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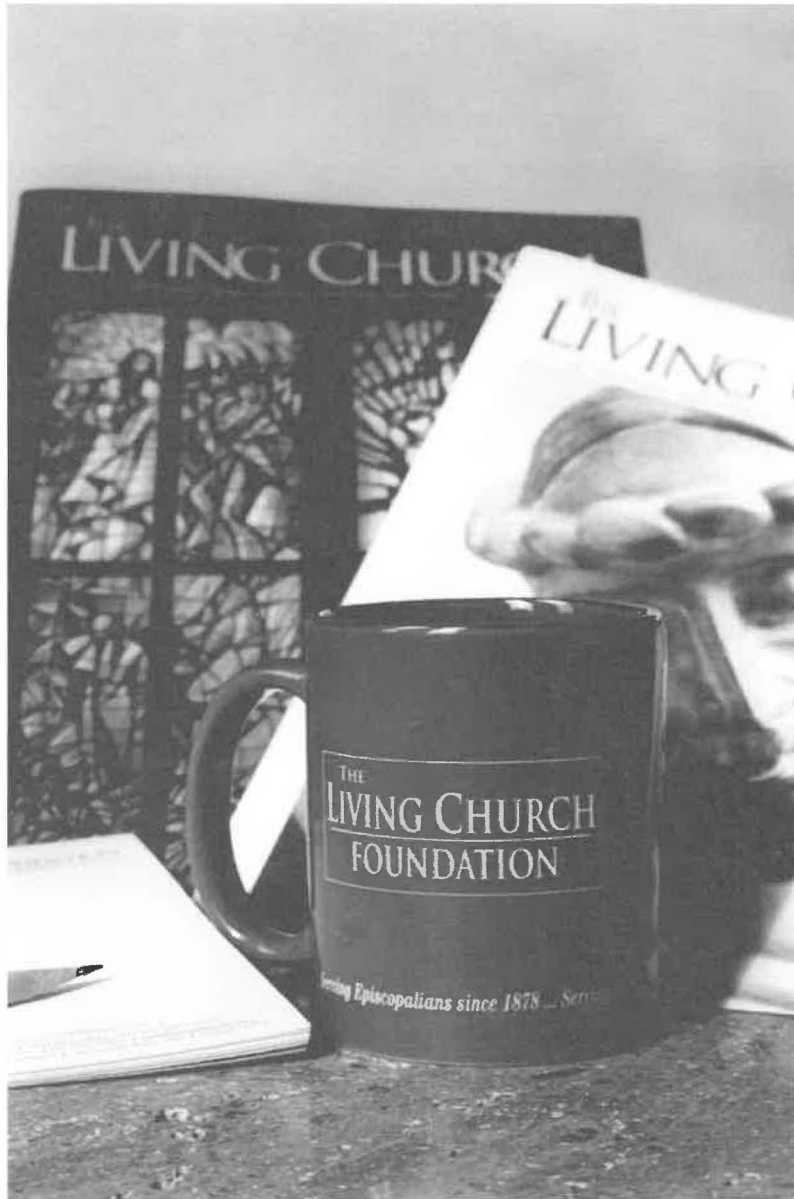
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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.
THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI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

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Mr. Wright

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The Cover
Visitors' weekend at the Episcopal Theological Seminary of the Southwest drew 82 persons from 18 dioceses (from Olympia to Florida to Delaware) and four Lutheran synods. Current students plan, organize and are hosts to the annual introduction to seminary life, distinguishing the weekend at ETSS from that of other seminaries.

Bob Kinney photo

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SUNDAY'S READINGS

Wonder Working Power

'By what power or what name did you do this?'

(Acts 4:7b)

Third Sunday of Easter

Acts 4:5-12 or Micah 4:1-5; Psalm 98 or 98:1-5; 1 John 1:1-2:2 or Acts 4:5-12; Luke 24:36b-48.

There is an old, vigorous Christian song that begins with the words, "Power, power, wonder working power." Some may find the lyrics as well as the tune to be offensive, but there is truth in it nevertheless. Power is basic to the reality of what God has done and continues to do through the crucified and risen Christ Jesus. Look at today's reading from the Acts of the Apostles. After a healing the leaders of the early church are brought before the same religious tribunal that condemned Jesus to the cross. The inquisitors demanded to know the source of the healing — the power or the name used in the incantation. Peter's witness is clear and powerful. The one they killed is both the name and the power of healing and salvation for all. This power is the very life of God revealed and given through Jesus (1 John) and is the power to cleanse us from our sin.

Power companies in today's American economy are selling off the generating side of the business to concentrate on the more lucrative service side. One of the certainties of God's power business with us is that he doesn't ever abandon the life-giving and life-changing power of resurrection into fellowship with himself. Jesus continues to reveal today the power of God at work in and through us in the following ways: the power to give peace (shalom), the power to open God's word written (scriptures), and the power to become active witnesses to this good news (gospel.) All healing, all saving, all

truth and light for eternal life is the power of God displayed.

We may be uncomfortable at the demonstration of God's power. We may even want to avoid seeing miracles of healing, conversion of sinners, moving worship in contemporary or charismatic styles, and the breaking open of God's word by passionate preaching. Yet, these are all ways that God continues to demonstrate his living and transforming power in our world.

It's the same power that uses common bread and wine as the vehicle of his sacramental presence. It's the same power that uses water as the covenant entrance and uses oil as a sign and means of healing as well as a reconciling word to restore a soul to the family of God. It's the same power that unites a man and a woman in a covenant of love and anoints believers with the same Holy Spirit that empowered all the saints. Better to give thanks for all the ways God's power works wonders than to miss any of it.

Look It Up

Study John's use of the metaphors "light and darkness" in today's epistle. What does it say to you about the power of God to change, make new, give life? How have you seen this power free you from darkness to enjoy and share the light?

Think About It

The religious authorities questioning the apostles were puzzled by the demonstration of healing power through the first Christians. Recall when someone's power of faith, prayer, preaching made you uncomfortable. Are you willing to let God move in ways that may seem beyond your understanding and control?

Next Sunday

Fourth Sunday of Easter

Acts 4:(23-31) 32-37 or Ezekiel 34:1-10; Psalm 23 or 100; 1 John 3:1-8 or Acts 4:(23-31) 32-37; John 10:11-16.

'Hidden Leaven'

By Travis Du Priest

EUSEBIUS: The Church History. A New Translation with Commentary. By Paul L. Maier. Kregel. Pp. 412. \$24.99.

Eusebius (260-339), Bishop of Caesarea, is often called "the father of church history." He narrates his history of the first three centuries of Christianity with the verve of an eyewitness. Prof. Maier, who teaches ancient history at Western Michigan, offers a new translation with commentary and an insightful introduction.



THE LAY CONTEMPLATIVE: Testimonies, Perspectives, Resources. Edited by Virginia Manss and Mary Frohlich. St. Anthony Messenger. Pp. 216. \$10.95 paper.

In his foreword, Episcopal priest Tilden Edwards describes lay contempla-

tives as "hidden leaven" in our work-a-day, church, family and friends worlds. Contributions by a dozen lay people who write about contemplative living. Includes a list of formation sites.

SHARING WISDOM: The Practical Art of Giving and Receiving Mentoring. Crossroad. Pp. 141. \$14.95 paper.

A wonderful part of adult life is sharing wisdom. But where, when, exactly how? Good advice on forming relationships, choosing mentors you respect, dealing with "breakthrough events," presenting koans or puzzles. Helpful to teachers, clergy, spiritual directors, serious friends.

CHRISTIAN SPIRITUALITY: An Introduction to the Heritage. By Charles J. Healey. Alba. Pp. 432. \$22.95 paper.

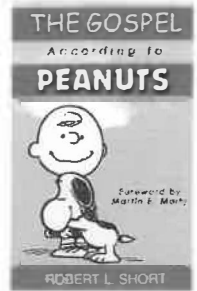
More historical than devotional, this one is still excellent Lenten read-

ing. Traces the subject from the apostolic fathers through Vatican II. He is quite good on the Caroline Divines, classical Anglicanism and the Oxford Movement. Mentions C.S. Lewis and Evelyn Underhill but not T.S. Eliot.

THE GOSPEL ACCORDING TO PEANUTS.

By Robert L. Short. Westminster John Knox. Pp. 130. \$14.95, paper.

Around for 35 years; now with a new foreword by well-known surveyor of the American religious scene, Martin Marty. Coincides with the retirement and subsequent death of the creator of *Peanuts*, Charles Schultz. Links the gospels and St. Paul's letters with the parables and utterances of Charlie Brown, Snoopy, Lucy and Linus. Still a good read.



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Young Adults Take Fresh Look at What Is Holy

"If God is to be met everywhere, then nowhere is profane!" was the motto of the Province 5 conference for campus and young adult ministry,



Sue Cromer photo

A time of worship at the conference in Indiana.

April 7-9. Nearly 120 Episcopal college students, young adults, college chaplains and others met for the annual weekend conference, at Turkey Run State Park near Terre Haute, Ind.

The conference theme was "The God of Everyday Life: Finding the Sacred in the Profane." The goal of the conference was twofold: First, to challenge participants to explore the presence of the divine in areas that are not considered "holy" by mainstream society and especially young people of faith, for example, in texts outside the Bible (song lyrics, poetry, writing, movies), art, music and other forms of human endeavor. Second is to challenge participants to explore taking the values and love that Christ teaches out into the world, which is considered secular or profane, for example, at one's place of work, in public life and democratic discourse, and in forming communities on campuses.

Workshops were held on diverse subjects, such as, "theology in Star Wars, X-files and the Matrix," "God in Music," "Finding God in the Work World," "Vocational Discernment," "Christianity and Politics," and "Tolerance and the Church."

Beyond serious discussions, an "Episco-Disco" was held on Saturday night.

Noah H. Evans

Full Communion Would Begin in 2001, Says ELCA Church Council

The Church Council of the Evangelical Lutheran Church in America (ELCA) has determined an implementation date of Jan. 1, 2001, for the proposed full communion agreement, Called to Common Mission (CCM), with the Episcopal Church. The date is concurrent with plans by the Episcopal Church, assuming passage of the agreement at General Convention in Denver.

The ELCA's Church Council serves as the church's board of directors and its legislative authority between Churchwide Assemblies. During its April 7-9 deliberations in Chicago, the council said ELCA synods "are not free to accept or reject portions of governing documents of the church." It is amenable to discussions with Episcopalians regarding potential exceptions to CCM related to ordinations as proposed by ELCA bishops earlier this year.

The statement regarding accept-

ance or rejection of governing documents was in response to a resolution from the Eastern North Dakota Synod "(supporting) the right of its constituent members, congregations, pastors and bishops to freely accept or reject local implementation" of the historic episcopate. Acceptance of the historic episcopate, as defined by CCM and its predecessor document, the Concordat of Agreement, has been a lightning rod of controversy since CCM was passed by a slim margin by the ELCA's Churchwide Assembly last summer.

In response, the council said, "While resolutions of a synod assembly seeking changes in this church's governing documents are in order, resolutions of a synod assembly pledging to support or undertake actions in violation of this church's governing documents are not in order."

Task Force Will Promote Reconciliation

The New Commandment Task Force, designed to promote reconciliation within the Episcopal Church over disagreements related to issues of homosexuality, has recently been formed. It is jointly chaired by the Rev. Brian Cox, rector of Christ the King Church, Santa Barbara, Calif., and Prof. Louie Crew, of Newark, N.J.

The task force intends to facilitate reconciliation by teaching members of the church "to be more loving in their words and actions ... as they deal with their disagreements." It also plans to conduct four regional reconciliation meetings to "find reconciling ways to deal with the Church's internal disagreements over issues related to homosexuality."

The concept for the task force evolved from a meeting of 22 Episco-

palians, laity, clergy and bishops, who met in Seattle, Wash., last November. That group's agenda was "Searching for Solutions to Potential Schism."

Other members of the task force include the Rev. Ed Bacon, rector of All Saints', Pasadena, Calif.; the Rev. Canon Elizabeth Keaton, canon missionary, Diocese of Newark; the Rev. Richard Kew, of the Anglican Forum for the Future; the Rev. Dorsey McConnell, rector of St. Alban's, Edmonds, Wash., and Ted Mollegen, lay deputy, Diocese of Connecticut.

The Most Rev. Frank T. Griswold, Presiding Bishop, endorsed the initiative, saying, "the mission of the Church is to restore all people to unity with God and each other in Christ." He has offered some financial assistance to help the task force get started.



Carol Barnwell photos

Above: Laura Allen visits with Bishop Salmon.

Left: Mike Amis, of the Ministry of Conflict Transformation and from the Diocese of Dallas, trains more than 50 facilitators in preparation for the forum.

Forum in Texas Takes on Divisive Issues

More than 700 persons gathered at Camp Allen in the Diocese of Texas, April 8 to discuss ordaining non-celibate homosexual persons and the blessing of same-sex unions, two issues that continue to cause great friction in many churches.

"I came with great trepidation," one participant from Austin said, "but found a safe place to meet and speak with others who believe differently than I do."

After more than a year in the planning, the Rt. Rev. Claude Payne, Bishop of Texas, called the forum "a watershed event" for the diocese. The day provided an opportunity for the diocese to gather and "explore ways in which we can differ on issues and simultaneously be united in mission," Bishop Payne said.

The Rt. Rev. Robert Ihloff, Bishop of Maryland, and the Rt. Rev. Edward Salmon, Bishop of South Carolina, received warm response to their presentations on the sexuality issues.

Bishop Ihloff, who began with an outline of how to read scripture, admonished against "wrenching a phrase or a story out of context" to support a certain ideology. Citing the prohibitions against homosexuality in Paul's letters, Bishop Ihloff pointed to the vastly different cultural milieu of the time. "Paul also condones slavery ... and declares that women should

not speak in church," he pointed out. Summing up the epic of Paul, Bishop Ihloff enumerated the gifts of the Spirit which he said "transform our lives ... and ultimately judge our ethical behavior." Bishop Ihloff pointed out that Jesus made a special effort to commune with the disenfranchised, adding that "Jesus was intent on proclaiming a new ethic which he speaks in the great commandment ... to love others as you love me."

During his ministry, Bishop Ihloff said, he has become familiar with homosexual couples who care for one another, who love the Lord and are serious about their Christian walk in faith. "Knowing such persons, more than a study of scripture, changed my heart and my attitudes about homosexual practice."

Bishop Salmon used secular culture's focus on sex, as well as scripture, to anchor a more traditional stand on the sexuality issues. "We live in a culture that says 'without sex, you are a nobody,'" he said. Bishop Salmon said he reviewed the airport magazine stand on his way to Houston and counted 37 publications whose covers featured sexual subjects. "We, as a culture, are engulfed in it [sexual expression] and as Christian people, we need to live in a way to make a witness to that culture," he added.

The 18th chapter of Leviticus, he

said, is the foundation for the universal rejection of same-sex intercourse in Judaism. "In Corinthians, Timothy and Acts, those same prohibitions are assumed on matters of sexual morality," he added.

"One of the difficulties we have as Episcopalians in our debates about homosexuality is in self-righteousness to rise above each other," he said. "We've lost the Christian understanding of who we are and what we are as God's people."

More than 56 facilitators convened 28 small discussion groups where people spoke freely and with mutual respect.

After a number of three-minute presentations, the moderator asked the audience, "Where do we go from here?" Most seemed to agree that continuing the dialogue was essential in the life of the church. One speaker urged participants to "speak to people who disagree with you" while calling for the conversation to continue in congregations.

Facilitators who met after the forum further supported these suggestions. Most agreed that the format had worked well and provided a safe place for people to come together and talk, where their stories were honored. There was a clear consensus for continuing the dialogue.

Carol E. Barnwell

BRIEFLY...

A survey conducted by the Episcopal Church Center's Office of Pastoral Development and the **Executive Council's** committee on sexual exploitation found that nearly all the church's dioceses give high levels of attention to issues of sexual misconduct. Ninety of the church's 103 dioceses responded.



Mr. Liro

Joseph Liro has been appointed annual fund director at the Episcopal Theological Seminary of the Southwest. Mr. Liro moves to the seminary after being manager of Russian and Eurasian Programs for the American Councils for International Education in Washington, D.C.

There are some excited students and teachers at **Holy Innocents' Episcopal School**, North Atlanta, Ga. On April 14, President Clinton stopped at the school for an impromptu visit. "It's amazing," Molly Collins, a senior at the 1,500-student school, told the *Atlanta Journal-Constitution* after shaking the president's hand. "School has pretty much stopped for the day. We kind of skipped class."

The Most Rev. **George Carey**, Archbishop of Canterbury, surprised colleagues by declaring that he does not believe the Church of England will retain its constitutional position as the established church in that country. "I expect the Church of England one day to be disestablished," Archbishop Carey told a meeting of people in the Diocese of Canterbury.

The *London Daily Telegraph* reports that, when the time comes, the "**Prince of Wales** could be crowned king in a multi-faith inauguration ceremony." A proposal before the English government, says "establishment of the Church of England causes 'religious disadvantage' to other faiths and Christian denominations" and that the monarch's swearing to uphold the protestant faith "may no longer be appropriate in modern, multi-cultural Britain."

Bishop Tharp Will Assist in Atlanta Until a New Bishop Is Elected

The Rt. Rev. Robert G. Tharp, retired Bishop of East Tennessee, will serve as Assisting Bishop of Atlanta until a new bishop can be elected and consecrated next year. The diocese has been without a bishop since consents were withdrawn for the consecration of the Rev. Robert G. Trache eight days before the event [TLC, March 19]. The Rt. Rev. Frank Allan, then Bishop of Atlanta, delayed his retirement for one week to help the diocese make decisions for the interim.



Bishop Tharp

Bishop Tharp presided at the annual reaffirmation of ordination vows April 18 at the Cathedral of St. Philip in Atlanta, and was to begin his official time with the diocese on May 1. He will serve until a new bishop is consecrated, which could

occur as early as May 2001. Bishop Tharp will continue to reside in Knoxville, Tenn., and will be in the Diocese of Atlanta for eight days each month.

The standing committee, as ecclesiastical authority of the diocese until a new bishop is consecrated, is encouraging the 10 convocations in the diocese to move soon to elect their two members of the nominating committee for the ninth Bishop of Atlanta. The tentative schedule calls for an election in mid-February 2001, with the consecration to follow later in the spring, after the required consents from other dioceses and bishops.

Bishop Tharp served as Bishop of East Tennessee from 1991 until his retirement in 1999.

In his "retirement," he is chair of the Presiding Bishop's Fund for World Relief. He is also the chair-elect for the program committee at Kanuga Conferences and is on the board of the Atlanta-based Episcopal Media Center.

Two Elections Scheduled in Connecticut

Delegates in the Diocese of Connecticut will elect two bishops suffragan June 17, to serve with the diocesan bishop, the Rt. Rev. Andrew D. Smith. The elections committee released the slate of candidates on April 15.

The list of persons nominated: the Rev. Barbara T. Cheney, rector of St. Paul and St. James' Church, New Haven, Conn.; the Rev. S. Scott Hankins, rector of Christ Church, Norwich, Conn.; the Rev. Dennis G. Jarry, rector of St. Stephen's, Westborough, Mass.; the Rev. Albert J. Keeney, rector of St. John's, Canandaigua, N.Y.; the Very Rev. John A. Macdonald, dean of

the Cathedral of the Good Shepherd, San Pedro Sula, Honduras; and the Rev. Canon Wilfrido Ramos-Orench, missionary, Greater Hartford Regional Ministry and Misión Hispana San Marcos, New Britain, Conn.

The two bishops suffragan will be elected at consecutive special conventions June 17. At the first, the delegates will elect one from the slate of candidates. At the second convention, immediately following, delegates will elect a second bishop suffragan from among the remaining candidates. Assuming consents, the new bishops will be consecrated Oct. 14.

Actor Becomes Advocate for Migrant Workers

By Retta Blaney

Sixty years ago, with the publication of his novel *The Grapes of Wrath*, John Steinbeck opened the world's eyes to the miserable lives of migrant farm workers. Six decades later, with performances of his stage adaptation of that book, actor

The Rev. Barbara C. Crafton, rector of St. Clement's Church in Manhattan, volunteered her parish's theater space.

Looking for a way to help again, Mr. Wright thought it would be appropriate for his students to do *The Grapes of Wrath*. When he couldn't find a script he liked, he decided

"There was something missing, a sense of permanence in their lives."

Samuel Wright, on meeting the children of migrant workers

Samuel E. Wright hopes to open present-day eyes to their continuing misery.

"It seems to me the grapes are still growing and not much has changed," says Mr. Wright, who plays Mufasa in *The Lion King* on Broadway.

The play was scheduled to premiere April 29 in Newburgh, N.Y., as a benefit for the Rural and Migrant Ministry (RMM), an interfaith organization based in New York's Hudson Valley and run by the Rev. Richard Witt, an Episcopal priest.

"The Episcopal Church has long been committed to concerns of justice and equal treatment for all," Fr. Witt says, adding that the General Convention has passed several resolutions on behalf of collective bargaining rights for farm workers. "We have a long history of supporting civil rights efforts."

Mr. Wright's involvement began when he got to know some children of migrant workers through a friend. He was touched by how insecure they are, having moved from place to place all their lives.

"There was something missing, a sense of permanence in their lives," he noted. "That struck me as profound. I wanted to make them more empowered."

He found his first opportunity last year when students of the Hudson Valley Conservatory Players, which he founded and directs, were doing *Hamlet*. He offered to have his students do their show as a fundraiser for the ministry's youth programs.

to write his own, having written original material for his students for years. Over the course of a year, he read the novel 10 times and considered all the different stories within.

"The family kept popping out at me," he says. "It was so profound what was happening to them."

He began to see connections to the laborers transported around his Hudson Valley region in little blue buses. He had wondered who they were and why they seemed to be treated differently, but "I thought that was over with Cesar Chavez in California." As he got to know the children, he saw it wasn't.

"They were such vulnerable creatures, wrapped up in an unfortunate situation."

The fathers are wrapped up in that situation too. "Nobody sets out to be a migrant worker and thinking they'll be picking grapes for the rest of their lives, moving from New York to California," he says. But like the Joad family in the novel, they become trapped in their poverty.

Money raised by Mr. Wright's play will benefit Farmworker Advocacy Day, RMM's annual march on Albany, New York's capital, to seek legislative changes for migrant workers. Every spring since the first Advocacy Day in 1995, people of faith from around New York add their voices to those of migrant workers. Their voices have been heard. Among the results are laws requiring drinking water in the fields, proper sanitation and raising the migrants' pay to minimum wage.



Joan Marcus photo

Mr. Wright as Mufasa in *The Lion King*.

Last year more than 1,000 people joined the effort. This year, on May 2, marchers will push for the right to collective bargaining and a day of rest. Agriculture, a \$3 billion business in New York, is the state's largest industry.

As in the past, acolytes, Eucharistic ministers and lay readers from five Episcopal parishes will be vested for the march and lead a prayer vigil in front of the legislative office building, a service begun by the Rev. Michael Phillips, rector of Christ Church in Poughkeepsie.

Fr. Witt says the advocacy day costs about \$20,000. This money allows migrant workers to participate by covering lost wages, and providing transportation and translators.

"We're all in relationship with the farmworkers," Fr. Witt says, "because we all benefit from their labors." □

Retta Blaney is editor of the anthology Journalism Stories from the Real World (North American Press).

Change Ringing

LEARNING THE ART

By A. Thomas Miller

I am a bell ringer. I'm not Quasimodo; just an ordinary person who has been drawn into the wonderful art of English change ringing. Here in North America there are only about 40 towers where bells may be rung to changes — the bells have to be set up in a special way and balanced for proper ringing. In the British Isles there are about 5,000 towers where the art may be performed.

And art it is. It requires skill, adroitness and tremendous patience. Change ringing was developed in 17th-century England, spread rapidly throughout the British Isles and was exported to Britain's colonies.

I am a new ringer, although I have been interested in change ringing for many years. My interest burst into full flower when our church, St. Mark's in Philadelphia, decided to restore its Victorian bells to change ringing to celebrate the parish's 150th anniversary in 1999.

I had my first pull on a bell rope in November 1998.

Change ringing is different than other kinds of bell ringing. The bell isn't swung back and forth like someone swinging

on a swing. In change ringing, the bell is first "raised," or pulled up to the balance point. Then it is "set," resting just past the balance point, mouth up, ready to be pulled over. I imagine the bell is waiting there quite expectantly on its wooden wheel, with a full complement of potential energy, if you remember your high school physics.

At the top of the headstock, there is a substantial wooden plank called a "stay." When the bell is mouth up, the stay, which was on the top, is now underneath. In the pit below where the bell swings is a simple mechanism that the stay touches. It is called a "slider." The slider is engaged by the stay and slides past the center point and stops. It can only slide a short distance in either direction. The stay engages with the slider and stops the bell just past its balance point, allowing the ringer to put up the rope,



and leaving the bell ready to be rung.

The ringer takes hold of the rope, lifts the bell to the balance and pulls it off. That potential energy is released as kinetic, as the bell falls through an entire arc of 360° until it is mouth up again and the ringer catches it at the balance. Ringing this way enables ringers to delay or to advance the moment at which the bell is sounded.

Learning how to handle the bell is part of the art. Over the centuries, various "methods" have been devised so that each time all six, or eight, or more

Learning how to handle the bell is part of the art.

bells sound they ring in a different order. And learning the methods is another part of the art. I'm told — and fully believe — that one never completely masters the art. There is always a new challenge to be met and to overcome, even for the most accomplished of ringers.

Anyhow, here I am at 10 a.m. on Nov. 28, 1998, standing in the bell tower with the tail end of the rope in my left hand and my teacher ringing the first stroke of the bell. The rope starts going up through the ceiling. I join my right hand with my left on the rope and I follow the bell up.

It is a living thing, this bell, as she strongly pulls the rope up through the little hole in the ceiling. (Ringers refer to bells as "she." I can see why.) The bell is alive with energy imparted by the ringer who raised her.

I feel the strong pull of the bell, but then it dies — the pull diminishes — as

the bell reaches the top of her circle, her balance point, and there she comes to rest. Here I am standing, feet flat on the floor, the tail end of the rope in my hands at the end of my outstretched arms, and several hundred pounds of bell metal just resting, delicately balanced, waiting for me to pull. I could stand like this for minutes and the bell will obey and stay at rest, or I can pull — just a little bit — and the bell will fall.

I pull. The bell falls. The rope comes back through the hole in the ceiling, falling in front of my eyes as the bell makes her circuit in the opposite direction.

English bell ropes have a woolen "sally" which is woven into the rope. This fuzzy, yard-long tri-colored portion of the rope comes back down past my eyes, reaches its nadir and starts up toward the ceiling. As the bell finishes its opposite trip, my teacher catches the sally and stops the bell at its opposite balance point.

I have just rung what is called the "tail stroke" or "back stroke." The other stroke, where you catch the sally, stop the bell at its balance and pull the sally to start the

bell in the other direction, is called the "sally stroke" or the "hand stroke."

Over the months that follow I learn the hand stroke and put both strokes together. I learn to ring in place with other ringers, and now, more than a year after meeting my first bell, I am learning the rudiments of changing when my bell strikes.

I have learned many things, one of which is patience. Ringing is a skill that does not come easily to me. I have met many wonderful and enthusiastic ringers, have forged new and close friendships and have experienced many exhilarating moments standing under that great cascading waterfall of sound, making a joyful noise unto the Lord. □

A. Thomas Miller has been a member of St. Mark's, Philadelphia, for more than 20 years.



The Bells of St. Mark's

By Stephanie Cowell

"We are hoping to restore the bells to a full set of eight for change ringing," said my friend, the Rev. Richard Alton. We were sitting around his enormous dining table in his mid-Victorian rectory in the historic district of Philadelphia, where my husband and I had come again to teach a small writers' workshop. You cannot keep me from St. Mark's Church. It is my second spiritual home, and I travel there from New York whenever I can, for Fr. Rick married me and my husband when he was a curate at St. Thomas', Fifth Avenue.

Then our visit ended and we said goodbye to our many friends. I stood in the garden looking up at the enormously tall spire of the 1849 brownstone church, and went home with my usual sense of loss for the warm family atmosphere of this gorgeous building.

A hundred miles away, the bells began to permeate my world.

They came in the form of occasional e-mails from a neophyte bell ringer/parishioner, one of many who had dedicated himself to raising the money and finding the craftsmen to bring the bells from the high tower to which they had been consigned to toll

discreetly now and then. I felt myself drawn in ... but what lifelong Anglophile, what writer of 17th-century fiction would not be? Came the day he e-mailed the website address of the St. Mark's bells. I clicked on the icon, and the sound of bells pealing in cold, crisp air rang out down the corridors of my office, causing people to put their heads around the door. Old English church bells from a computer in midtown Manhattan? Impossible! Marvellous!

Then came the announcement of the great dedication and blessing of fully fitted bells on the festal weekend which marked the 150th anniversary of the first service in St. Mark's. My friend, the soprano Shannon Coulter, was to sing a recital as well, and bell ringers from the East Coast and Canada were gathering to ring for two days from morn until dark, concluding with the first full peal rung in Philadelphia in a

century and a half.

Leaving my husband home for a quiet weekend, I took the train down. Even before I stepped from the taxi to Locust Street on a crisp October day, I heard the sound and stood for a long time in the garden staring up at the tower.

They rang, and rang. They rang all day Saturday and all day Sunday. Strangers stopped in the street, gazing up, transfixed. Ragged men paused, listening and nodding to themselves, as if at last they understood something. Young women hurrying with babies in strollers smiled. Birds, I am certain, perched on branches to listen. When I walked about the neighborhood the bells sounded over the historic houses almost to Rittenhouse Square. I think almost all the neighbors were happy, or at least somewhat charmed.

Barbara Alton, the rector's wife and herself a neophyte bell ringer, told me

that one college student ran over to inquire when on earth they'd stop because she was studying for an exam. With some empathy but not entirely able to suppress her joy, Barbara informed her, "Monday. Do you have a library where you can work?" So it progressed. Senior citizens walked carefully up the church steps to study the closed-circuit monitor which showed the ringing room with its serious ringers, and another one which showed the great swinging bells.

I was escorted to the ringers' room which was reached by stepping through a small wood door and following the narrow, winding stone steps up and up. There I stood in awe as the eight ringers pulled their ropes. For a few ecstatic seconds I was allowed to try, and felt the pull on the rope and heard the great muffled sound above me.

My friend had managed to get me a ticket to the bell ringers' dinner, where ringers from many states greeted each other, told tales of bells in America, Canada and England: of towers with varying numbers of bells, of the occasional broken finger, of less arduous hand bells.

Back at the church once more, I was swept up by the bells. All day they rang, ringers coming through the little wood door which led to the tower. Everywhere I went I seemed to have passionate, deep conversations. To quiet myself down, I took a walk to a local bookstore where I bought the last copy of Dorothy Sayers' marvelous murder mystery, *The Nine Tailors*, set about a bell tower in '30s England. The terminology in the book flung itself at me as had the phrases in conversations I had heard again and again over the last 24 hours. Grandsire triples, Kent Bob Majors, quarter peal ... I scribbled them inside the book cover, my head spinning.

Later, it was time for Solemn Evensong at which the Bishop of Pennsylvania would preside.

What was the relationship of man and bell?, I thought as we all began the opening hymn. Could it be perhaps the communication between finite and infinite? These huge instruments, from 600 to 2,000 pounds, obeying the carefully timed pull on rope and sally of those humans who stand eight in a circle, sensitive to each other's rhythms, deeply connected to the great bells

which they cannot see. The bells are stronger than the ringer, and yet without the ringer are condemned to silence. With the ropes they are sensed and felt but not seen, as we often feel about God. And yet how much must these great proclaimers of God's glory be cared for! They can crack, wear ... now they hang mouth down, on their rims some thoughtful sentences often dedicating them to the memory of some departed loved one.

The final hymn was sung and the Evensong celebrating the 150th anniversary of the first parish service and the new bells had concluded, yet there was more to come. With the priests, the bishop processed to the dark garden and asperged the bell tower, smiling in a delighted, self-effacing way. Then he and the priest entered the tower and, while some hundred or more of us waited below close together in the beautiful little garden full of candles between Victorian church and rectory, advanced up to the various levels of the tower with the intent of arriving at the highest room where the new Angelus bell hung. For a long time there was no sign of them and a few of us stirred uneasily. Was it the over excitement and beauty of the day, the quantities of tea and cake mingled with an English murder mystery of violence done in such a tower that touched my mind?

There was no sound but the shuffling of feet and the murmuring of the choir as we gazed up to that spire so dark against the night sky. Had they reached the top? Had the bells been blessed? Would they ever be coming down again?

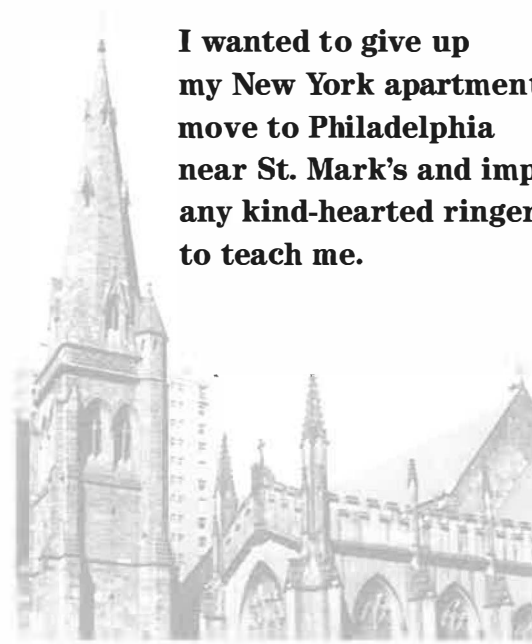
Then the bells burst forth in such a sound as we had not heard before. Perhaps it was the mystery of the garden under the trees, the sacredness of the service, or the faint relief to see bishop and priest emerge smiling (for no bell could be rung until their ears were out of harm's way and their feet descended the last of the winding stone stair). For a moment we stood cheering, and then people began to move from the garden through the gate. It seemed almost impossible

there would not be another tea.

"Fifteen minutes until the train!" my soprano friend and her husband said, whisking me into their car as I shouted my goodbyes, most of them unheard over the joyful bells. I read all the train ride, not wanting to look up from the book where I knew I would be faced with the reality that the weekend was over, I was going home.

All during the reading of the marvelous novel that evening and in the next few days my longing grew until I was ready to give over everything to learn an art of which I had but

I wanted to give up my New York apartment, move to Philadelphia near St. Mark's and implore any kind-hearted ringer to teach me.



dreamed the week before. There was no help for it! I wanted to live for ringing bells. I wanted to give up my office job and novel writing. I wanted to give up my New York apartment, move to Philadelphia near St. Mark's and implore any kind-hearted ringer to teach me. All other endeavors of life seemed unworthy.

What are we without dreams and holy places to mark our days? I will return to Philadelphia and St. Mark's a few times a year to see my friends and worship with them. Yet in my mind I go as often as I please. In my mind it is a crisp October day, and as I step from the taxi on Locust Street and look up at the great brown tower, the bells will be ringing out as beautifully as they have ever done to the glory of God. □

Stephanie Cowell is a novelist who lives in New York City.

Rediscovering Lent

If you're looking for some good news about the Episcopal Church — and who isn't these days? — I may have some for you.

It seems to me that Lent is making a comeback in the Episcopal Church. I know what you're thinking. What does this bozo who sits in an office in a Midwestern city know about Lent? Probably more than you might guess. The rectors, vicars and administrators of more than 100 congregations in all parts of the country, from San Diego to Boston, send me copies of their newsletters. I'm also a frequent peruser of parish websites, and, friends, you can gain an amazing amount of knowledge about this strange and wondrous church of ours from websites.

What I found from these modes of communication is that Lent is being re-discovered. If my reading and viewing are correct, parishes added services for Lent. An extra weekday Eucharist perhaps. The Daily Offices were added to the schedule (often, I'm happy to note, led by lay persons). Most amazing to me is how many parishes tried Stations of the Cross, some for the first time. I don't know what the attendance might have been at such services, but the very fact that people walked the way of the cross is encouraging.

I found additional Bible study groups, new prayer groups, discussions of Lenten reading, retreats, music programs, quiet days. Are these not hopeful signs?

In conversation with friends all over the country during Lent, I often asked them how their Lent was going. Invariably, but not unanimously, I heard positive responses. Attendance was up, lay persons were concerned about spiritual matters, and, in general, participation in various activities increased.

I became even more encouraged when I read the comments of the Rt. Rev. Robert L. Ladehoff, Bishop of Oregon, in his diocesan newspaper. It seemed he had reached the same conclusions I did.

"...when I read parish newsletters, I see a change," he wrote. "A considerable number of special Lenten activities are again being offered: mid-week services, music programs,

educational events, retreats. The clergy tell me how gratified they are by the congregation's response."

I'm old enough to remember Wednesday night Lenten services. Usually Evensong with a sermon, they occurred before evening cele-

"A considerable number of special Lenten activities are again being offered: mid-week services, music programs,

educational events, retreats. The clergy tell me how gratified they are by the congregation's response."

— *The Rt. Rev. Robert L. Ladehoff*



brations of the Eucharist became the norm. I can remember one of those services in the early '60s. I was the crucifer and was waiting to lead the procession of choir and clergy into the church. The young curate peered through a crack in the door and saw only a handful of people in the congregation. He turned to the rector and asked seriously, "Father, when did Lent die in the Episcopal Church?" The Wednesday night services in Lent were dropped the next year. So were some other Lenten activities. I felt let down, as if my spiritual life had made a huge lunge in reverse.

Despite it all, Lent has remained important in my life. Painstakingly I write out a rule of life at the beginning of each Lent. The traditional disciplines of the season are important to me. Sometimes I've felt as though I'm trudging along by myself, but reading and hearing about others' increased Lenten activities has given me a boost. It is, I believe, what common prayer is all about.

I'm not foolish enough to believe that newsletters and websites give an accurate portrayal of the spiritual health of the church. Nor do I think that conversations with a few friends is a scientific indicator of the re-discovery of Lent. Nevertheless, I am encouraged. I'll be anxious to see what it's like next year.

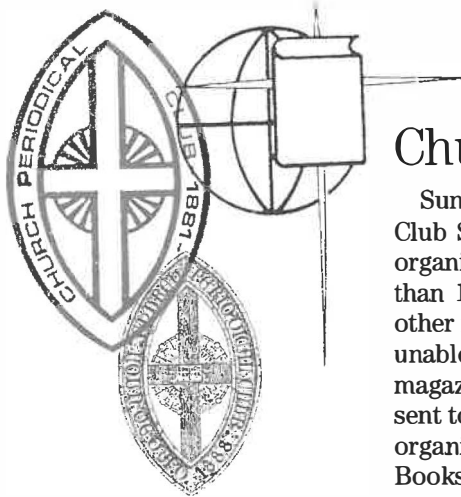
David Kalvelage, executive editor

Did You Know...

The Episcopal church in Gauthier, Miss., is named St. Pierre's.

Quote of the Week

The Very Rev. C. David Williams, new dean of Trinity and St. Philip's Cathedral, Newark, on his vision for the cathedral: "I want it to be a show-and-tell place and a place where people can come and worship without worry about what they look like, what they smell like."



Church Periodical Club Sunday

Sunday, May 7, has been designated as Church Periodical Club Sunday, a time to recognize the ministry of a venerable organization that has served the Episcopal Church for more than 100 years. Church Periodical Club provides printed and other materials at no cost to people all over the world who are unable to afford or obtain them. Bibles, prayer books, journals, magazines and computer software are among the materials sent to various organizations. CPC is an independent, affiliated organization of the national Executive Council. Its National Books Fund recently made more than \$15,000 in grants for ministries in seven countries.

With this being a General Convention year, CPC will hold its triennial gathering June 30-July 3 in Denver, just before the opening of convention. The organization holds its business meetings, workshops, worship services and its Overseas Bishops' Dinner.

We salute the Church Periodical Club for its 112 years of faithful service in helping to proclaim the gospel to the ends of the earth. If your congregation has an opportunity to recognize CPC on May 7, we hope you will be supportive. It is a ministry in which we all can share.

Promoting Reconciliation

The creation of a task force designed to promote reconciliation in the church (p.0) should be welcomed by all who care about the future of the Episcopal Church. The eight-member group, known as the New Commandment Task Force, hopes to promote reconciliation by teaching members of the church to be more loving toward others as they deal with their disagreements, and to conduct four regional meetings in hopes of finding methods of reconciliation to deal with disagreements over issues of homosexuality.

The concept of the task force came from a meeting on reconciliation held in Seattle last November, and is a natural follow-up to a smaller gathering held three years ago in Nevada. Like those earlier meetings, the task force, and participants in the regional meetings, will represent a balance among persons who hold liberal, conservative and moderate positions on the issues of same-sex blessings and ordination of non-celibate homosexual persons.

With General Convention only two months away, the need for discussions such as the task force is proposing is paramount. The group plans one four-day gathering this month and another in June, and two more in the fall. While the meetings probably will not change the minds of persons who participate, we hope the results of those discussions will be of value to persons who will take part in the 73rd General Convention July 5-14 in Denver. Reconciliation is badly needed.

We hope the results of the New Commandment Task Force discussions will be of value to persons who participate in next General Convention.

Life After Death?

Can one believe that life does not continue beyond physical death?

By Sally Campbell



I remember how interested I was to discover many years ago that two of my priest friends (at least two — I haven't really explored it with any others) had no belief that there was any continuation of life beyond physical death. I'm pretty sure they both subscribed to a "resurrection of the body" at some date in the misty future, because that was what was required of them as official Christians. But that "last day" was so far distant in their minds and so abstract, that a re-emergence of some kind of personal entity at that time — the continuation of a former entity — was easy to swear to. Until that happened the soul of the deceased was thought of as being no thing and no where. Death was simply a complete shutting down of every physical — and spiritual — system, which included the personality of the deceased. A blank.

And they would say, in defense of what they thought, what difference does it make? Having no consciousness once dead, you won't know anything; so right now, while you're still alive, you don't have to worry about what it will be like then. You won't be aware of any "then."

This is so extraordinarily counter to Christian beliefs that I wonder how

they were able to minister pastorally to their parishioners.

I see now that the subject of death is where Christianity has probably been most infected by the mindset induced by age of reason, materialistic, enlightened scientists. Just to refresh your memory on what that mindset is, it is the position that only what is physical is "real," and there is no other dimension of life, no spiritual reality.

If you are thoroughly imbued with this attitude — and most of us have

remains after that body dies. Led by the scientific, intellectual community, which thinks it is able to plumb the ultimate secrets of the cosmos, we fell into thinking that we could do away with the "infantile" longings for a continuation of life, which earlier cultures produced. Dead is dead; might as well bite the bullet. Right? Wrong.

It's superfluous to point out that the primal fear of all living organisms is of death. In the simplest cells there are reactive defenses against dying, and similar responses are hard-wired into

The subject of death is where Christianity has probably been most infected by the mindset induced by age of reason, materialistic, enlightened scientists.

our own autonomic nervous systems. Because we are (we believe) the most conscious of animals, we take the fear and the defenses to the highest levels, combatting in very sophisticated protocols what is the most unpleasant fact about our lives: that we must die. Not surprisingly, all religions and spiritual ways deal with the fact and

our own autonomic nervous systems. Because we are (we believe) the most conscious of animals, we take the fear and the defenses to the highest levels, combatting in very sophisticated protocols what is the most unpleasant fact about our lives: that we must die.

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VIEWPOINT

the fear. The treatment of death is paramount in all belief systems, West and East alike. And I don't know of one system which hasn't been convinced that there was a continuation of life in some manner once the physical body has ceased to be.

St. Paul sees clearly that Christian faith is based on Jesus' Resurrection from the dead. He writes in 1 Corinthians 15:19: "If only for this life we have hope in Christ we are more pitiful than all men." He has no doubt that there is a life beyond "this life," and as members of Christ's body — which includes all of humanity — we are sharers in the experience of being resurrected from physical death to that life.

He goes on to say (vs.19): "And if Christ has not been raised, your faith is useless." Belief in a life after death is that important; you can't do Christianity without it, simply enough.

A quick look at either of the Burial Services in the prayer book fully substantiates this: Death is "the gate of eternal life," a life where "there is no death, neither sorrow nor crying, but the fullness of joy with all your saints," a life where "we are reunited with those who have gone before."

Surely what is being spoken of is a continuation of consciousness when our bodies have been shut down by death, a consciousness where emotions are as real as they were in this life (more real?), a consciousness which includes memory — or how would we know those who have gone before? — and if memory, then reason.

This view that consciousness continues is nothing but a reasonable extrapolation from the insight which understands the increase of consciousness as the ultimate goal, as well as purpose, indeed, the intrinsic value, of evolution. To have it stop with physical death denies its impor-

ance. If God's omniscience, his infinite consciousness, permeates the cosmos (which it does; have no fear) in an eternal and infinite bath, I cannot see that it will stop, or how it can stop, for us with our death.

I suspect that some intellectuals out there who are committed to the exclusive reality of the physical would argue that there can be no consciousness without the mediation of our physical senses in our physical bodies,



To have consciousness stop with physical death denies its importance.

which surely ceases when we die.

But this is to misunderstand how the physical and spiritual properties are melded together, if you admit that there is a spiritual dimension to life (again, a core belief of Christianity). The fact is that those properties indwell each other, and cannot be separated.

Therefore, it is perfectly plain that as the spiritual element of our personalities exists quite efficiently within the physical element in this life, then the reverse must be true: The physical element of our personalities exists within the spiritual element after we pass through the gate of death.

Why is this so difficult for people to grasp? After all, we accept Einstein's conclusion that matter and energy cannot be separated, but, rather, indwell each other. Strange beyond

our capacity to understand, but certainly analogous to the same relationship between physical and spiritual.

That the physical element of life is not eradicated when we pass through death is the point of the report on Jesus after his Resurrection, that the wound in his side was visible, and even touchable. We lose nothing — including the knowledge of what our bodies have experienced — as we pass from life to life.

But we have allowed ourselves to be spiritually cheated by not believing in this most basic of Christian premises and promises.

If we cannot be separated from God, then that means we are constantly in his presence (of course, since he is omnipresent, as well as omniscient and omnipotent); but there is no way that we can be in the presence of God without being able to be aware of him. As I've noted, consciousness is the whole point of creation, of which humanity is said to be the crown. We are beings with minds and reasoning abilities just so we can know that we are in God's presence, and rejoice in our

great good fortune.

We can also choose to ignore that truth, which is the direction that materialistic science and its adherents have taken, much to their impoverishment.

It is a pity that recent Christianity, in its great (and misplaced) desire to be as rational as that old-fashioned science — the favored life paradigm for the last 200 or 300 years — has given up its own teaching and insight in so many areas.

But it is not too late for us to reclaim our original faiths, particularly the basic one about life after death.

Maybe not even too late for my two priest friends, but you never know.

Sally Campbell is an occasional contributor to TLC who lives in Cold Spring Harbor, N.Y.

Not the Same

I am writing on the matter of authority of holy scripture raised in the article by the Rev. Donald O'Malley [TLC, March 19]. To use his labels, I am a liberal. However, I do not fit his categories. Many people think that only those who read the scriptures literally accept their authority. That is not true. Although I accept some of the findings of historical criticism of the Bible, I also accept the authority of the scriptures. They are inerrant only when they speak to us about salvation. We differ over the interpretation of the rest of the scriptures, but we do not differ over their authority. My faith does not rest on the inerrancy of a book. It rests on my living Lord, Jesus Christ. The book was written by human beings and has errors. People should not consider every liberal as being in the camp of Bishop John Spong on the issue of the scriptures.

(The Rev.) Leona M. Irsch
Buffalo, N.Y.

I consider myself a traditional Anglo-Catholic, holding to an orthodox view of the catholic Christian faith, but in the terms of Fr. O'Malley's article, I am some kind of "liberal," because I am in full sympathy with the views of the Presiding Bishop and most of the bishops he calls "liberal." The author, like so many who wrongly call themselves "traditional," holds to the myth that in the past there was some kind of absolutely agreed upon understanding of the essential Christian faith and of the interpretation of the holy scriptures, an understanding from which many bishops in the Episcopal Church today have strayed.

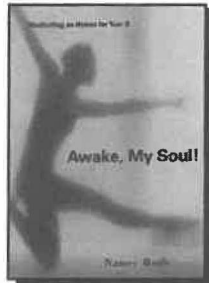
He has in mind, I think, something like the core of orthodoxy affirmed by St. Vincent of Lerins, "What is believed everywhere, at all times, and by all." Anyone deeply familiar with the works of the fathers of the church; the thought of St. Augustine; the widely varying theological and biblical interpretations of the great Medieval theologians, especially St. Thomas Aquinas; and the work of later and modern "orthodox" theologians,

knows that "traditional" catholic theology has represented broadly divergent and even contradictory views, even about the core doctrines of the faith such as the doctrine of the Holy Trinity and the Incarnation. Heresy has always represented views which attempt to narrow the faith, which I

believe those who mistakenly call themselves "traditionalists" are doing. The eminently humane views of what he calls the "liberal bishops" are very much within a broader, more authentic catholic tradition.

It is interesting that Vincent of Lerins condemned the work of August-

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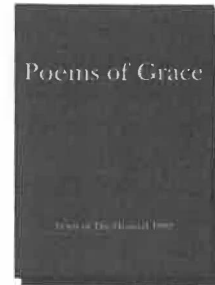
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tine, which, he believed, contradicted "what is believed everywhere, at all times, and by all." If Vincent were a modern Episcopalian, he would have called Augustine a liberal.

*(The Rev.) John M. Kettlewell
St. Stephen's Church
Schuylerville, N.Y.*

The Paramount Virtue

I found Prof. Countryman's article [TLC, April 16] interesting. If I understand him correctly, the paramount Christian virtue is to seek to fulfill God's will "that they all may be one." I'm not sure why this expression of God's will, found in John 17:21, is paramount but let us assume it is. That being the case, then all protestants, including Anglicans, should repent of the Reformation and rejoin the Roman Church "that we all may be one." Existing theological differences should not stand in our way since our knowledge of God, according to Prof. Countryman, is not sufficiently perfect to allow us to make any judgments on such matters anyway.

That is where the logic of Prof. Countryman's position leads. I wonder if he will follow it.

*A.L. Sulzenfuss
Salida, Colo.*

More to Blame

Fr. Fill's letter [TLC, April 9] points to something that cannot be emphasized too much if one believes, as I do, that homosexual practices are sinful. (And, for you multiculturalists out there, remember that this viewpoint is not limited to traditionalist Christians of various stripes.)

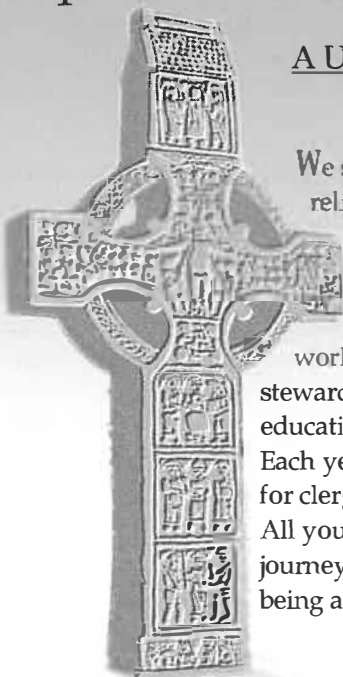
The point is that those in positions of authority in the church, from liberal bishops who say such practices are OK down to the rector or vicar who says nothing when homosexual activities are rampant in his own parish or mission, would seem to be much more to blame than the gay/lesbian community. For, by giving implicit or explicit approval to homosexual activities, such clerics are contributing to the spiritual decay of the very group

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toward which they pretend to be compassionate. One might even postulate that the guilt of these practitioners is lessened to the degree it is taken on by those church leaders who are approving.

*Wallace Spaulding
McLean, Va.*

An Important Point

I recently ran across a Forward Movement pamphlet which is a reprint from an article which appeared in TLC under the title "The Third Testament" by the Rev. Carl Carlozzi. He makes an important point, which applies to the current polarity between those who hold the Bible's morals and values very high and those who approach the Bible as less than an absolute standard. In the middle of his essay, a subsection is titled, "Reading the Bible in Christ." The following quote is from this subsection.

"Episcopalians further rejoice, as they are called by God, in a historical-critical method of Bible study which finds its base in an exegetical, as opposed to eisegetical, approach to scripture. Exegetical inquiry means that we attempt to 'read out of' scripture the original meaning intended, while eisegetical inquiry means 'reading into' scripture a meaning which may not have been intended by the author."

Is it not eisegesis the method being used by those who find in the scripture passages which condemn the homosexual person and condemn the normal sexual activity of homosexual persons? After all, nowhere in the Bible do we find any reference to a homosexual person. That term did not even exist until the late 19th or early 20th century. Biblical references to these matters always address the sexual activity of heterosexual persons involved in perversion, or "unnatural acts."

None of this relates to the issues confronting today's church, the blessing of same-sex unions and the ordination of admitted homosexual persons.

*(The Rev.) John P. Fuller
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Spiritual Treasure

St. Elisabeth's Church, Memphis, Tenn., welcomed the **Diocese of West Tennessee** for its annual convention March 24-25. The Rt. Rev. Claude E. Payne, Bishop of Texas, was preacher for the opening Eucharist.

"Evangelism is our call to share and not hoard this enormous repository of spiritual treasure with those who are spiritually hungry," Bishop Payne said. He called the diocese to become a "vibrant, powerful, joyful, confident and inspired church — a fundamental and yet monumental change of disposition" needed in order to be a missionary people.

In his address to convention, the Rt. Rev. James M. Coleman, Bishop of West Tennessee, recalled the diocese's commitment to evangelism and stew-

ardship and praised the stewardship efforts that resulted in a 5 percent increase in the churches' voluntary commitments to the diocesan budget. He then announced what he termed a "BHAG — Big, Holy, Audacious Goal known by the acronym M.O.S.T. — Missionary Offering a Start toward Tithing." M.O.S.T. will emphasize stewardship and enable each baptized member of the diocese to be a part of planting a new congregation, perhaps two new congregations.

"This vision translates into a new birth of missionary spirit among us," the bishop said. "I believe God is calling us to be bold in planting new congregations and in establishing creative ministries of outreach and service."

M.O.S.T. is the brainchild of James E. McGehee, chair of the diocesan finance committee. Every man,

woman and child in the diocese will receive a church-shaped M.O.S.T. offering box to collect their weekly offerings.

Bishop Coleman announced his retirement date of Aug. 1, 2001, and described the process set in place to elect the next bishop at a special electing convention on March 30, 2001. Convention divided into focus groups for the purpose of gathering data for the diocesan profile.

In other business, elections were held, resolutions were considered and a budget of \$1.27 million was adopted.

Julie Denman

Mission Established

The **Diocese of East Tennessee** held its convention Feb. 11-13 at a conference center in Kingsport, Tenn. Celebrating the theme "We are one church," the convention opened with Evensong on Friday evening.

Highlights of the convention included the acceptance of St. John's Church, Battle Creek, as a mission of the diocese, with a presentation by the Rev. Howard Rhys. Fr. Rhys has served the served the small congregation since its 1953 beginning as a preaching station of the University of the South. He spoke to the convention about the history of St. John's and its present program.

In his address the Rt. Rev. Charles G. vonRosenberg, Bishop of East Tennessee, reviewed the first year of his episcopate and expanded his vision of the work of the church. He introduced visitors from the new companion diocese — Nassau and the Bahamas — and expressed his desire for sharing ministry with them.

The bishop expressed his sadness over the divisive nature of the Singapore ordinations, saying, "A bishop ordained in Singapore has no claim to jurisdiction here, and I hope that all of us are clear about that fact."

The nearly \$1.5 million budget adopted includes an increase of \$100,000 totally funded by voluntary commitments and trust fund income.

Pam Doty



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Theo W. Coonrod is the head of St. Mary's School, 900 Hillsborough St, Raleigh, NC 27603-1689.

The Rev. **Philip Houghton** is rector of Holy Spirit, 10001 Coastal Highway, Ocean City, MD 21842.

The Rev. **Christopher D. Jubinski** is associate for adult formation at Christ Church, 118 N Washington St., Alexandria, VA 22314.

Religious Orders

Irene Forbes Perkins (Southeast Florida) has been clothed a novice in the Community of the Sisters of the Love of God. Her name in religion is Sr. Teresa Irene, NSLG; add. Fairacres, Oxford, OX4 1TB, England.

Deaths

The Rev. **Orlando Sydney Barr, Jr.**, 80, retired priest of the Diocese of Connecticut, died March 19 in Glen Arden Life Care Center, Goshen, NY.

Fr. Barr was a native of Haverhill, MA. He graduated from Yale University and Berkeley Divinity School. He was ordained deacon and priest in 1948. He served as curate at St. Mark's, New Britain, and vicar of Grace, Newington, CT, 1948-50; curate at Christ Church, West Haven, CT, 1950-51; assistant at Trinity, Branford, CT, 1951-52; and starting in 1952, rose through the ranks at General Theological Seminary, retiring as full professor in 1978. Fr. Barr is survived by his wife, Marylin Lytle Barr, three children, five grandchildren and two great-grandchildren.

The Rev. **Jacob A. Viverette, Jr.**, retired priest of the Diocese of North Carolina, died at Penick Village, Southern Pines, NC, March 15. He was 76.

A native of Battleboro, NC, Fr. Viverette was a graduate of the University of North Carolina and Episcopal Theological School. He was ordained deacon in 1955 and priest in 1956. He served as minister-in-charge of St. Paul's, Thomasville, and Christ Church, Walnut Cove, NC, 1955-57; curate of Holy Trinity, Greensboro, NC, 1957-60; chaplain at Chapel of the Cross, Chapel Hill, NC, 1960-65; associate at Grace-St. Stephen's, Colorado Springs, CO, 1965-67; assistant at St. Stephen's, Winston-Salem, NC, 1967-68; chaplain at Wake Forest University, 1967-76; chaplain at North Carolina State University, 1976-81; and associate at St. Paul's, Winston-Salem, 1981-86. Fr. Viverette is survived by his wife, Marian Florine Morris Viverette, four children and six grandchildren.

Next week...

Spring Book Issue

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

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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**

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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.episcopalian.org/stjohn/index.htm and stjohnseagles.org. E-mail: 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.**

RECTOR, GENEVA, SWITZERLAND. The Emmanuel Church, a diverse, multi-cultural and multi-denominational Episcopal parish, is seeking a new rector who will lead, support, challenge and strengthen us as we share in the development of our ministries within our church and beyond. We seek someone who is especially able to provide support and strengthen Christian education for all ages; develop pastoral care, inreach and fellowship programs; provide stimulating worship through effective preaching and creative use of liturgy; and provide leadership for effective administration in partnership with the laity. This full time position offers a competitive package, with the added benefit of the beautiful Swiss surroundings. Please send resume and CDO profile (and if available—video of a service) to: **Search Committee, c/o Nicolas Ulmer, Emmanuel Church, 3 Rue de Monthoux, 1201 Geneva, Switzerland, and Bishop Jeffery Rowthorn, The American Cathedral, 23, Avenue George V, 75008 Paris, France.** Our parish profile is available at the same address. We hope to fill the position by fall 2000.

POSITIONS OFFERED

NORTHERN GREAT PLAINS congregation seeks retired or bi-vocational priest to serve as part-time vicar. Congregation is very committed to their life together as a worshipping community. Lots of involvement by all in the ministry of Christ Church. The town of Milbank is a thriving community located in northeast South Dakota on the Minnesota border. Excellent hunting and fishing in immediate vicinity. Low cost of living. Please send resumes to: **Canon Tony Buquor, The Diocese of South Dakota, 500 S. Main Ave., Sioux Falls, SD 57104. E-mail: tonyb@dakota.net**

RECTOR: Small 50-year-old parish in fast-growing Seattle suburb in Washington State seeking full-time rector. Closing date June 30, 2000. Inquiries to: **Search Committee, St. Michael and All Angels Episcopal Church, P.O. Box 1319, Issaquah, WA 98027.**

RECTOR: The Church of the Nativity is a dynamic, Christ-centered program sized church in central Massachusetts. Our parish, dedicated to bringing souls to Christ, is committed to growth of body and building. Nativity has highly motivated lay-led ministries in small groups, youth and mission outreach. We seek a prayer-centered pastor, a strong preacher-teacher, a visionary, who is liturgically oriented in traditional and renewal expressions of faith. Check us out—www.northborough.net/nativity. Please send inquiries to: **The Rev. Edwin Pease, Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 01103 or call Tina Lusk, Calling Committee Chair (508) 393-3146.**

TRINITY EPISCOPAL CHURCH, Iowa City, Iowa. Director of Music Ministry and the Arts for a 500+ parish, rich in tradition, appreciation and talents, and located in a vibrant university community. Responsibilities for this position include playing organ for one principal service each week and special services throughout the year (4 Sundays of vacation available), training and conducting adult and youth choirs, and coordinating special offerings such as the Music at Trinity Concert series. In addition to coordinating the music program, the director will also be active in integrating the other arts with the liturgy and worship programs. Applicants should be highly qualified organists with improvisational abilities, have strong choral and liturgical skills and professional experience in developing and directing such a music and arts program. The organ is a two-manual, 18-stop, 1912 Pilcher restored by George Bozeman. DAT recording equipment and a Steinway piano are also available. The position will start at 32 to 34 hours per week with the goal of developing a full-time music and arts director. Salary (without benefits) is in the range of \$26,000 to \$31,000 depending on training and experience. Benefits include pension and continuing education. Opportunities are available for private teaching. The position is available September 1, 2000. Send cover letter, resume and three references by a May 15, 2000 closing date to: **Dr. Del Disselhorst, Chair, Music Director Search Committee, Trinity Episcopal Church, 320 E. College, Iowa City, Iowa 52240. Phone/FAX (319) 337-3333; (319) 337-8816. E-mail: trinityic@aol.com. Website: www.jccn.iowa-city.ia.us/~trinity/trinity.html**

RECTOR needed in beautiful NW Montana. Find the details at ben.casweb.com/holynativity/index.html or call **Haven Temple (406) 862-2824.**

THE CATHEDRAL CHURCH OF ST. JOHN in Albuquerque, NM, seeks a priest to serve as Canon for Pastoral Care and Outreach. Duties include coordination, training and supervision of several pastoral and volunteer ministries including follow-up and evaluation of each. This priest will be expected both to implement and phase out programs in accordance with the Mission of the Cathedral. A member of the program staff, the priest will be asked to participate in sacramental roles and pay particular attention to growing lay ministry in all areas of cathedral life. Mail replies to: **The Very Rev. David F. K. Puckett, Dean, Cathedral Church of St. John, P.O. Box 1246, Albuquerque, NM 87103-1246.**

CONTINUED ON NEXT PAGE

CLASSIFIEDS

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.**

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RECTOR: St. Paul's, Milwaukee, WI. Located between Lake Michigan and the Milwaukee River, St. Paul's attracts parishioners from many downtown neighborhoods as well as numerous suburbs. We are an inclusive parish which values the diversity of our membership. We are seeking a thoughtful and vigorous rector who will guide and encourage us as we seek to grow in Christ's love and to share our many blessings. Our strengths include a dedicated, optimistic, and well-educated congregation; an outstanding music program including a 20-voice volunteer and professional choir; a beautiful, historic building; a strong community outreach program; and financial security. Some goals include strengthening educational programs for all ages, increasing membership, and energizing and organizing the parish for our future in the community. Send current resume to: **Ann Siverling, 2338 N. 88th St., Wauwatosa, WI 53226.**

CALLED TO COLLEGIATE MINISTRY? St. Mary's Parish, an Episcopal Church and School in Southwest Florida, is seeking an associate rector to join the ministry team and assist us in building up the Kingdom of God in south Tampa. St. Mary's is a church community of 600 members and a school community of over 450 students and staff that is presently embarking on a master plan that includes a \$9 million capital campaign for a new church and school in phase one. The enthusiastic candidate with a passion for the priestly life and a desire to serve a growing parish community will share in the full pastoral and priestly ministry of the church. The candidate will be given broad opportunities to assist the community in developing, with the lay leaders, new avenues in Pastoral Care, Christian Formation, Evangelism, Spiritual Guidance and Preaching. The position is open now and interested seminarians entering the transitional diaconate, deacons and priests should respond to: **Mrs. Dot Cooper, Chair of the Search Team, St. Mary's Parish, 4311 W. San Miguel St., Tampa, FL 33629. stmarypar@aol.com. FAX (813) 254-3780.**

RECTOR: Formally trained, traditional Episcopal priest needed to replace retiring PT rector in small town parish 45 miles from Anchorage. Position will become FT if rate of growth continues. Reply to: **Search Committee, St. Bartholomew's Episcopal Church, 323 N. Alaska St., Palmer, AK 99645; www.micronet.net/users/~ms/stbart <http://www.micronet.net/users/~ms/stbart>**

POSITIONS OFFERED

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RECTOR: Church in southwestern New Jersey seeking a rector who will work with our parish to achieve its goals of growth in membership, expand Christian and youth education and enhance our outreach program. We are a friendly parish comprised of all ages. Request our profile/send resume to: **Search Committee, St. George's Episcopal Church, 305 N. Broadway, Pennsville, NJ 08070. Email: robin@jaguarsystems.com**

ASSISTANT TO THE RECTOR. St. Paul's Episcopal Church, Modesto, CA, is a growing, energetic parish of over 700 communicants in the Diocese of San Joaquin in the beautiful Central Valley of California. We are a church on a mission of knowing Jesus Christ and making him known to others. "At St. Paul's the Holy Spirit empowers ordinary people to achieve extraordinary lives in Christ." We seek an experienced priest to assist the rector in leading worship, preaching, ministering to youth and young families, teaching, pastoral care and the overall ministry of the parish. The assistant will be a loving pastor, an effective preacher and a strong teacher who is spiritually centered, self-motivated, creative and able to empower persons of all ages to exercise their Christian ministry. As a member of a very collegial staff, the assistant will have specific responsibilities for building small groups, ministering to youth and young families, community life, and assimilation of newcomers. The salary is above diocesan standards with excellent benefits. Please send resume to: **The Rev. Ver. Stanley P. Collins, Rector, St. Paul's Episcopal Church, 1528 Oakdale Rd., Modesto, CA 95355. E-mail inquiries may be made to: STPAULS@SOFTCOM.NET or FAX to (209) 522-8653.**

CLERGY ASSOCIATE, Hershey, PA. Full-time position to administer Christian Child Care Center with 75 children and a staff of 18 to form a team with the rector and staff in the life of the parish, near the Penn State Medical School including liturgy, preaching, administration, pastoral care, education, youth ministry. Bachelor's degree required in education or human services field. Contact: **The Rev. Fred Miller, P.O. Box 324, Hershey, PA 17033. (717) 533-2454. FAX (717) 533-1771. E-mail: FMiller2@compuserve.com**

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Spanish H Eu Sat noon

KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; 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.

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