglican.org).



## TRAVELING?

TAKE ALONG YOUR TLC FOR THE CHURCH DIRECTORY GUIDE.  
(SEE PAGE 22)



anyway, seeing as how he deftly avoided substantive response to Patricia Nakamura's questions and would no doubt do the same to these:

1. How is it that you and John Rodgers consider yourselves bishops in the Anglican Communion when the Archbishop of Canterbury has said you are not bishops? How can you be Anglican and not be connected with Canterbury? Or did I miss something somewhere?

2. What are you bishop of? What diocese, I mean? Every other bishop I have known anything about has been a bishop of somewhere or other. If you are a bishop of Rwanda, when and by whom were you elected or selected?

3. You point out at least two arch enemies of what you deem to be orthodoxy, namely Jack Spong and "seminary professors." Would you care to elaborate on the latter? On which ones are you hanging the red

"H" for heresy?

4. For all your asseverations to be intending to save the church, does it ever cross your mind that your actions do quite the opposite?

(The Rev.) Paul E. Cosby  
St. Andrew's Church  
Birmingham, Ala.

## Let the Debate Begin

At this writing we are approaching Holy Week, so the annual debate will begin about whether it is appropriate for Christians to hold seders on Maundy Thursday. I have heard the arguments on both sides of the issue and I respect them all. I would like to say that in this parish we have done the seder on Maundy Thursday for several years, and I sincerely believe it has made my parishioners much more aware of their Old Testament roots. I suspect that this is true in many other

Episcopal churches as well.

(The Rev.) Andrew H. Zeman  
Holy Trinity Church  
Onancock, Va.

## Not Dogma

The Rev. Scott Foresman disagrees with the conclusions in my article on the Atonement [TLC, March 5] so strongly that he questions what "foolish doctrine we are teaching our deacons nowadays" [TLC, March 26]. To him I would answer that to my knowledge, Calvinist predeterminism is not dogma in this church, selected quotations from the apostle Paul notwithstanding.

Being gifted with free will then, as now, presumably humanity could have accepted, honored and followed Jesus rather than nailing him to the cross to die a criminal's death. Patronizing rhetorical questions of the kind posed about deacons being taught foolish doc-

## Christ Our Future 2000

### The Church of the Advent

30 Brimmer Street

Boston, Massachusetts 02108

Home page: [www.theadvent.org](http://www.theadvent.org)

Telephone: 617-523-2377 Facsimile: 617-523-0302

#### A TEACHING MISSION

*Following Jesus Who Makes All Things New*

Saturday, May 6, 2000, beginning at 10:00 AM

"In Christ shall all be made alive"

*Living Tradition & the Life of the Church*

The Rt. Rev'd Geoffrey Rowell, Bishop of Basingstoke

*Christ in the Old Testament*

The Rev'd Canon J. Roy Porter, Exeter University

*Christ & the New Testament*

The Rt. Rev'd Donald J. Parsons, VI Bishop of Quincy, Retired

*Christ's Call & the Religious Life*

The Rev'd Mother Catherine Grace, All Saints Sisters of the Poor

Solemn High Mass, 11:00 AM

Preacher: The Rt. Rev'd Ewen Ratteray, Bishop of Bermuda

de Padilla: *Missa "Ego flos campi"*

Bairstow: *Sing ye to the Lord*

Britten: *Jubilate Deo*

### S. Clement's Church

2013 Appletree Street

Philadelphia, Pennsylvania 19103

Telephone: 215-563-1876 Facsimile: 215-563-7627

Friday, May 12, 2000

7:00 PM Solemn Evensong & Benediction

The Rt. Rev'd Rev'd Ewen Ratteray, Bishop of Bermuda

Saturday, May 13, 2000, beginning at 9:30 AM

*Music & the Catholic Movement*

The Rev'd Philip Ursell, Principal of Pusey House, Oxford

*Ecumenism & Future Relations*

*with the Roman Church*

The Rev'd Roger Greenacre,

Canon Precentor of Chichester Cathedral

*The Old Testament & Its Place in the Church Today*

The Rev'd Canon J. Roy Porter, Exeter University

Votive High Mass of Our Lady, Procession &

Crowning of the Virgin, 12:00 NOON

The Rt. Rev'd John Gaisford, Sometime Bishop of Beverley,  
preaching & pontificating

Luncheon reception following.

# CLERGY MOVING!

800-733-0930

Clergy know us for our care & concern plus great discounts

- ◆ Episcopal Clergy Discount
- ◆ Most Van Lines Available
- ◆ Several Estimates Provided
- ◆ 1'000's of satisfied clergy
- ◆ \$100/Day Delay Penalty\*
- ◆ Welcome Packets



call Greg Bonaventure, Wendy Allen, or John Higgins \*some restrictions

## LETTERS

trine betray an arrogance that is inappropriate and does nothing to further theological inquiry.

*(The Rev.) Kathleen K. Ennis, deacon  
Iona-Hope Church  
Fort Myers, Fla.*

### Never Diminished

I am basically in sympathy with Fr. Sydnor's article, "By God, You Are Right!" [TLC, March 26]. However, considering all the horrible evils that go on in the world today, like genocide, ethnic and racial hatreds, drive-by shootings, etc., taking God's Name in vain hardly registers on my moral horizon.

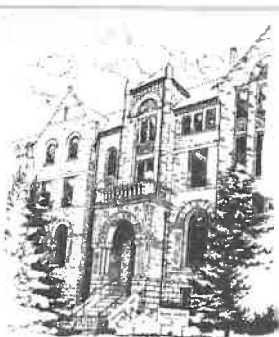
I think the issue is largely cultural. I expect there are thousands of French people who attend Mass regularly, but occasionally exclaim, "mon Dieu," and do so without a guilty conscience. We Americans, with our puritan background, have a greater sensitivity toward bad language. So be it. I agree that we Christians should be careful about our exclamations, but on the other hand, we should not get too upset when we hear careless language. The holiness of the Almighty can never be diminished by a few ill-chosen words. Further, whenever we hear God's Name taken in vain we can always utter a silent prayer praising God. That should restore the spiritual balance.

*(The Rev. Canon) John L. Bogart  
St. Paul's Church  
Benicia, Calif.*

### Guess Who?

Isn't it strange how the best-intended gestures sometimes go wrong? The Adam's Mark Hotel chain has settled with the Department of Justice for \$8 million [TLC, April 16]. Guess where \$1.2 million of the settlement could come from?

*(The Rev.) Charles R. Floyd  
Laguna Beach, Fla.*



## Take the Gospel at its Word

- ◆ an Anglican school in the evangelical tradition
- ◆ affiliated with the Toronto School of Theology and the University of Toronto
- ◆ graduate degree and diploma programs
- ◆ preparation for ordained, academic, and lay ministry

### Wycliffe College

5 Hoskin Avenue, Toronto, Ontario, Canada M5S 1H7

Phone: 416-946-3525 ◆ Email: [pj.thomas@utoronto.ca](mailto:pj.thomas@utoronto.ca) ◆ Web: [www.chass.utoronto.ca/wycliffe](http://www.chass.utoronto.ca/wycliffe)

## Teleios 2000

### Holy Russia: Monks & Mystics

August 8-31 A truly unique, comprehensive pilgrimage visiting the greatest, most historic Russian Orthodox monasteries, convents and sacred sites - St. Petersburg, Kiev Cave Monastery, Valaam, Pskov, Novgorod, Nizhny Novgorod, Diveyev, Suzdal, Optina, Sergiyev Posad & Moscow. \$4,695

The Teleios Foundation ~ PO Box 7213, Shrewsbury, NJ 07702  
1-800-835-3467



The perfect gift for ordinations,  
anniversaries and retirements

TOLL-FREE 1-877-822-8228

# THE LIVING CHURCH



Letters to the editor are appreciated and should be kept as brief as possible. [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

## The Resurrection: Three Different Views

(Continued from page 7)

necessary to our own salvation, he contended in his second paper, "The Resurrection Faith."

Fr. Harding presented a paper titled "Three Bishops on the Resurrection: Bishops Ramsey and Westcott answer Bishop Spong," in which he summarized Archbishop Michael Ramsey summarizing Bishop Brooke Foss Westcott's work from the 1860s to demonstrate that the church can engage the culture and science while remaining orthodox.

Fr. Harding contends that Bishop John Spong's worldview is based on a now-outdated 19th-century science that held that the laws of nature were iron-clad, making miracles impossible or at best nothing more than an inward spiritual experience. Bishop Westcott, on the other hand, held that miracles are a form of revelation, a special act of the divine will, instances of God's love, and not arbitrary manifestations of divine power. The apostolic witness insists that God, this unseen reality, is unalterably committed to us and to our world, telling us who we really are and where we are really going.

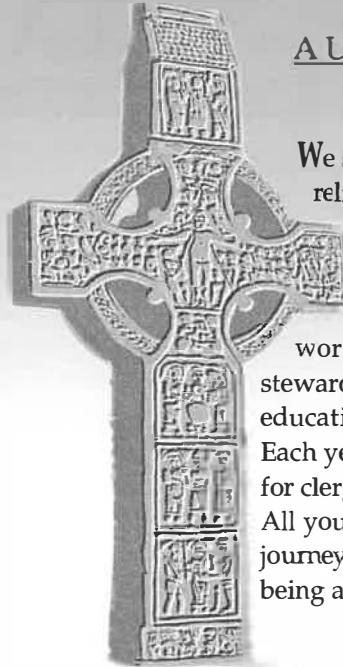
The conference concluded with a panel discussion that included the Rev. Victor Austin, rector of the Church of the Resurrection, Hopewell Junction, N.Y., and the Rev. Paul B. Clayton, Jr., rector of St. Andrew's, Poughkeepsie, N.Y., and ecumenical officer of the Diocese of New York, in addition to the speakers.

(The Rev.) Sharon H.C. Clayton

### **BRIEFLY...**

**York School**, a diocesan college-prep school in Monterey, Calif. (Diocese of El Camino Real), has received a \$3 million grant from the David and Lucile Packard Foundation. Funds will be used toward a major renovation of the school's facilities.

# Experience "Sabbath" On Pilgrimage



## A Unique Offering For Full-time, Active Rectors Of Pilgrim People

We seek the prayers and presence of rectors who relish the taste of pilgrimage in the lands of our heritage and who wish to share the journey with their families and parishes.

FRESHMinistries' purpose is mission in the world and at home. We are committed to the stewardship of sabbath refreshment, continuing education and transforming experiences for life. Each year FRESHMinistries underwrites pilgrimages for clergy through Worldwide Pilgrimage Ministries. All you need do is reserve the time for an incredible journey, make an investment in your spiritual well-being and prepare for a parish journey.

- IRELAND** - *exploring our Celtic heritage*  
Galway, Oughterard, Dublin  
**Oct. 24-31, 2000**
- ITALY** - *roots of the Western Church in art and history*  
Florence, Rome, Assisi, Venice  
**Nov. 6-13, 2000**
- SOUTH AFRICA** - *a journey into the light of creation*  
Capetown, Johannesburg  
**Nov. 7-16, 2000**
- TURKEY** - *mysteries of the Second Holy Land*  
Ephesus, Smyrna, Pergamum, Istanbul  
**Nov. 9-16, 2000**
- THE HOLY LAND** - *from the Galilee to Jerusalem*  
Bethlehem, Jerusalem, Nazareth  
**Nov. 28 - Dec. 7, 2000**
- GREECE** - *a walk in the footsteps of Paul and John*  
Thessaloniki, Athens, Corinth  
**Mar. 8-15, 2001**

**\$699** for each Familiarization Pilgrimage (from the gate city)

*Includes: Trans-Atlantic Flights, excellent hotels, luxury motor coaches, professionally licensed English speaking pilgrimage guides, most meals and much more. Space is limited to 20 rectors/bishops, per familiarization trip. A \$100 deposit (refundable until July 1, 2000) will hold your place. For more information or to mail your deposit, contact:*

*Ms. Donna Tuten, Manager*

**WORLDWIDE PILGRIMAGE MINISTRIES**

1131 N. Laura St., Jacksonville, FL 32206

**1-800-260-5104**

E-mail: [wwpill@aol.com](mailto:wwpill@aol.com) FAX: 904-355-3700

*A mission subsidiary of FRESHMINISTRIES, serving God's people worldwide*

## Church Planting: Now Is the Time, Leaders Say

Comments such as, "I have never been to such an exciting conference," and "This conference had exceeded my wildest expectations," were heard after the Plant My Church! gathering at Camp Allen, Navasota, Texas, March 20-23.

Designed for church planters, diocesan leaders, and would-be church planters, about 100 representatives from more than two dozen dioceses, Canada, Honduras, and New Zealand, participated in the conference sponsored by a consortium of groups, including the Diocese of Texas.

The purpose of the conference was to raise the profile of church planting within the Episcopal Church.

In plenaries, panels and workshops, the focus of the conference was on the need to plant churches, how to plant churches and the vocation of church planters. Interspersed throughout the conference were testimonies by leaders of recent church plants, anchoring theory in practice.

Among the workshop topics were an overview of a recent church plant; planting a church for the homeless and street people in the inner city; Hispanic church plants; planting a new church for those under age 30 within a resource-size congregation; and a session on preaching to the unchurched.

The agenda allowed those who are planting churches to network with one another. It also allowed others to seek advice and counsel from those who are already in the business of church planting.

During the last 20 years, church planters were told, the Episcopal Church has planted between 325 and 350 congregations. Given the radical changes taking place in North America, including demographic challenges, it is clear, they were told, that church planting needs a much higher priority.

# 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.**

## CHURCH FURNISHINGS

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208.**

## CURRICULUM

**MUSTARD SEED SERIES @ ONLINE**, resources for Christian educators. Homilies for children, activities, teaching tips, MSS preview kit, etc. Download free from [www.mustardseedseries.com](http://www.mustardseedseries.com). CD-ROM of Mustard Seed Series@ Sunday School Curriculum \$175. **(800) 705-4441.**

## DEVELOPMENT TRAINING

**CONGREGATIONAL DEVELOPMENT TRAINING.** Intensive program in congregational development held in New York City. Two summers, two weeks each. For clergy and lay leaders. Appreciative approach toward Anglican-Episcopal identity and all sizes of congregations, innovative, focuses on the role of the parish in Christian formation. Contact: **Robert Gallagher, 15B O'Brien St., Portland, ME 04101. cdi@maine.rr.com (207) 761-4613. www.cditrainers.org**

## EXCHANGE

**AUSTRALIAN PRIEST**, Adelaide inner city, desires exchange, short-term contract. 2000-2001. 44 years, married, one child. For resume: **Grant Bullen, 29 Moore St., Adelaide, 5000 Australia. bullen@dove.net.au**

## NEEDLEPOINT KITS

**BEAUTIFUL NEEDLEPOINT KITS:** Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

## POSITIONS OFFERED

**SMALL HISTORIC PARISH** in the Ocean State seeks part-time rector to lead with an energetic style. St. Paul's thrives upon dynamic worship, spiritual development and witnessing to our faith. Our warm informal community is strong in stewardship/tithing, committed to healing ministry and delights in all types of spiritual music. Our style welcomes those who color outside the lines. Obtain more information by contacting: **Search Committee, St. Paul's Church, 2679 E. Main Rd., Portsmouth, RI 02871.**

**ROUND HILL COMMUNITY CHURCH**, a non-denominational church, Greenwich, CT, seeks a director of Christian education and fellowship. Full job description at [www.rhechurch.org](http://www.rhechurch.org) or call **(203) 869-1091.**

**RECTOR:** Thriving parish of 455 members in charming, cosmopolitan and historic Pacific Northwest town seeks godly, energetic rector able to utilize spiritual gifts of the laity, attract active, younger members, meet pastoral needs of senior members and inspire/shepherd members into spiritual growth and shared ministry. Please send resume and CDO profile to: **Search Committee, 229 E. Alder St., Walla Walla, WA 99362.** Parish profile available upon request. Serious inquiries only. Write to address above or e-mail [fadams@bmi.net](mailto:fadams@bmi.net)

## POSITIONS OFFERED

**ASSISTANT RECTOR, Memphis, TN.** The Church of the Holy Communion in Memphis, TN, is seeking an approachable, enthusiastic preacher and teacher for our large suburban parish. Primary responsibilities would be young adults, newcomers and outreach ministries. Experience of 5 to 10 years with strong organizational and program development skills. Interested persons should send their resume to: **Search Committee, 3607 Cowden Ave., Memphis, TN 38111.**

**ST. MARY'S EPISCOPAL CHURCH, in Tampa, FL,** is seeking to find a director of children's and youth ministries. We are St. Mary's Parish, an Episcopal church and school and have a strong vision for the future and desire to be on the cutting edge of what God is calling us to do. We are searching for an individual with deep and strong Christian convictions. The next member of our team must have a true calling to work with teens in the area of youth ministry in the church and school, as well as working with our team of lay leaders in the ministry of Christian Formation with our children and families. Position to begin June 2000. Send resume and cover letter to: **Karla Kirkwood, Chair of Search Committee. FAX (813) 832-9730 or Kirk6071@aol.com**

**ST. ANDREW'S CHURCH in Roswell, NM,** seeks an assistant priest and coordinator of children and youth programs. The emphasis of this position is evangelism, worship, discipleship, ministry and fellowship and assisting the rector in helping lay members of the church find and carry out their own ministries. For further information please contact: **Search Committee, P.O. Box 1495, Roswell, NM 88202-1495, or e-mail [saintandrews@pvtnetworks.net](mailto:saintandrews@pvtnetworks.net) <http://Netministries.org/see/Churches/ch05138>**

**FULL-TIME CURATE.** Assistant to the rector in a large, vibrant, suburban parish. Will be active in all areas of ministry: liturgy, preaching, pastoral care, administration and teaching. Specific emphasis on the development of small groups, spiritual formation and outreach. Requirements: energetic, at ease with many different personalities, firm grounding, a mature spiritual discipline, significant preaching skills, able to work collaboratively as part of a team. Training or experience in urban work, systems, organizational development, community organizing, educational design or group formation a plus. Compensation will be commensurate with experience and skills. Contact: **The Rev. E. Bevan Stanley, Christ Church in Short Hills, 66 Highland Ave., Box C, Short Hills, NJ 07078. E-mail: [csh\\_rector@comcastwork.net](mailto:csh_rector@comcastwork.net)**

**PART-TIME YOUTH MINISTER, 15 hr/wk, 12K.** May be combined with M.Div. and Institute for Youth Ministry programs at Princeton Seminary. Contact: **Fr. Richard Kunz, All Saints' Episcopal Church, 16 All Saints' Rd., Princeton, NJ 08540. (609) 921-2420. FAX (609) 921-6276. E-mail: [aseprin@aol.com](mailto:aseprin@aol.com)**

**THE PEOPLE OF HISTORIC ST. PAUL'S CHURCH, in downtown Chester, PA,** are being called by God to be a missionary congregation in the new millennium. We are searching for a rector, with energy and creativity, solidly grounded in Scripture and the faith and liturgy of the Episcopal Church, to lead us. St. Paul's is located in the heart of the city of Chester, an economically depressed city in Pennsylvania, which is multi-racial and multi-cultural. There are many indications and signs that neighborhoods are being revitalized and renewed by new housing development. Hence, the city is being renewed. The mission of St. Paul's Church must be related to the needs of the city and to assist in the restoration and rebuilding of the community. We are blessed to have a beautiful church plant, eucharistically-centered worship, and an endowment to enable us to move forward in this ministry to which we have been called. Does this opportunity, this challenge, this ministry excite you enough to give us a call? If so, please contact: **Ms. Jill Swans, Assistant to the Bishop for Deployment, Diocese of Pennsylvania, 240 S. 4<sup>th</sup> St., Philadelphia, PA 19106. (215) 627-6434, ext. 102.**

# CLASSIFIEDS

## POSITIONS OFFERED

**MINISTRY TO MEDICAL EDUCATION.** Chaplain to students, faculty and staff at Tulane Medical School. Teach ethics and related subjects with team of faculty. Programming and some hospital visitation. Advanced degree or training preferred. Need some ministry to retirement center, also. Contact: **The Rev. Canon Ronald Clingenpeel, Diocese of Louisiana, 1623 Seventh St., New Orleans, LA 70115-4411.** Send CDO profile and two-page resume only.

**WANTED:** Priest with adventuresome spirit and missionary heart to serve two congregations on the Red Lake Nation (Ojibwe reservation) in beautiful woods and lakes country of northern Minnesota. Continue in the ministry begun by James Lloyd Breck and Enmegahbowh. 30 minutes from Bemidji, home of "Paul Bunyan," Bemidji State University and airport connections. Opportunity to share faith in Christ as well as to learn the rich cultural heritage of Native Americans. Salary and benefits provided by the Diocese of Minnesota. Supportive, collegial community of ordained and non-ordained Episcopal ministers in the Bemidji area. Contact: **The Rev. Canon Michael Smith, P.O. Box 8, Naytahwaush, MN 56566. (800) 596-3839, ext. 327.**

**RECTOR:** Calvary is a growing, 150-year old parish at the historical center of the quaint, Eastern New York Village of Burnt Hills. Our suburban community is midway between Albany and Saratoga Springs, NY. The Calvary Church family is eager to welcome the successor to our current rector, who has recently been elected Bishop Suffragan of the Albany diocese. We are excited to continue growth trends in membership, our active youth programs, and the Christian faith. Calvary's "church family" is a relaxed, traditional, orthodox congregation. A program church with a family-centered atmosphere, our parish is routinely described by new parishioners as warm and alive. For a view of our "Parish Profile" please visit our web site at [www.calvaryBH.org](http://www.calvaryBH.org). Above average compensation and a rectory are included. If so guided by the Holy Spirit, contact: **The Rev. Mary Chilton, Deployment Officer, Episcopal Diocese of Albany, 68 S. Swan St., Albany, NY 12210; or (518) 465-4737 ext. 204; or [mchilton@global2000.net](mailto:mchilton@global2000.net)**

**RECTOR:** Christ Episcopal Church is a 160-year-old historic parish located in the rejuvenating center city of Little Rock, AK. We are a spiritually mature, loyal, loving and committed congregation which has been strengthened through a positive interim ministry. We are supportive of the Rite II form of worship and have a strong music program centered around traditional Anglican music. We are seeking a strong, dynamic preacher with the leadership abilities to optimize our potential for growth. Please send resumes and personal profiles by May 15 to: **Search Committee, Christ Episcopal Church, 509 Scott St., Little Rock, AR 72201.** E-mail to: [jparke@democratprinting.com](mailto:jparke@democratprinting.com)

**LARGE, URBAN, EPISCOPAL CHURCH** seeks dynamic, organized, flexible individual to lead Christian education ministry. Appropriate education credentials and experience in the field required. Direct inquiries to: **Michael Gregory, c/o Grace and Holy Trinity Church, 8 N. Laurel St., Richmond, VA 23220.** Visit our website at [www.ghtc.org](http://www.ghtc.org)

**SMALL ANGLO-CATHOLIC PARISH** (160 communicants), Chesapeake, VA, seeking rector, S.S.C. membership not required but a plus, respond: **Jon Gower, 1789 Legare Lane, Virginia Beach, VA 23464, (757) 479-3045.**

**CURATE WANTED** for historic 1,000-member church in ocean community to offer spiritual leadership in a fully shared, mutual ministry including, but not limited to: presiding at worship, preaching, teaching, pastoral care, outreach and parish administration. See our web site at [www.websaintpauls.org](http://www.websaintpauls.org). Send resume, CDO personal profile and references to: **Curate Search Committee, St. Paul's Episcopal Church, 188 S. Swinton Ave., Delray Beach, FL 33444.**

## POSITIONS OFFERED

**ST. JOHN'S, Tampa, FL,** seeks assistant to the rector to share equally in worship, preaching and pastoral duties with two other clergy assistants. The position opens June, 2000. St. John's is a corporate sized parish of 2,100 members and a budget of over \$1 million. We are located in a well-established neighborhood along Old Tampa Bay. There is a parish day school adjoining the church. In addition to the general parish ministry, the assistants lead daily school services, teach middle school divinity classes and mentor parish programs such as ALPHA and FATHERS Ministry. Websites: [www.episcopalians.org/stjohn/index.htm](http://www.episcopalians.org/stjohn/index.htm) and [stjohnseagles.org](http://stjohnseagles.org). E-mail: [stjohnstpa@aol.com](mailto:stjohnstpa@aol.com). FAX (813) 254-6732. Interested candidates should contact: **The Rev. John R. Peterson, St. John's Episcopal Parish and Day School, 906 S. Orleans Ave., Tampa, FL 33606.**

**CHURCH PLANTER:** St. Peter's is an Episcopal parochial mission in the heart of the Rocky Mountains, located between Aspen and Glenwood Springs, CO. We desire to attain parish status within several years. We are a young church ready to grow in a community underserved by a mainstream denomination. We are a family size congregation with half of our members under 17 years old. Average attendance is 43 and most everyone is involved in lay ministry. We welcome a priest who is an articulate inspiring preacher/teacher; a spiritual guide; someone with strong leadership skills; help build our commitment to evangelism and strengthen our stewardship program. We pray for God's will. Full compensation package including housing. For further information contact: **Janet Mineo, (970) 963-1538, [mimeo@rof.net](mailto:mimeo@rof.net) or send resume to 0267 Red Dog Rd., Carbondale, CO 81623.**

**WHAT ARE YOUR GIFTS?** A dynamic parish averaging 300+ in attendance on Sunday, our multi-generational community seeks an energetic, self-starter as assistant to the rector. We desire an individual with good pastoral skills, a passion for the Gospel, a theology that welcomes everyone to the Lord's table, and a clear understanding of his or her own gifts. The specific job description will be determined according to the gifts and strengths of the individual. The compensation package includes salary, housing (3-bedroom townhouse), equity allowance, health and retirement benefits and professional expense account. Those interested should contact: **The Rev. Kimberly D. Lucas, Christ Episcopal Church, 5910 Babcock Blvd., Pittsburgh, PA 15237 or [revkym@stargate.net](mailto:revkym@stargate.net)**

**PART-TIME CHRISTIAN ED. DIRECTOR.** 15 HR/WK, 13K. May be combined with 2 or 3 year programs at Princeton Seminary. Contact: **Fr. Richard Kunz, All Saints'; Episcopal Church, 16 All Saints' Rd., Princeton, NJ 08540. (609) 921-2420. FAX: (609) 921-6276. E-mail [ascprin@aol.com](mailto:ascprin@aol.com)**

**YOUTH MINISTER:** Lay or ordained. Part-time supervisor of ministries to youth in grades 7 to 12. Responsibilities include recruiting and training adult group leaders, organizing parental volunteers for support and assuming general oversight responsibilities for the entire youth program. Ability to work collaboratively in a team of staff essential. Familiarity and comfort with *Journey to Adulthood* a plus. Compensation will be commensurate with experience and skills. Benefits include medical insurance, pension, continuing education time, travel allowance and vacation time. Contact: **The Rev. E. Bevan Stanley, Christ Church in Short Hills, 66 Highland Ave., Box C, Short Hills, NJ 07078. E-mail: [cesh\\_rector@comcastwork.net](mailto:cesh_rector@comcastwork.net)**

**EPISCOPAL CHAPLAIN.** St. Mark's School of Texas (Dallas) seeks an energetic priest to enter fully into the life of this leading independent day school (grades 1-12, 800 boys). Responsibilities include daily chapel services, pastoral care of students, faculty and families, and teaching/extra-curricular activities according to individual talents. For further information please contact: **Eric Benke, Head of Upper School, St. Mark's School of Texas, 10600 Preston Rd., Dallas, TX 75230. (214) 346-8110 or e-mail [atbenke@smtexas.org](mailto:atbenke@smtexas.org)**

## POSITIONS OFFERED

**RECTOR SEARCH: Christ Church, Aspen, CO,** is seeking a permanent rector. The candidate must be an Episcopal priest and should submit a resume no later than April 30. Additional information will be forwarded to qualified candidates. Please send inquiries to: **Chairman, Search Committee, Christ Episcopal Church, 536 North St., Aspen, CO 81611.**

## 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](mailto:holytours@worldnet.att.net) Web site: [journeys-unlimited.com](http://journeys-unlimited.com)

## Rates

### Classifieds

Frequency	1-2x	3-12x	13-25x	26x+
Rate per word	\$0.52	\$0.47	\$0.44	\$0.42
<i>minimum rate \$4.50</i>				
<b>Number of words X Rate X Number of insertions</b>				
<ul style="list-style-type: none"> <li>• For blind box advertisements add 3 words and \$5 service charge for first insertion, \$3 for succeeding insertions.</li> <li>• Copy must be received at least 26 days before date of issue.</li> </ul>				
<b>Mail</b>				
PO Box 514036, Milwaukee, WI 53203-3436				
<b>Fax</b> 414-276-7483				
<b>Email</b> <a href="mailto:tlc@livingchurch.org">tlc@livingchurch.org</a>				

## BUY SELL FIND FILL

### USE THE CLASSIFIEDS

#### Attention, Subscribers:

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

# PEOPLE & PLACES

## Appointments

The Rev. **Bruce S. Bevans** is rector of Manakin Church, 985 Huguenot Trail, Midlothian, VA 23113.

## Ordinations

### Priests

**Atlanta - Cecilia Duke**, St. Patrick's, Atlanta, **Sean Ferrell**, Episcopal Center, University of Georgia, **Mark Moline**, Atlanta Detention Center, **Thomas Morris**, Georgia Tech/Georgia State Episcopal Center, **Gay Rahn**, St. Mark's, Dalton, **Patricia Roberts**, Holy Innocents' School, Atlanta, **Beth Royalty**, All Saints', Atlanta, **Carolynne Williams**, Cathedral of St. Philip, Atlanta  
**Pittsburgh - Ruth E. Correll**

## Deaths

**Carman St. John Hunter**, staff person for the national church in the 1960s and 1970s, and the first woman to direct a national program department, died of cancer March 8 at The Evergreens, Moorestown, NJ. She was 78.

Mrs. Hunter was an educator and an author. She was a graduate of Western College for Women and a joint program of Columbia University, and the Union and General Theological seminaries. In other service to the church, Mrs. Hunter was director of national and world mission. Her husband, the Rev. David R. Hunter and his two daughters and two sons, seven grandchildren and eight great-grandchildren survive her.

The Rt. Rev. **Clarence Repert Haden, Jr.**, retired Bishop of Northern California, died March 11 in Charleston, SC. He was 89.

Bishop Haden was a native of Fort Worth, TX, and a graduate of Baylor University, Seabury-Western Theological Seminary and Church Divinity School of the Pacific. He was ordained deacon and priest in 1936. He was elected Bishop Coadjutor of Sacramento (now Northern California) in 1957, and became bishop in 1958 and served in that ministry until he retired in 1978. Bishop Haden was in charge of St. Barnabas', Denton, TX, and St. Paul's, Gainesville, TX, 1936-37; rector of St. John's, Corsicana, TX, 1937-41; rector of St. Matthew's, Houma, LA, 1941-43; rector of St. Paul's, New Orleans, LA, 1943-45; rector of St. Philip's, Durham, NC, 1945-51; executive director of the Presiding Bishop's commission on laymen's work, 1951-53; and dean of Grace and Holy Trinity Cathedral, Kansas City, MO, 1953-57. The Bishop Haden Institute, a high school in the Philippines, was established in his honor. Bishop Haden survivors include his daughter, Nedah Louise, three grandchildren and three great-grandchildren.

## Next week...

Coastal Crisis Chaplaincy

# 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

## SAN DIEGO, CA

**GOOD SAMARITAN** 4321 Eastgate Mall, 92121  
 The Rev. Wayne F. Sanders, r (858) 458-1501  
 Sun H Eu 8 & 10, Wed H Eu 9:30, Sat H Eu 5:30  
 Tues Dr. Creasy Bible Study 10-12 noon & 7-9

## CHERRY HILLS VILLAGE, CO

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

## 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

## WILMINGTON, DE

**CATHEDRAL CHURCH OF ST. JOHN** 10 Concord Ave. at Market St. (302) 654-6279  
 The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. Lois Keen, DRE; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland, D.M.A., Canon Precentor, Organist & Choirmaster  
 Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

## 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. MARY'S, Foggy Bottom

728 23rd St., NW 1 block south Foggy Bottom/GWU Metro  
 The Rev. Kirtley Yearwood, M.D., r (202) 333-3985  
 Sun H Eu 8, Cho Eu 11. Wklys MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

## 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](http://www.stpauls-kst.com)

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

## 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); Wklys 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 6:30 (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](http://www.stpaulsparish.org) (708) 447-1604  
 The Rev. Thomas A. Fraser, r  
 Sun Eu 10:15 (Sat 5). Wkly 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. Lintrner, 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** 30 Brimmer Street (617) 523-2377  
 Email: [office@theadvent.org](mailto:office@theadvent.org) Web: [www.theadvent.org](http://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

**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

# LENT CHURCH DIRECTORY

## 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. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200 www.stbarts.org  
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 open 365 days 8-6. For tours call 378-0252. Cafe open for lunch M-F. Book & Gift Shop open daily.

## EPISCOPAL CHURCH CENTER

**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 8:15

## NEW YORK, NY

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
www.stmrvirgin.com  
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

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

**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

## ELIZABETHTOWN, NC (Diocese of East Carolina)

**ST. CHRISTOPHER'S** West Broad (Business 87 & Hwy 41)  
The Rev. Dale K. Brudvig, p-i-c Tele: (910) 862-3015  
Sun Eu 11, Adult Sun school 10. E-mail [stchrist@intrstar.net](mailto:stchrist@intrstar.net)

## CHARLESTON, SC

**ST. MARK'S** Thomas & Warren Sts.  
The Rev. Dr. Richard Cornish Martin  
Sun 11 Sung Mass

## COLUMBIA, SC

**TRINITY CATHEDRAL** 1100 Sumter St. 29201  
The Very Rev. Philip C. Linder, dean  
Sun Eu 7:45, 9, 11:30 & 6, Ch. Ed 10:30

## 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.calvaryppgh.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

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA

**ST. STEPHEN'S** (NORTH OF ALLENTOWN)  
3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

## 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

**EPISCOPAL SCHOOL OF DALLAS** 4100 Merrell Rd.  
The Rev. Stephen B. Swann, headmster & r; the Rev. Paul E. 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



Christ Church, Las Vegas, Nev.



# THE LIVING CHURCH

Serving as an independent, weekly publication, **THE LIVING CHURCH** magazine reports in a straightforward, unbiased manner.

**GENERAL CONVENTION:** A special staff of correspondents will be covering the General Convention in Denver in July. As the news happens, **THE LIVING CHURCH** will be there — sending it back to the publishing offices electronically — and offering it right back to you in **THE LIVING CHURCH** magazine — so that you will read the most up-to-date information about decisions that are made and any reactions that are expressed.

## ORDER YOUR LIVING CHURCH SUBSCRIPTION TODAY!

One-year Subscription **\$39.50**  
 Eighteen-month Subscription **\$54.60**  
 Two-year Subscription **\$70.72**

Mail to:  
 THE LIVING CHURCH FOUNDATION, P.O. BOX 514036, MILWAUKEE, WI 53203-3436

NAME \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY \_\_\_\_\_  
 STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_  
 PHONE \_\_\_\_\_

Card # \_\_\_\_\_  
 Expiration date \_\_\_\_\_



Signature \_\_\_\_\_

GC00LR

**ORDER TODAY TOLL-FREE 1-877-822-8228**

Call and ask us about the "Parish Plan" where you can save 25% over the regular one-year subscription cost.  
**MORE THAN 120 YEARS OF INDEPENDENT, WEEKLY INFORMATION ABOUT THE EPISCOPAL CHURCH.**