



Illuminations \il-ü-mə-`nā-s

1 : A publication offered through The Living Church Foundation that sheds light on the scripture **a** : provides lead-in to scripture readings **b** : makes Sunday readings easier to understand **c** : unifies a Sunday liturgy theme



Illuminations

The Living Church
Foundation
PO Box 514056
Milwaukee, WI
53203-3436
414276-5420

Illuminations

ILLUMINATIONS (ISSN 00214-6896 18559053) is published quarterly for the subscription price of \$70.00 per year by The Living Church Foundation, Inc., a nonprofit organization, at 816 E. James Ave., Milwaukee, WI 53202-2799. Periodical postage paid at Milwaukee, WI. POSTMASTER: Send address changes to Illuminations, The Living Church Foundation, PO Box 514056, Milwaukee, WI 53203-3436.

NO. 86 SUMMER ISSUE July 4, 1999 through September 26, 1999

VOLUME 22, BOOK 2



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

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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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Volume 220 Number 24

THIS WEEK

Features



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The Chapel of Alexander Nevsky, Ekaterinberg, Russia

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TRAVELING?

TAKE ALONG YOUR TLC FOR
THE CHURCH DIRECTORY
GUIDE. (SEE PAGE 18)

SUNDAY'S READINGS

No Other God

'I am the first and I am the last; apart from me there is no God...'
(Isaiah 44:6b)

The Day of Pentecost (Whitsunday)

Acts 2:1-11 or Isaiah 44:1-8; Psalm 104:25-37 or 104:24-32 or 33:12-15, 18-22;
1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

Many gifts, one Giver. Many ministries, one Mission. Many manifestations, one Spirit. Many messengers, one Message. Many members, one Body. Many sins, one Savior. Many believers, one Spirit of truth. Many churches, one Pentecost.

We live in a time in which "diversity" has come to mean different things to different people, which is a bit ironic. To some it's only a matter of ending of racial discrimination and prejudice. To others it's a policy of required acceptance of the current *avant-garde* positions on sexuality. To others it's a mantra of tolerance raised to the level of the gospel that all faiths are equally true. In the New Testament, and any church seeking to be faithful to it, diversity is the wonderful creativity and generosity of God in providing such an exuberant wealth of grace. The promised Holy Spirit is always at work to provide for the needs of the people of God, even when those people turn a blind eye and a deaf ear to his word and work.

We may ignore the Holy Spirit — and the church has done so often and for long periods in the past — but the Holy Spirit doesn't ignore us. Anytime we seek to live into God's love and share

that love, the Holy Spirit is at work. Anytime we seek to know and share God's truth, the Holy Spirit is at work. Anytime we pray, or even want to pray, the Holy Spirit is at work.

Anytime we open the Bible asking God to speak to us or celebrate the sacraments asking God to be with us, the Holy Spirit is at work. Whenever we are forgiven or forgiving, the Holy Spirit is at work.

On this great feast of Pentecost God's call for us to be his witnesses includes our being grateful and faithful to the announcement of God's gospel — "I am the first and I am the last, apart from me there is no God." The world tries to find all kinds of substitutes and stand-ins, but the diversity of love in God's kingdom flows out of the singularity of God himself — one God, three Persons — Father, Son and Holy Spirit. Our response to this wonderful, life-giving, love-sharing truth is that of the psalmist:

"I will sing to the Lord as long as I live; I will praise my God while I have my being." Whatever else is done today, let us offer the worship of our minds, hearts and lips to the living God whose Spirit gives us such incredible, wonderful diversity.

Look It Up

Consult a map of the 1st-century world and see the areas in whose languages the apostles were speaking on the first Pentecost. And then consider this question: If God can do this, can he not also give one message, a single word "about God's deeds of power" (Acts 1:11)?

Think About It

Jesus assured us that whatever we ask in his name he will do it for the Father's glory in the Son. Have you asked for God to show you and release in you the gift/s listed by St. Paul in his letter to the Corinthian church?

Next Sunday

First Sunday after Pentecost

Exodus 3:1-6; Psalm 93 or Canticles 2 or 13; Romans 8:12-17; John 3:1-16

The Truth About Jesus

Edited by Donald Armstrong
Eerdmans. Pp. 160. \$12 paper

Who Do You Say That I Am?

Christology and the Church

Edited by Donald Armstrong
Eerdmans. Pp. 143. \$14 paper

For several years the Anglican Institute has held conferences on various aspects of the Christian faith. In these meetings theologians effectively — and often eloquently — examine current controversies in light of the church's traditional teaching. The past two conferences have centered upon the matter of Christology. Thanks to the Rev. Donald Armstrong, the Institute's rector, their major papers are now published.

In *The Truth About Jesus*, the Rev. N.T. Wright (former dean of Lichfield Cathedral) claims that responsible believers must be continually involved in a historical quest for Jesus. Though he harbors strong reservations concerning the Jesus Seminar, he praises new scholarly insights concerning the kingdom of God, the meaning of the cross, and the matter of the Incarnation. The Rev. Alister E. McGrath (Wycliffe Hall, Oxford), in warning against reductionist approaches to the world's religions, calls for a reaffirmation of the uniqueness of Jesus Christ. The Rev. Fleming Rutledge, American theologian, seeks a return to the theology of the cross in saying, "the church has been anesthetized against the power of its gospel." The Rev. John Koenig (General Theological Seminary) refutes scholars who challenge the historicity of the Last Supper. The Rev. Gareth Jones (University of Wales) warns against substandard and sloppy worship. Other essays cover Jesus and his church (the Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina), the church's call to ministry (the Very Rev. Guy Fitch Lytle III, St. Luke's School of Theology, Sewanee), and Jesus and human experience (Diogenes Allen, Princeton Theological Seminary).

Who Do You Say That I Am? again focuses on the matter of Christology. Here the Most Rev. George Carey, Archbishop of Canterbury, claims that

the church must be seen as Christ's "act of gratuitous love for the world in his Cross and Resurrection."

The Rev. Christopher D. Hancock (Holy Trinity, Cambridge) cautions that Christology cannot be exclusively rational, excluding experience.

Nor can it be naively experiential, denying reason and orthodoxy a role. Allen Crispin II (senior fellow, Witherspoon Institute, Washington, D.C.)

examines today's church in light of H. Richard Niebuhr's *Christ and Culture* (1951) while the Rev. Richard Reid (Virginia Theological Seminary) endorses a biblically grounded Christology.

Both volumes help bridge the gap between faith and learning.

*Justus D. Doenecke
Sarasota, Fla.*

A new video release

Come and See

Images of our Common Life: The Episcopal Church at the Dawn of the Third Millennium

With Presiding Bishop Frank T. Griswold as your guide, during this 30-minute video you will visit parishes, stop in at the Episcopal Youth Event, gather with clergy under age 35, and listen in on a meeting of the House of Bishops. You will travel to Jerusalem and to Canterbury, to California and New York City. You will learn from Bishop Griswold something of our history, our organization, and what it means to be in this web of relationships we call the Episcopal Church, and the Anglican Communion.

This video resource is an invitation to conversation for parish adult forums and Enquirers' Classes, for newcomers and long-time Episcopalians.



This video wonderfully illustrates some of the richness of our common life in the Anglican Communion.

—The Rev. Canon John L. Peterson,
Secretary General, The Anglican Communion

To have the Presiding Bishop engaging the church in this kind of catechesis is a wonder and a blessing. I was moved and deeply encouraged by the video.

—The Rev. Jeff Lee, Rector, St. Christopher's Church, River Hills, Wisconsin

To order "Come and See" (product #50-0001) call Episcopal Parish Services, 800 903-5544. \$15.00 plus shipping and handling.

Lord Coggan Dies at the Age of 90



Lord Coggan as the Archbishop from 1974 to 1980

The Most Rev. Donald Coggan, 90, the former Archbishop of Canterbury, died May 17. He served as Primate from 1974 to 1980. Since his retirement he has served as an assistant bishop in the dioceses of Canterbury and Winchester.

Paying tribute to his predecessor, the Archbishop of Canterbury, the Most Rev. George Carey, said: "Dr. Donald Coggan's death at the age of 90 brings to an end an illustrious ministry as a distinguished Hebrew scholar, devoted pastor and dedicated Archbishop.

"He will be remembered particularly for his remarkable contribution to the New English Bible and Revised English Bible, and for his unfailing support for the Council for Christians and Jews.

"Our prayers today are with his wife and family. We shall all miss him."

The Most Rev. Frank Griswold, Presiding Bishop, said, "Anglicans everywhere mark with sorrow the death of Lord Coggan as we celebrate his ministry among us. [He] was a renowned biblical scholar with a particular commitment to evangelism. A superb preacher, he had preached and lec-

tured in the Episcopal Church many times and was much respected here. He will be remembered as warm and gracious, and possessed of a pastor's heart. And of course Coggan was the first archbishop of Canterbury to envision the ordination of women to the priesthood. We thank God for his ministry and pray for the repose of his soul and for his wife and family."

Prior to being named Archbishop of Canterbury, he had been Archbishop of York, 1961-74; Bishop of Bradford 1956-61; principal of the London College of Divinity 1944-56; previously holding the curacy of St. Mary's, Islington, London, and professor of New Testament at Wycliffe College, Toronto, Canada.

Archbishop Coggan was president of the Liturgical Commission 1960-64; president of the Society for Old Testament Studies 1967-68; prelate of the Order of St. John of Jerusalem 1967-90; and pro chancellor of York University 1962-74 and Hull University 1968-74.

Anglican Communion News Service and Episcopal News Service

Bishop Elected in the Diocese of Spokane

The Rev. Canon James E. Waggoner Jr., canon to the ordinary for the Diocese of West Virginia, was elected Bishop of Spokane May 20. Canon Waggoner, 52, was elected on the second ballot from among four nominees in the electing convention at the Cathedral of St. John the Evangelist in Spokane, Wash.



Canon Waggoner

After confirmation by General Convention in July in Denver, Colo., he will be consecrated bishop during the diocesan convention at the cathedral Oct. 21-22.

Canon Waggoner was informed by telephone minutes after the ballot

count was announced.

"It is an honor for me to accept," he responded. "I want to express my heartfelt gratitude for all the support you have given me all along the way."

He will fill the vacancy left by the death in February 1999 of the Rt. Rev. Frank Jeffrey Terry. The diocesan standing committee has had ecclesiastical authority since Bishop Terry's death, assisted by two retired bishops, the Rt. Rev. John Thornton and the Rt. Rev. Cabell Tennis.

Canon Waggoner was ordained deacon in 1979 and priest in 1980. He graduated from Marshall University and Virginia Theological Seminary. He and his wife, Gloria, have two grown sons.

He has been canon to the ordinary in West Virginia since 1992. Prior to

that he had been director of a child development program in Ohio and rector of two parishes in West Virginia.

Other nominees were the Rev. Stephen L. Brehe, rector of St. Peter's, Helena Mont.; the Rev. Frederick W. Meyers, rector of Christ Church, Castle Rock, Colo., and the Rev. Richard E. Simpson, rector of Trinity, Muscatine, Iowa.

SPOKANE



| Ballot | C | | L | | 2 | |
|------------------------|-----------|-----------|-----------|-----------|----|----|
| | C | L | C | L | C | L |
| Needed to Elect | | | | | 32 | 67 |
| Brehe | 9 | 21 | 2 | 17 | | |
| Meyers | 16 | 33 | 14 | 31 | | |
| Simpson | 7 | 25 | 2 | 17 | | |
| Waggoner | 31 | 53 | 45 | 67 | | |

Archbishop Carey Speaks Out Against 'Local Option'

The Most Rev. George Carey, Archbishop of Canterbury, told a gathering in the Diocese of Fort Worth that allowing individual dioceses of the Episcopal Church to set their own policy on blessing same-sex unions and ordaining non-celibate homosexual persons would be tantamount to creating schism in the Anglican Communion.

"The moment you have a diocese that goes it alone, you break with catholicity and fundamental belief," said the archbishop, who was in Wichita Falls, Texas, May 11-14, to deliver the prestigious Perkins Lectures at the First United Methodist Church and to receive an honorary doctorate from Southern Methodist University's Perkins School of Theology. "One creates schism."

During a meeting between the archbishop and the Rt. Rev. Jack Iker, Bishop of Fort Worth, and his clergy, participants expressed concern over the report to General Convention from the Standing Commission on Liturgy and Music [TLC, May 21]. The report recommended that blessings of homosexual unions be determined on a diocese-by-diocese basis, rather than by attempting to enact a uniform church policy.

But Archbishop Carey reacted strongly against the notion of a "local option" in matters pertaining to ordaining practicing gays and the blessing of same-sex unions. He declared that such actions would "endanger the Anglican Communion."

The archbishop pointed to the Oporto Communiqué written by the primates of the Anglican Communion meeting in Portugal [TLC, April 16] as a "real warning" to dioceses against taking unilateral action on issues affecting homosexual persons. Archbishop Carey also delivered a stern warning to deputies from around the church who will convene at General Convention in July.



Dede Dunn Photo

Sanctuary Spared

A four-alarm fire, sparked by a roofer's blowtorch, destroyed the education wings, chapel, nursery and library at St. John's Church, Kirkland, Wash., May 12. The sanctuary, within minutes of being lost, was saved, but sustained extensive smoke and water damage. "The fire was sweeping toward the sanctuary and just stopped as if there were a barrier," said the Rev. Scot Wright, priest associate. Total damage estimates to the facility are approximately \$1.5 million, with smoke and water damage in the sanctuary and undercroft estimated at \$250,000.

"The General Convention should pay close attention to the primates' statement at Oporto and consider the effects of their actions on the Communion."

Archbishop Carey said the idea of a "local option" on such serious issues is the result of a tendency to let the culture drive the church. "We must as Christians stand against this," he said. "We don't hear much about obedience these days. But we must obey Christ himself. Mission and unity are at the heart of what we are."

Archbishop Carey thanked Bishop

Iker for "his witness in the Episcopal Church." He also praised Bishop Iker and the diocese, saying, "I hope your diocese sends out a strong signal about the way you work together in mission and unity."

In the Perkins Lectures, Archbishop Carey gave four addresses titled "Christianity in the Crucible." He delivered the addresses in the context of Paul's Letter to the Ephesians "and that of the busy and questioning world in which we live."

'New Stage' in Anglican and Roman Catholic Talks

Continuing the Anglican-Roman Catholic International Commission (ARCIC) dialogue, 26 Anglican and Roman Catholic bishops from 13 countries met in Mississauga, Ontario, Canada, May 15-19. By the end of their meeting, the bishops had decided to establish a joint commission to explore the possibility of moving closer to full communion.

"We felt it was the logical outcome of this meeting," said Cardinal Edward Cassidy, president of the Vatican's Pontifical Council for Promoting Christian Unity (PCPCU) and co-chair of the meeting. "By the end of the year we hope to be set up and running."

The Most Rev. George Carey, Archbishop of Canterbury, also co-chaired the meeting.

The bishops heard a letter from Pope John Paul II, read by Cardinal Cassidy. The pope addressed the more

than 30 years Anglican and Roman Catholics have worked together. He wrote, "... ARCIC has given real signs of hope that in the end our journey will not be in vain, even though new and serious obstacles have slowed our progress."

The bishops issued a 14-point statement titled *Communion in Mission* as well as an action plan.

Members of the commission will be primarily bishops appointed by the PCPCU and the Anglican Communion office. It will report to the PCPCU and to the Inter-Anglican Standing Commission on Ecumenical Relations. In part, the commission will:

- oversee the preparation of a joint declaration of agreement which would formally indicate the accord that currently exists between Anglicans and Roman Catholics, and plan for its signing and celebration;

- invite one or two Anglican-Roman Catholic (ARC) dialogue groups to study the implication of the sacrament of baptism on the roles of women and men in the church and to share the results of that study with all levels of the churches;

- examine ways to ensure formal consultation prior to either church making decision on matters of faith and morals which would affect the other church, keeping in view the statement of ARCIC; and

- plan a future consultation in five years.

The Most Rev. Frank T. Griswold, Presiding Bishop, said the dialogue has entered "a new stage – one that needs to be marked in some public way."

Anglican Communion News Service and Episcopal News Service contributed to this article.

Mrs. Griswold Supports the Call for 'Sensible Gun Laws'

Three years ago the Rev. David and Jeannie Knight received that nighttime-shattering call that forever altered their lives. James Edward "Jamie" Knight, third of their four sons, was gone, taken in a moment of senseless crime — a nighttime robbery at the restaurant where he was a manager trainee that summer of 1997, earning tuition money toward study at Virginia Commonwealth University.

Fr. Knight, assistant at St. Stephen's Church, Richmond, Va., said, "You think you won't have to worry about such crimes in this kind of neighborhood." Indeed, as the 17-year-old gunman described the fateful moment at his trial, "That wasn't supposed to happen." And if there had been a safety lock on the weapon, it just might not have happened that way.

So on May 14 the Knights made a pilgrimage to Washington, D.C., joining nearly 750,000 mothers and neighbors, friends, and other supporters in sending their message to Congress

and the public at large: We have a scourge of gun violence in this country that is killing our children. It must be brought to an immediate end.

At a reception the evening prior to the Million Mom March, Phoebe Griswold, friend, advocate, and supporter of social justice, and wife of Presiding Bishop Frank T. Griswold, sounded the rallying cry for "sensible gun laws." She pointed out that the rally is not a call for an end to the right to own a gun, but a plea to pass thoughtful legislation that provides protection for the nation's youth, by making guns safer and requiring individuals to register their firearms.

Prior to the event, Bishop Griswold's endorsement stated that "The purpose of the march is to seek non-partisan support at the federal level for gun legislation that will protect us all, including our vulnerable children. Our General Convention and Executive Council have taken a clear stand on gun control. The current national

epidemic of gun violence threatens all of us. As a community of faith, we are called to stand against this violence."

Episcopalians flocked to the nation's capital from California, Maryland, North Carolina, Michigan, New York, Ohio, New Jersey, and just about every state in the Union. The Washington Office's Episcopal Public Policy Network Coordinator, David Wacaster, said he sees mothers as "quite a powerful constituency once they get engaged." Many spotted the church's banner atop a 10-foot pole and approached him with, "I'm an Episcopalian and I'm glad to see you here."

The Rev. Canon John Frizzell, chair of the Diocese of Washington's Gun Violence Committee, urged a national requirement for every owner to register his/her firearm in the same way automobiles are registered. He was one of many who pointed out that the same common-sense regulations should be applied to gun ownership.

Sherri Watkins



Women's Monastery by Lake Sartash, Ekaterinberg, Russia.

Russia Revisited

From Mafia to Monastery

By Susanne Sklar

"Why shouldn't there be miracles?" one of my Russian students at the Urals Pedagogical University asked. "We've had everything else."

I was not prepared for the pervasive corruption and crime crippling the Russia I'd grown to love 10 years ago. In 1989 I was sent to what was then called Sverdlovsk, a city of 2 million people, just east of the Ural Mountains. Sverdlovsk had been sealed off from the world by Stalin until 1989, the magical autumn when the Berlin Wall fell and Eastern Europe went free. Almost overnight, Christianity was legalized and I brought my King James Bible to class. The beauty of its truth mesmerized my students. Many got baptized. Rejoicing greatly was the order of the day: caviar, champagne and pastries completed the four-course tea parties at which friendship, the future and world peace were continually celebrated.

Much has changed in 10 years. Some of my former Russian students and colleagues have come to America. Others kept inviting me back to Russia. The Community

'What would it take to make life better in Russia?' I asked.

of St. Mary in Milwaukee (where I'm an associate) made that return trip possible in the autumn of '99. I barely recognized Sverdlovsk, which is now called Ekaterinberg again, a city founded by Peter the Great and named for his beloved wife, Catherine. Four-course student tea parties are now as nonexistent as palm trees in that western Siberian city. "Most of us live on soup and tea and bread," an overworked high school teacher told me. "I never buy coffee," a French professor declared. "It's too expensive."

Old women (all called "babushkas") beg in the streets, for their pensions total less than \$20 a month. Some are slowly starving to death. "People die," an assistant professor explained to me. "People die because of the lack of money, food, medical care — let's not talk about ... the

children." Many beg, steal, or wash cars, pale with hunger, dusty rags barely keeping them warm, as BMWs and luxury Saabs glide round the corner to the Rolex store or the Italian boutiques, fervently frequented by the ruthless Russian mafia.

"What would it take to make life better in Russia?" I asked my American Thought and Culture class.

The class thought about it. A girl raised her hand. "The second coming of Christ," she said. No one laughed or sneered. She was serious.

In 1989 Sverdlovsk's single church was crammed to capacity every day. Now six churches are open, but they aren't very crowded. Most students rarely visit them. "I don't like going to church," said one of my more poetic students. "I always feel that I'm not good enough for them. And I don't see why we have to stand for three or four hours."

The first churches I visited were not very friendly. The clergy seemed set far apart from the people. As the cold deepened I needed a place to pray. I needed a church home. So I started walking to wherever I saw a cross on the city map. I found many ruined churches that way.

Finally I saw a red-brick

'The second coming of Christ,' she said.

No one laughed or sneered.

chapel set back from the slushy road in a frosty park filled with leafless trees. The chapel was quite old, quite small. I later heard that it had been turned into a toilet during the Communist regime.

The place was awash with icons. A hidden tape played ancient Byzantine chants. The white floor was impossibly clean. I turned to buy a candle and looked into the shining eyes of what seemed like a living medieval painting. This was a nun, a Russian nun! Her pale face filled the place with peace.

I asked her what I ask so many Russians: "Do you speak English?" I murmured.

A smile blazed into her eyes. "Yes, a little," said Sister

Lyubov, who was to become my friend. I was amazed.

Sister Lyubov lives with six other nuns in what used to be the clinic of a dilapidated military school beside the reclaimed Church of Alexander Nevsky, five blocks away from the little red chapel. A larger community, totaling nearly 80 women, had retreated from the world to live on the shores of Lake Shartash, just north of town.

I felt upheld in Lyubov's red chapel — and transfigured by the women's music in the crumbling Church of Alexander Nevsky. There a young soprano, a pale girl in a frayed scarf, sang like an angel. This humble girl's voice poured forth the purity in which all passion coheres. Everything would be forgiven. The glories of God can outweigh human horrors. "Why shouldn't there be miracles?"

Now I went to church whenever I could. I loved praying with Sr. Lyubov. When she knew I'd be leaving soon, she arranged a Saturday visit to her mother house. The place, comprised of two huge wooden houses and several outbuildings, looks like it wandered into the 21st century from a medieval fairy tale. The houses seem carved out of green and blue wooden lace. Eight years ago they were falling to pieces. Eight years ago no nuns were there.

An ornate door opened: A priceless icon of the Mother of God smiled upon us. Pale pink walls with pale yellow trim warmed the long halls. Nuns and novices bowed to us, smiling with their eyes. Fragrant tea in flowered cups warmed my hands. "Would you care to hear some music?" Sr. Lyubov asked.

She ushered me into a music room where four young nuns sang chants hot out of the 11th century, effortlessly reading Byzantine musical notation from a 16th-century hymn book. "It survived," Sr. Lyubov explained. "Not everything was destroyed."

I prayed in the sisters' small chapel. "Beauty oneth the soul with God," I told the icons, paraphrasing Julian of Norwich. When art is prayer there's world-saving beauty. This rambling wooden palace was full of it.

Now Sr. Lyubov led me up polished wooden stairs down pale pink corridors to another wing — and up to a sun-drenched attic where a dozen nuns create icons of all kinds. Shelves of pigment, leaves of gold, fragrant wood, and precious oils filled the storage shelves. The icon mistress introduced me to some of her painters; a few, entirely intent on their work, barely glanced at me. An elfin novice seemed totally rapt by the lines flowing effortlessly from her hand. She looked like a wood sprite, swathed though she was in pale grey. "She is 13 years old," Sr. Lyubov whispered, as I floated away from the girl's work table. "And she is here three years."

"She came when she was 10?!"

"She knocked on the door," Sr. Lyubov explained. "She knew. She knew she was a nun."

Forty-year-old Sr. Lyubov had known, too. She'd been an architect when out in the world. The icon mistress had known, after graduating with honors from the Art Institute. Every sister knew. Every sister seemed to emanate contagious joy, seeking to pray without ceasing. They pray the Jesus prayer — "Lord Jesus Christ have mercy on me a sinner" — aloud during offices, silently when at work.

The convent's main income comes from making church vestments, silk brocade robes rich with embroidery. A separate building houses this large cottage industry. About 20 nuns and four or five lay women work there. I marveled at the Swedish Husqvarna industrial sewing machines and at the complexity of the embroidery patterns.

"My own sister, my natural sister, she designs," Sr. Lyubov explained proudly. "She designs on computer."

Chickens clucked in the henyard, oil lamps flickered before the icons, medieval robes swathed all the women — and they had the finest suite of computers I'd seen east of the Urals. They had two or three work stations, a zip drive, a scanner, a laser printer and a large Xerox machine. They sell vestments throughout Russia, and occasionally to priests in Greece, too.

Sr. Lyubov and I exchanged addresses when we returned to the nuns' little "town house."

"Could you send me a book in English?" she asked. "Could you send me a book, an Orthodox book?"

I asked if she had any favorites.

And then she confessed to me. "I used to read Jane Austen. I used to read all Jane Austen — in Russian, of course. I tried in English. But in Russian I could read more truly. I loved *Pride and Prejudice* and *Northanger Abbey*, oh *Emma!* I loved *Emma*. And *Persuasion*." I could see, as she remembered, what a beauty she'd been as a student. "But now I can read them no more. Orthodox books. Only Orthodox books."

Of course I promised to send what I could. But how on earth, I wanted to ask, how could anyone ban Jane Austen in the name of Christ? Of course the monastery is not the world. Perhaps monastic life in Russia must be so strict because the outside world is so corrupt. Perhaps its fundamentalism is in response to the criminal society in which it finds itself.

The Mother of God knows more than we do, I realized, as I lit some last candles in my favorite red chapel. The peace beyond her eyes went deep into my heart. And I prayed for a miracle. □

Susan Sldar is a member of the humanities faculty at Shimer College, Waukegan, Ill.



Babushka begging in Lenin Street.

The glories of God can outweigh human horrors. "Why shouldn't there be miracles?"

You'll Laugh, They'll Cry

In a recent issue of *Church of England Newspaper* several bishops tell some humorous tales. A sampling of some involving children in church:

From the Rt. Rev. Charles F. Duvall, Bishop of the Central Gulf Coast: "The Sunday school class was talking about the Advent wreath. Does anyone know why one of the candles is pink rather than purple? A young girl answered, 'In case the baby was a girl instead of a boy'."

From the Rt. Rev. Michael Doe, Bishop Suffragan of Bristol (England): "Preachers, priests (and their spouses) make excellent targets for jokes: A preacher who had held forth for far too long only realized the fact when a child's voice was heard from the congregation, 'Mummy, is it still Sunday?'"

From the Rt. Rev. Harold Miller, Bishop of Down and Dromore (Ireland): "A child continued to cry loudly during a bishop's sermon. Finally the episcopal patience gave up. 'Madam, can you not keep your baby quiet?' Back came the reply: 'You do it — it was you made him cry in the first place'."

From the Rt. Rev. Frank K. Allan, retired Bishop of Atlanta: "I gathered a group of children around me in church and showed the various things that a bishop wears — the mitre, the ring, the cross and the crosier. Holding up the bishop's staff, I asked, 'Who do I remind you of?' 'Little Bo Peep,' came the answer."

If you see the Rev. Duncan Lanum riding his bicycle across the country this summer, give him a wave. Fr. Lanum, rector of St. Clement's Church, Woodlake, Calif., is riding from Woodlake to Savannah, Ga., to raise funds to help youth programs in the Diocese of San Joaquin. His 3,000-mile trip across California, Arizona, New Mexico, Texas, Oklahoma, Arkansas, Mississippi, Alabama and Georgia is being done in hopes of attracting pledges and contributions to help what he calls "activities and events which

will appeal to our youth and which will provide positive, life-changing influences for them."

Zion Church, Rome, N.Y., has become the latest to experience what eventually seems to happen at parishes which use incense: The smoke alarm goes off. It seems that on Easter Day following the offertory, the thurifer took the thurible to a nearby room and closed the door, unaware that there was a smoke detector in that room. Soon a fire truck and several members of the local fire department arrived. The parish's newsletter reports the smoke detector will be replaced by a heat detector.

The Rev. Edward C. Rutland of Texarkana, Texas, sends along this item. He reports the organist in a small town in Arkansas plays first for the Episcopal church and then travels several blocks to provide music in a Baptist church. After the Eucharist on Palm Sunday, she asked if she might take the elegant arrangement of palms from the altar in the Episcopal church to the other church. Later, a Baptist was heard to say, "What a novel and pretty way to decorate a pulpit on the Sunday before Easter."

The Episcopal Church has come to Sportscenter, the popular ESPN program of sports news. On a recent Sunday, an exterior sign at St. John's Church, Detroit, was shown. "Pray for the Tigers," it read, exhorting the faithful to support the Detroit Tigers, at that time in last place in their division.

Recent license plates observed: HEISWME, ANDGOD, JOHN 21 15, THANKGOD, JE 1 5 and 1SAM3 10. TLC staffer Pat Nakamura saw BLVNHIM.

Note to "media watchers" in Pittsburgh: Yes, it is possible that the ecclesiastical trial of Bishop C.I. Jones of Montana will not take place.

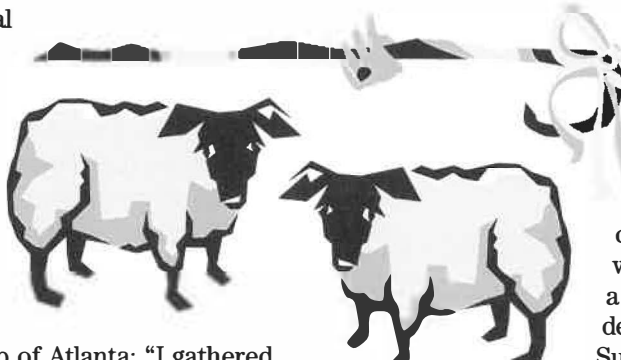
David Kalvelage, executive editor

Did You Know...

St. Luke's Church, Kearney, Neb., has provided Sunday morning services at the local Holiday Inn for 22 years.

Quote of the Week

The Rt. Rev. John Gaisford, retired Bishop of Beverly (England), on religious fanaticism: "God seeks spiritual fruits, not religious nuts."



Holding up the bishop's staff, I asked, 'Who do I remind you of?' 'Little Bo Peep,' came the answer.

While You're Traveling...

We have come to that wonderful time of year when many of us slow down a bit. It's vacation season, a time in which travel to new and exciting places or old, familiar haunts takes us away from our parish churches. If you are traveling this summer, we urge you to check the Summer Church Directory (p. 18) in order to find the name and address of a place to worship while you're away. *The Episcopal Church Annual* is another fine source of names and addresses. We urge our readers to remember to keep their pledges up to date while they're away. The business of the church continues, even though some of the members may not be there. Salaries and benefits still have to be paid, and bills continue to arrive. We hope our readers who will be traveling this summer will have safe trips and restful, relaxing days.

Lectionary Worth Adopting

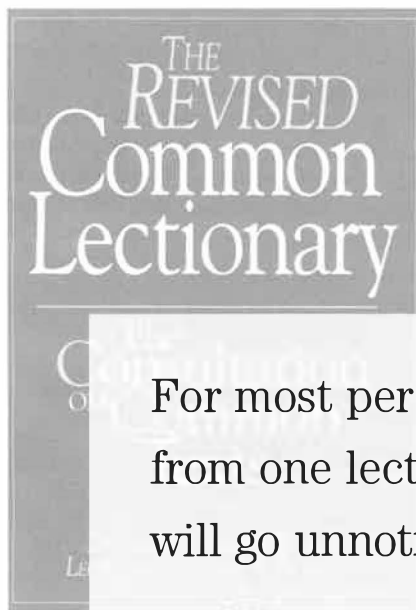
The resolution to adopt the Revised Common Lectionary (p. 13) is one of the more intriguing bits of legislation to come before the 73rd General Convention next month in Denver. If adopted, the resolution would substitute the Revised Common Lectionary for the lectionary of the Book of Common Prayer in determining which readings and psalms are used for the church's liturgies. The Revised Common Lectionary (RCL) has been in use in the Episcopal Church on a trial basis for the past six years. Some congregations have used it almost exclusively; others never tried it.

For most persons, the change from one lectionary to another will go unnoticed. During some of the liturgical seasons the table of readings is nearly the same. In Advent, for example, the BCP lectionary and the RCL are almost identical. At other times of the year the changes are more substantial.

The role of women in the biblical story is emphasized more in the RCL with such as Jesus' encounter with the Syro-Phoenician woman and the promise of God to Sarah for her faithfulness. Longer psalms and different epistles also characterize the RCL.

We expect, and hope, that the Revised Common Lectionary will be adopted.

There is widespread use of the RCL by a variety of churches, and the Episcopal churches and other Anglican provinces which have used it have reported positive experiences. An undertaking which offers us greater variety and increased use of scripture is worthy of our support.



For most persons, the change from one lectionary to another will go unnoticed.

Power from the Spirit

Sometimes overlooked in the readings for the Feast of Pentecost is a strong statement by Jesus which amounts to "marching orders" for the people of God. "As the Father has sent me, so I send you" (John 20:21), Jesus tells his disciples. They were sent forth into the world to proclaim his Resurrection. We are sent into the world to spread the kingdom of God, extending the earthly ministry begun by Jesus. We are given power to be sent out to accomplish this task through the Holy Spirit, given to us at baptism. God's Holy Spirit provides us with all we need, leading us forward in witness to Christ's love. Through the Holy Spirit we have the strength and power and wisdom and courage needed to accomplish our task.

A Richer Use of Scripture

THE REVISED COMMON LECTIONARY

By H. Clifford Gain

There will be many items on the agenda besides sex when the General Convention meets in Denver July 5-14. One such item is a proposal by the Standing Commission on Liturgy and Music to adopt the Revised Common Lectionary as a replacement for the lectionary for Sundays and holy days now found in the Book of Common Prayer.

The proposed beginning date is the first Sunday of Advent, 2001 (Year A). This should not be a surprise, for this lectionary has been authorized for trial use for some time in its various revisions. I suspect that most people are not even aware that the lectionary, though bound with the Book of Common Prayer, is not part of it and can be changed as are the canons by the action of one General Convention.

I was ordained a priest on May 30, 1971. On August 1 of that year I became the rector of a small Anglo-Catholic parish in Los Angeles. We immediately began the use of *Services For Trial Use*, including the eucharistic lectionary contained therein. Much of the excitement and a major selling point of that lectionary was the ecumenical dimension, especially that it was based on the recently adopted Roman Catholic lectionary. It was wonderful to know that at the Roman parish down the street they were (usually) reading the same lections at Sunday Mass as were we.

As the years rolled by, I became increasingly aware that many other Christians in the communities I served were using a similar lectionary but that they called it the Common Lectionary. In 1982, the parish I served became a test congregation to see if a revision of the Common Lectionary would work in Episcopal Church settings. I left that parish soon after that trial began to serve in my present congregation. A few years ago, the sermon aids I had used from the time they were available began to be based primarily on something called the Revised Common Lectionary and the bulletin service we used began to be based on that same lectionary. Though it was clearly similar, it was often different. So began this congregation's use of the Revised Common Lectionary (RCL).

To say that the use of the RCL has created an uproar or even a ripple in the congregation in the three years we have used it would be to vastly overstate the differences. The persons who notice it most are the ones who read next week's lessons using the citations in the BCP, like the persons I bring communion to week by week in their homes. I have learned to supply the citations we are using to supply clergy or visiting preachers. What has been noticed most is the increased use of stories about women and scripture which expands the imagery of God. These are quite intentional.

In addition to the above, there are other differences to note. There is an increased use of the Psalter. There are many changes in the second readings. An early revision of the Common Lectionary proposed the use of semi-continuous readings from the Hebrew scriptures as a more honest use of those scriptures than the typological use of Hebrew scripture to support the gospel reading found in our current lectionary. The proposal which will come to General Convention uses more appropriate Hebrew scriptures to support the gospel readings in the "green" seasons. At the same time, it provides semi-continuous readings as an alternate. In this way we can more authentically know David, Ruth and Naomi, Job, and some of the Wisdom literature. I am looking forward to having viable alternatives this year during August, when the gospel reading gives us four weeks of the "bread of life" discourses.

I am aware that many worship aids such as the Psalter pointings, hymn suggestions, etc., will need to be reworked. At the same time, the RCL will offer even more riches in the scriptures we read week by week.

My friend the Rev. Joe Russell of the Diocese of Ohio, offers these reasons for the adoption of the Revised Common Lectionary:

1. The Revised Common Lectionary is a truly ecumenical endeavor.
2. Availability of resources.
3. Women's role in salvation history is highlighted in the RCL.
4. Language of worship, more gender inclusive/image expansive.
5. Improvements in the appointed texts based on long experience and evaluation from a broad range of faith communities and Anglican provinces.
6. A common lectionary may lead to a more ecumenical approach to Christian education.
7. Most major Christian faith communities and provinces of the Anglican Communion are now using the Revised Common Lectionary. □

The Rev. H. Clifford Gain is the rector of Holy Nativity Church, Westchester, Los Angeles, Calif., and adjunct professor of liturgics at the Episcopal Theological School in Claremont.

I suspect that most people are not even aware that the lectionary, though bound with the Book of Common Prayer, is not part of it.

I am surprised by the number of people who spend so much time justifying their own theological choices by claiming to be right.

The Survival Skill of Sound Theology

Concerning the ongoing conversation occasioned by "10 Myths ..." [TLC, March 19], the letters column is not a particularly good arena for a full-fledged theological debate, but it is an excellent place to file some things by title.

One such observation I make from reading these replies and rejoinders is that the issues that divide our church are not being debated only in ivory

We could probably learn a lot from each other if we didn't waste so much energy trying to win the day.

towers by academic theologians. These debates are being carried out in the trenches by parish priests and lay people for whom sound theology is a survival skill, not an academic exercise. Another thing I observe is that some of the people taking part in these debates actually claim to understand completely the will of God. I face my role as priest with the notion that God and God's will are mysteries that challenge me to surrender my ego, to make hard choices, to dare to interpret scripture, to preach the results of my prayer and study, and to have an abiding faith that the entire Christian enterprise does not depend on me. It is God who is in charge.

I read articles, however, such as Donald O'Malley's "10 Myths ..." and defenses of his position, such as the Rev. Mario Gonzalez del Solar's "Holy Love" [TLC, May 14] that seem to want to reduce what I see as the adventure of living in God's glorious creation led by Jesus' example of sacrificial love to the "horror" of living under a "death sentence" leading to "everlasting hell." This view of life is a sign, in my estimation, that someone has misunderstood in a pretty significant way much

of what Christ wanted to teach us when he went to the cross.

Another sign that some other pretty important concepts are being ignored is when someone claims to be right in a theological argument. I am surprised by the number of people who spend so much time justifying their own theological choices by claiming to be right.

There is justification for conservative theology both in scripture and in the distinguished history of Christian thought and practice. There is also equally compelling justification for a more liberal approach to scriptural interpretation and to the ethics derived

from such an interpretation. I am miffed when conservatives like Fr. Gonzalez del Solar claim to be "Bible-believing" as if I am not. Conservatives are not the only people reading and believing the Bible, and it is arrogant to think they are.

We could probably learn a lot from each other if we didn't waste so much energy trying to win the day.

*(The Rev.) Kenneth E. Bordner
St. Stephen's Church
Rochester, N.Y.*

'Legendary' Numbers

I was both appalled and horrified by the letter from Fr. Fox. It underscored my conviction that much of the debate about homosexuality now raging in the church is based solely on fear rather than theological propriety.

As a gay man and a priest with a partner who knows many other gay men and lesbian women with partners, I can assure Fr. Fox that we are trying, despite the reprobation of both church and society, to live lives worthy of the gospel of Jesus Christ. While there are, to be sure, promiscuous homosexuals, there are as many

promiscuous heterosexuals whose numbers should be considered as "legendary" as their gay and lesbian counterparts. We all know of countless traditional marriages, blessed by the church, that have been damaged or ended by the promiscuity of one or both of the partners.

May I suggest to Fr. Fox and to those who are inclined to believe his dangerous vituperations, that gay men and lesbian women do not operate with the same advantages as our heterosexual brothers and sisters. Neither the church nor society has been generous in providing us with loving examples of fidelity and trust. Yet we labor on, against frightening odds, seeking to serve both church and society, seeking to live into the gospel of Jesus Christ. When the church is finally able to abandon its irrational fear of gay men and lesbian women, then Fr. Fox and his disciples will have moved closer to the love of God, the love we all seek and for which we all long.

*(The Rev.) Carlton F. Kelley
Sarasota, Fla.*

Three cheers for the breath of sanity from Fr. Fox. His research further supports findings in the study by McWhirter and Mattison of a decade or so back. Both gay psychotherapists themselves, McWhirter and Mattison handpicked 100 of the best gay couples they could find. Their findings were that none of these couples could maintain sexual faithfulness for more than five years. Far from being a defense against promiscuity, the "committed relationship" thrived on sexual promiscuity. If one expects sexual fidelity, it will be the ruination of that relationship.

Many in our church, however, seem skeptical about numbers and statistics when numerical measures challenge dearly cherished notions. I note a ten-

dency to promote same-sex unions that leans on anecdotal evidence for their success. Apparently, "justice" can be done by blessing homosexual covenants without regard to some unsettling facts, and those who support such covenants seem unper- suaded by what the numbers tell us. I suspect, though, that when these same folks turn to trading stocks on the Web, they go by the numbers. Sud- denly, numbers do tell the story.

*(The Rev.) Rog F. Rose
St. Gabriel's Church
Monterey Park, Calif.*

It Seems Dangerous

Thank you for publishing Bryce McProud's Viewpoint article, "Almost a Fundamentalist" [TLC, May 28]. It resonates vibrantly with my own per- ceptions of scripture and its total rele- vance to a Christian's life. Let's hope it also works to dumb down the acrimo- nious use of the "fundamentalist" label spawned by Bishop Spong and his book on the subject.

It seems devilishly arrogant to cri- tique biblical passages on the basis of our own personal take on its consis- tency or easy application to human existence. Discarding scripture because it doesn't make sense to us immediately seems dangerous for believing Christians and fatal for oth- ers.

This, of course, is what Bishop Spong does and teaches others to do. We should pray for his soul if we think it would help him.

*Robert Hancock
Glen Allen, Va.*

Already in Effect

Philip Turner and R.R. Reno assert that the proposal to permit local option on the matter of blessing same- sex relationships represents "a funda- mental change in our polity" [TLC, May 21].

On the contrary, local option is, if anything, characteristic of the way Episcopalians deal with such divisive issues. In a close analogy to the cur- rent situation, the canons were amended in 1946 to place the vexing

question of the remarriage of a divorced person into the hands of "the Bishop or Ecclesiastical Authority of the Diocese or Missionary District in which such person is canonically resi- dent, for a judgment as to his or her marital status in the eyes of the Church." Those bishops who took the "biblical and traditional view" that remarriage after divorce is adulterous could withhold the church's blessing from such unions, while the more "lib- eral" would be free to allow it.

Though there has been sporadic opposition to this principle of local option over the last half-century, the canon, with minor amendments, remains in effect. As Bishop Stephen Bayne argued half a century ago, in words that surely apply in our current case: "It would be agreed by the great majority of the bishops who adminis- ter the discipline of the Church, that the present canons, imperfect as they are, do permit a positive and redemp- tive approach to the heavy problems of marriage and divorce in our society; that they do permit approximate jus- tice to be done without corroding our witness to Christian standards; and that, perhaps most important of all, they permit the accumulation of a store of experience which will, in due course, enrich and purify our moral theology in this area. This last is, per- haps, the most important function of any canonical legislation."

*(The Rev.) Tobias S. Haller, BSG
St. James' Church
Bronx, N.Y.*

Persuasive, Compassionate

I am writing to thank you for pub- lishing Jon Bruno and David C. James' excellent article, "The Future of Faith- fulness in the Episcopal Church" [TLC, April 23]. To date, this is the most persuasive and compassionate statement I've read about the issues and the people who are in conflict. Thank you, St. Francis, for that excel- lent advice, "Return to your village and live with faithfulness the gospel entrusted to you."

One is greatly encouraged by the prospect of our church having leader- ship such as that exemplified by Bishop Bruno and Fr. James.

*(The Rev.) Roger William Smith
St. Helena's Church
Beaufort, S.C.*

Yes It Can

In regard to John Anderson's letter and comments [TLC, May 28 issue] let me say this. One, I am (sadly) not related to the publisher. If I were, I'd be driving a bigger car, and my chil- dren would all have straight teeth. Second, while my wife and I -together- have 12 children, not one is named (if I remember correctly) Dick or Jane, and our dog is not named Spot, but Maggie. Finally, while not a publisher, I do plan writing a book titled: *Birth Control: It CAN be done!*

*(The Rev.) Scott Foresman
St. Paul's Church
Council Bluffs, Iowa*

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Appointments

The Rev. **Lawrence Crumb** is interim of Trinity, PO Box 4740, St. Louis, MO 63108.

The Rev. **Bartholomew G. Ryan, SSC**, is vicar of Trinity, River Falls, WI, and Sts. Thomas and John, New Richmond, WI; add 111 N Fourth St., River Falls, WI 54022.

The Rev. Canon **Marcia C. Wilkerson** is canon missionary at the Cathedral Church of the Advent, 2017 Sixth Ave. N, Birmingham, AL 35203-2701.

The Rev. **Polk Van Zandt** is rector of St. Paul's, PO Box 1306, Selma, AL 36702-1306.

Retirements

The Rev. **Thomas C. Shepherd**, as rector of Christ Church, Harwich Port, MA; add. 6600 NE 22 Way, #2323, Fort Lauderdale, FL 33308.

The Rev. **Wayne L. Smith**, as rector of St. Bartholomew's, Cherry Hill, NJ.

Change of Address

The Rev. **Beverly A. Factor**, 960 S Normandie Ave., Los Angeles, CA 90006.

The Rev. **George E. Hall**, 496F Heritage Village, Southbury, CT 06488.

Seminaries

Honorary Degrees

Episcopal Divinity School – Pamela P. Chinis, Sonia Francis

Nashotah House – The Most Rev. Frank T. Griswold, Mary Elizabeth Haines, Jan Karon

Deaths

The Rev. **Peter A. Landskroener**, 71, rector of St. Matthew's, Barrington, RI, died at his Bristol, RI, home on April 21.

Fr. Landskroener was a native of Woodbury, NJ, and a graduate of the University of Delaware and Catholic University of America. He was ordained deacon and priest in 1970. He served as curate at St. Bernard's, Bernardsville, NJ, 1970-73; assistant at St. Andrew's, Murray Hill, NJ, 1973-75; vicar of Holy Innocents', Dunellan, NJ, 1975-77; interim of St. Mark's, Basking Ridge, NJ, 1977-78; interim of Holy Spirit, Lebanon, NJ, 1980-81; and assistant at St. Luke's, Gladstone, NJ, 1984; before serving at St. Matthew's, beginning in 1985. His wife, Barbara, six children, 14 grandchildren, a great-grandchild, and two brothers survive Fr. Landskroener.

The Rev. **Laban Walter Truitt**, 75, retired priest of the Diocese of Olympia, died May 11 at Bayview Manor on Lower Queen Anne, Seattle, WA, of respiratory failure.

Fr. Truitt was a native of Bozeman, MT, and a graduate of the University of Idaho and General Theological Seminary. He was ordained deacon in 1964 and priest in 1965. His entire ministry was served in the Diocese of Olympia. He was curate at St. Elizabeth's, Burien, and St. Margaret's, White Center, 1964-68; assistant at Christ Church, Puyallup, 1968-69; and vicar of St. Paul's, Port Townsend, 1969-89. Fr. Truitt is survived by nieces and nephews.

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RECTOR: St. Mark's, Jonesboro, AR. We are a strong and dynamic, 105-year-old parish of 185 families. We are seeking a priest who is an inspiring preacher to help enrich our spiritual lives and involve more parishioners in the life of the church. We are Eucharist centered and feel empowered by liturgy, which fosters spiritual growth in our Christian journeys. We believe our new rector, with the energy and encouragement of our members, will strengthen and revitalize existing programs and develop a focus to attract and retain young adults and families. We are the only Episcopal church in Jonesboro, a town of 50,000. Jonesboro is home to Arkansas State University and a large Regional Medical Center. Send resume or CDO profile to: **Search Committee, St. Mark's Episcopal Church, 531 W. College, Jonesboro, AR 72401**, e-mail to: pjwells1@arkansas.net

RECTOR (full-time): Nationwide search for rector for a warm, friendly parish which dates back to 1858 and is racially and ethnically diverse. Well-established congregation accustomed to traditional liturgy and a rich musical heritage (organ and choir). The church sponsors a state approved nursery school located on the church premises. Seeking individual who is a good preacher with exceptional pastoral and crisis management skills, has the ability to attract and develop programs for children and young people, is a spiritual leader and teacher, and possesses innovative administrative skills. Salary from \$31,000 and negotiable based on qualifications and experience. Send resume to: **John Borowski, c/o Christ Episcopal Church, 74 Park Ave., Glen Ridge, NJ 07028.**

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POSITIONS OFFERED

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RECTOR: Grace Church, Rice Lake, seeks rector with strong pastoral skills to serve our cohesive, amicable, family-oriented, 100+ member parish in northwestern Wisconsin. For further information or to apply contact: **Ernest Agne, Chair, Search Committee, Grace Episcopal Church, Box 477, Rice Lake, WI 54868** or e-mail: nmommsen@win.bright.net

ASSISTANT RECTOR position in growing Wisconsin parish. St. Thomas Episcopal Church, Neenah/Menasha is seeking an assistant. St. Thomas is a program size parish with a strong evangelical and liturgical tradition. We seek an assistant to the rector who will take special responsibility for pastoral care and Christian education. It is our goal to start a daughter church in the next three to five years and the person would be groomed for this leadership. Please send your resume and a letter of interest to: **The Rector, St. Thomas Episcopal Church, 226 Washington St., Menasha, WI 54952.** You may call at (920) 725-5601 or e-mail StThomasWI@aol.com

DIRECTOR OF YOUTH MINISTRY, Naples, FL. We are seeking an energetic, team-oriented person who will provide the necessary leadership to implement a pastoral and educational ministry for the youth of our parish but also reaching out to the youth of our community. We are looking for someone who has a heart for discipleship and evangelism and who sees their ministry as working with our young people, nurturing them in the knowledge and love of our Savior and assisting them in acquiring the skills and the belief system that will empower them to live their lives as maturing Christian persons. A bachelor's degree is required and a master's degree in the field is preferred—professional experience commensurate to advanced degree. This is a full-time position with competitive salary and benefits. Please reply to: **Fr. Bill O'Connell, Rector, St. John Episcopal Church, 500 Park Shore Dr., Naples, FL 34103.** E-mail: ocll@aol.com

ORGANIST AND CHOIR DIRECTOR: Responsible, under rector, for music program. Primary is congregational singing with long tradition of excellent choral music. Half-time. Benefits. Salary DOE. Choir of 20 adults. Seek development of youth choir. Music library 430 pieces on database. Tracker organ, 3 divisions 23 stops. Contact: **Organist Search Committee, St. Saviour Episcopal, 41 Mt. Desert St., Bar Harbor, ME 04609, (207) 288-4215,** or lynnny@downeast.net, website is www.ellsworthme.org/ssaviour/

ROSWELL, NEW MEXICO: The Land of Enchantment. The homelands of Billy the Kid, the Apache, Navajo, Hopi, Zuni, Pueblo and ancient Anasazi cultures of Native America, and the site of 15th-century Spanish exploration and the great American cattle drives of the 19th century. St. Andrew's Episcopal Church, the largest parish in southeastern New Mexico, is seeking an assistant Episcopal priest to be our coordinator of children and youth programs here in the parish. The emphasis of this full shared sacramental position is worship, discipleship, ministry, fellowship and evangelism and assisting the rector in helping lay members of our church discover and exercise their own ministries. Please send resumes and personal profiles to: **St. Andrew's Episcopal Church, Search Committee, P.O. Box 1495, Roswell, NM 88202-1495** or to our e-mail address: saintandrews@pvt.net. Visit our website at <http://netministries.org/see/churches/ch05138>

POSITIONS OFFERED

VICAR: Part-time or bi-vocational is being sought for a small church in Roswell, NM, in the Diocese of the Rio Grande. Ideal climate, vicarage, golf membership and season symphony tickets offered with package. Please send resumes and inquiries to: **The Rt. Rev. Dr. Terence Kelshaw, Bishop Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107-4811.** E-mail: tskelshaw@diocese.org

FULL-TIME RECTOR/PRISON CHAPLAIN. Part-time position as rector of Episcopal congregation in northern New Hampshire city of Berlin. Primary responsibility includes: re-building and re-developing congregation into a viable, energetic parish and presence in the community. Combined with part-time prison chaplaincy at new state-of-the-art men's correctional facility (opening in July 2000). Financial and continuing education/training included by the Department of Corrections, State of New Hampshire. Inquiries, please contact: **Diocese of New Hampshire, 63 Green St., Concord, NH 03301, Attention: The Rt. Rev. Douglas E. Theuner.**

RECTOR: St. Anne's Episcopal Church, Green Bay, WI, area. Program-sized church with strong lay involvement, family-oriented, in growing community, is seeking to call a rector with energy, enthusiasm and experience. The new rector's strengths should include preaching, spiritual guidance, pastoral care, outreach ministry and administrative skills. Our strong youth ministry will need continued support. St. Anne's has a modern church facility and is financially sound. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Anne's Episcopal Church, 347 S. Libal, De Pere, WI 54115.**

ST. BARNABAS CHURCH in Warwick, RI, (400 communicants) is seeking a rector who will be a spiritual leader, preach on the Gospel, support a strong lay ministry, have some administrative experience, support a youth program, music ministry, and willing to visit the elderly and shut-in of the parish. Rite I and Rite II are used. Worship style tends toward Anglo-Catholic and traditional. This is a full-time position with rectory and a competitive package. Please send resume and CDO profile to: **Search Committee, c/o Hilda Poppe, 43 Cowesett Rd., Warwick, RI 02886.**

ORGANIST/MINISTER OF MUSIC: Traditional Episcopal church seeking individual able to broaden music ministry program. Core values of the church include a commitment to quality music. Current program includes adult and children's choirs, hand bell choir, Taize service and praise music. Church has excellent acoustics and a 44-rank Casavant organ. Position designated at 30 hours per week. Salary is commensurate with experience. Resumes/requests for job description to: **Trinity Episcopal Church, 3800 W. 20th St., Greeley, CO 80634, Attn: Tonia Gaiser.**

THE GREAT SMOKY MOUNTAINS! What a beautiful place to live and work. St. Joseph the Carpenter, Sevierville, TN, seeks an energetic priest with a good sense of humor who can provide spiritual guidance and leadership to blend with our friendly membership. We envision our new priest in-charge leading our debt-free mission into parish status. If you would like to share our journey with us, for consideration send your CDO profile, resume and a cover letter to: **Canon Alice Clayton, Diocese of East Tennessee, 401 Cumberland Ave., Knoxville, TN 37902-2302.**

HISTORIC AQUIA EPISCOPAL CHURCH in Stafford, VA, is seeking a rector. We are looking for an individual of mature spiritual conviction and moral integrity, committed to the traditional principles of Christian doctrine and Anglican worship. Our new rector must be comfortable celebrating both Rite I and Rite II and willing to work with a committed laity. We are a growing church body eager for a spiritual leader who will pastor the congregation, share in our ministries and guide our worship with imagination and love. If you are interested please visit www.aquiachurch.com or e-mail lhusser@dote.osd.mil.

POSITIONS OFFERED

COORDINATOR OF EDUCATIONAL PROGRAMS, St. John's. Worthington, OH, will direct a 220 student preschool with 33 teachers and coordinate Christian education program for a growing congregation of 1,000+. Degree in child development or elementary education with five years experience working with preschool children and two years experience in administration. Need to have knowledge of curriculum and child development, supervision or programs, staff and volunteers. Please send resume to: **The Rev. Arthur Hadley, St. John's Episcopal Church, P.O. Box 228, Worthington, OH 43085** or FAX (614) 846-1564. E-mail: achadley@juno.com

CURATE: St. Mark's, a large pastoral size parish, is seeking a curate who would share pastoral, preaching, teaching and sacramental responsibilities with the rector. Check out our web page (www.st-marks.com) and if you would like to learn more about the position write: **The Rev. Edward J. Morgan, St. Mark's, 1000 Mississippi, Little Rock, Arkansas 72207** or call at (501) 225-4203 or e-mail Ejmorgan@aol.com

RECTOR: Sanibel, FL, St. Michael and All Angels is seeking a spiritual leader with demonstrated success in congregational, lay leadership and parish program development, pastoral care, crisis ministry, outreach, stewardship and capital campaign oversight, and leadership of a high quality traditional liturgy. Interested persons should send their credentials to: **The Rev. Canon Michael Durning, Deployment Office of the Diocese of Southwest Florida, P.O. Box 763, Ellenton, FL 34222.** Search closes June 30, 2000.

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>>

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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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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

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Eu 10:30

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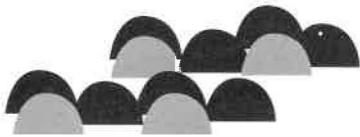
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