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in Port Stanley, Falkland Islands

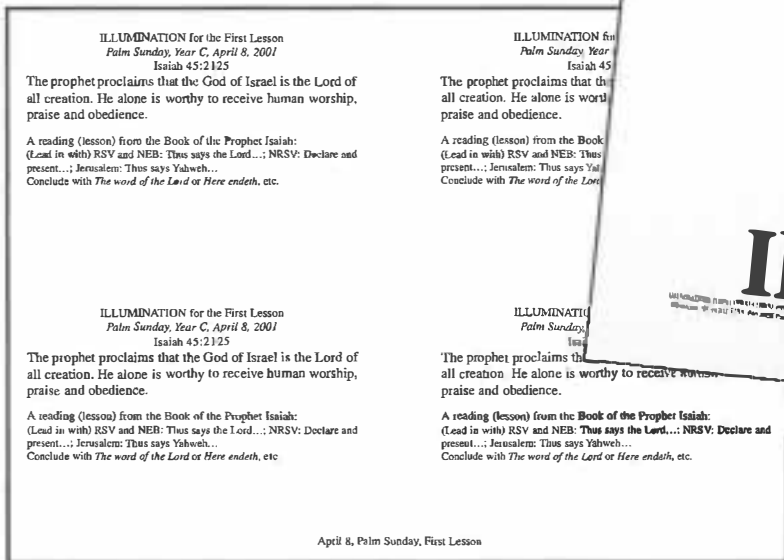
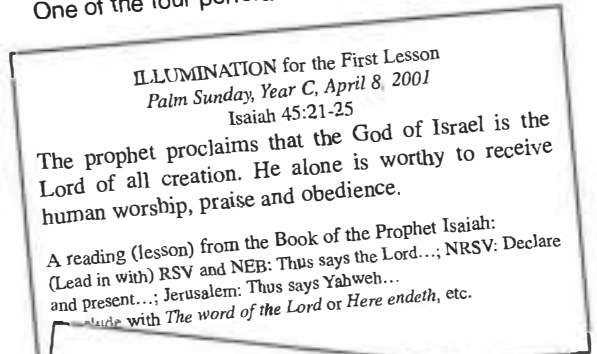


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## THIS WEEK

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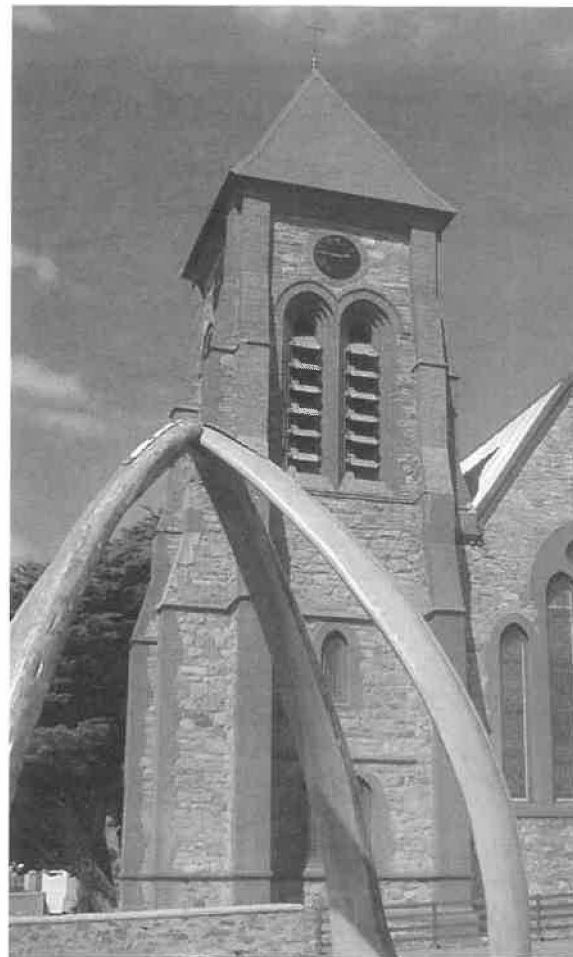
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Volume 222 Number 10

### The Cover

By March seasonal flowers and shrubs are beginning to be past their peak in the far reaches of the southern hemisphere. Located less than 1,000 miles from Antarctica where the population density is less than one person per square mile, Christ Church Cathedral, in Port Stanley of the Falkland Islands, is in one of the smallest and most remote dioceses in the Anglican Communion. In 1977, the Archbishop of Canterbury became bishop to the British dependency, which lies near the southern tip of South America. The whale bone arch pictured in the foreground was installed in the 1930s to commemorate the centennial of the founding of the colony in 1833. The Falkland Islands have had an Anglican presence since 1844. The present church building dates from 1887.

David Skidmore photos



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The second article in a Lenten series.  
BY BONNIE SHULLENBERGER

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## TRAVELING?

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## SUNDAY'S READINGS

# A Magnificent Covenant

*'Your reward shall be very great' (Gen. 15:1b)*

### The Second Sunday in Lent, March 11, 2001

Gen. 15:1-12, 17-18; Psalm 27 or 27:10-18; Phil. 3:17-4:1; Luke 13:(22-30) 31-35

Paul describes Abraham as "the ancestor of all who believe" (Rom. 4:11). Though Abraham believed God's promises and had a faith that made it possible for him to be "reckoned as righteous," he was not always patient as he waited for the fulfillment of those promises. In today's lesson from Genesis, Abram (Abraham's earlier name) asks God for details about how and when the promises would be fulfilled. His question is not born of doubt, for the lesson says that when God assured Abram that his descendants would number as the stars of heaven, Abram "believed the Lord; and the Lord reckoned it to him as righteousness." But when the Lord goes on to promise that the land in which Abram is walking shall be his, Abram asks, "How am I to know that I shall possess it?" The Lord's response is to enact a magnificent and solemn covenant.

The sign of the covenant is a sacrifice of animals—the broken bodies

and shed blood are sacred assurances of the trustworthiness of the Lord's promises. In later years, the Lord fulfills every one of his promises to Abram.

The deep, dark symbols of the covenant made with Abram anticipate the teaching in the other lessons for today. Nearly two millennia later, the incarnate Son of God would speak of a new covenant, enacted by the breaking of his body and shedding of his blood. Preparing for that event, Jesus determines to enter Jerusalem, asserting that "it is impossible for a prophet to be killed outside of Jerusalem."

To the Christians in Philippi, Paul writes of "the cross of Christ," but goes on to describe the full implication of that new covenant: the "body of glory" of the risen Jesus, and "the power that enables him to make all things subject to himself"—the ultimate fulfillment of every one of God's promises to all peoples of the earth, made real and accessible in Jesus.

### Look It Up

How does the psalm apply to today's theme? Reflect especially on the 17th verse.

### Think About It

How is it possible, perhaps even commendable, to question the details of a promise of God without in the least giving place to any doubt?

### Next Sunday

#### The Third Sunday in Lent

Ex. 3:1-15; Psalm 103 or 103:1-11; 1 Cor. 10:1-13; Luke 13:1-9

## On the Journey

By Travis Du Priest

**RESTORING RELATIONSHIPS: Five Things to Try Before You Say Goodbye.** By Peter M. Kalellis. Crossroad. Pp. 175. \$16.95 paper.



A family therapist with a diploma in theology shares wisdom on keeping marriages on track. Finally, someone who does not think “communication” is the magic answer to all relationship problems. Presses surrender to the goal of restoration, dispensing with anger and forgiveness before communication issues. Amen.

**BEYOND NICE: The Spiritual Wisdom of Adolescent Girls.** By Patricia H. Davis. Augsburg Fortress. Pp.131. \$15 paper.



It is so encouraging to see recent books on the positive images and characteristics of children. Davis teaches pastoral care at Perkins School of Theology and contends — based on more than 100 interviews — that it is in the realm of spirituality that girls’ ultimate concerns lie. She also points out how religion helps and hurts with the many obstacles girls face.

**ENKINDLED: Holy Spirit, Holy Gifts.** By Albert Haase and Bridget Haase. St. Anthony Messenger. Pp. 73. \$5.95 paper.

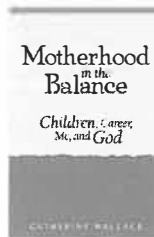


I am always pleased to see something on the “neglected middle child” of the Trinity. Brief reflections on the (also neglected) seven distinct gifts of the Holy Spirit, the spiritual endowments of the Messiah also bestowed upon us. Can you name them?

**MOTHERHOOD IN THE BALANCE: Children, Career, Me, and God.** By Catherine M. Wallace. Morehouse. Pp. 272. \$14.95 paper.

Published originally in hardcover as “Dance Lessons,” this one explores the “balancing act” facing contempo-

rary women. Well-written personal narratives: “God is crazy. If I had known that from the beginning, none of this would have happened as it did.”



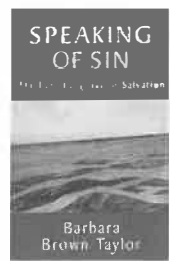
**SENSING THE PASSION: Reflections During Lent.** By Kevin Scully. Upper Room. Pp. 138. \$10 paper.

Picking up on the theme of abstinence (often from a favorite food) which is a traditional part of Lent, the author sets forth an imaginative journey using the five senses to draw us closer to Christ. Don’t miss “Gethsemane: Garden Fragrance and the Smell of Fear.”

**SPEAKING OF SIN: The Lost Language of Salvation.** By Barbara Brown Taylor. Cowley. Pp. 104. \$10.95 paper.

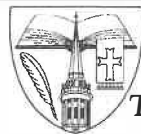
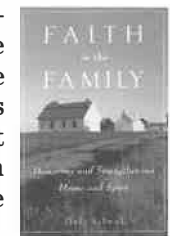
Episcopal priest, author and well-known preacher Barbara Brown Tay-

lor expanded on a College of Preachers lecture on preaching repentance, and this helpful book eventuated. “In order to speak of sin ... we need to go diving for the core experience that word names ... we may just discover that sin is our only hope.”



**FAITH IN THE FAMILY: Honoring and Strengthening Home and Spirit.** By Dale Salwak. New World Library. Pp. 272. \$14.95 paper.

Pulling from the insights of a number of great writers such as William James and Henri Nouwen and from his own experience, literature teacher Dale Salwak explores the many gifts and rewards of families. Poignant personal memories in the chapter titled “The Value of Family.”



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# Court Calls for Deposition

*Montana Bishop Given 30 Days to Respond to Decision*



Bishop Jones

**'We were disappointed in the court's decision, but this was not unexpected.'**

**Edwin I. Curry III,  
Bishop Jones' lawyer**

By a vote of 7-2 the Court for the Trial of a Bishop issued a sentence of deposition against the Rt. Rev. Charles I. Jones III, Bishop of Montana.

Deposition, the harshest of three remedies available to the court, deprives Bishop Jones of his ordained status and permanently forfeits all his rights, responsibilities and privileges as a bishop. The court had previously found Bishop Jones guilty of "conduct unbecoming a member of the clergy and immorality" with a woman parishioner and employee of the church in the Diocese of Kentucky where Bishop Jones was vicar from 1977 to 1985. Lesser alternatives were sentences of suspension or admonition.

In speaking for the majority, the court said its decision, announced Feb. 14, was motivated by four factors: the seriousness of the offense, the risk that a similar abuse of office might occur again, Bishop Jones' apparent lack of "genuine repentance and understanding" of the seriousness of the offense, and that concerns raised during a 1993 clinical evaluation of Bishop Jones remain ongoing and unresolved.

Those voting with the majority were the Rt. Rev. Edward W. Jones, retired Bishop of Indianapolis; the Rt. Rev. Alfred C. Marble, Jr., Bishop of Mississippi; the Rt. Rev. Catherine S. Roskam, Bishop Suffragan of New York; the Rt. Rev. Chilton Knudsen, Bishop of Maine; the Rt. Rev. Samuel Hulsey, retired Bishop of Northwest Texas; the Rt. Rev. J. Clark Grew, Bishop of Ohio; and the Rt. Rev. Arthur E. Walmsey, retired Bishop of Connecticut.

In a dissenting opinion, the Rt. Rev. Douglas E. Theuner, Bishop of New Hampshire, argued that deposition was inappropriate because more than 15 years had elapsed since "the latest known commission of the acts for which the respondent has been judged guilty..." and because deposition would mean that the church had no further canonical influence over his behavior.

Under the terms of suspension recommended by Bishop Theuner, Bishop Jones would have been suspended for at least five years, during which time he would voluntarily and within 30 days resign as Bishop of Montana and undergo further counseling. He

would also agree to make restitution of \$40,000 to the victim, which she has requested for medical and therapeutic expenses, and apologize to her in a manner she deemed acceptable.

## Limits of Existing Law

According to the sentence and judgment, "some members of the court would have been inclined to impose a sentence of suspension on condition of immediate resignation as Bishop of Montana, along the lines set forth in Bishop Theuner's dissenting opinion." Those members, however, said they felt limited by existing canonical law which "does not suspend the bishop's administration of the temporal affairs of the diocese. Because these members of the court agree with the majority of the court that the sentence should terminate the respondent's authority altogether, these members join in the majority decision..."

A second dissenting opinion, issued without accompanying explanation by the Rt. Rev. Robert C. Johnson, retired Bishop of North Carolina, called for admonition.

"We were disappointed in the court's decision, but this was not unexpected," said Edwin I. Curry III, Bishop Jones' lawyer, who added that he had advised his client not to make any public comment about the sentence.

Under Episcopal Church canonical law, Bishop Jones has 30 days in which to respond. He can seek either modification or an appeal of the sentence and Mr. Curry said Bishop Jones is now weighing his personal and professional options.

A motion for modification would be considered by the same court of nine bishops who issued the sentence. If the motion were denied, Bishop Jones would still be free to seek an appeal which would be heard by a different panel of nine bishops who sit on the Court of Review of the Trial of a Bishop. While his legal options remain open, Bishop Jones continues to perform all the duties of his office.

Regardless of his legal options, Mr. Curry said the trial has been an enormous emotional and financial burden for Bishop Jones and his family and that his ministry in the Diocese of Montana is effectively destroyed.



A firefighter inside Church of the Resurrection in Dallas.

## Fire Damages May Exceed \$1 Million

A three-alarm fire caused by arson gutted the Church of the Resurrection in Dallas shortly after midnight on Jan. 17 and put a question mark over the congregation's search process for a new rector.

The parts of the structure that were not burned were severely damaged by water and smoke, according to the Rt. Rev. D. Bruce MacPherson, Bishop Suffragan, who arrived at the church at about 6 a.m. The sanctuary is destroyed. The narthex is also lost and the parish hall sustained severe smoke and water damage, he said.

A complete damage estimate is still being compiled, but parish administrator Jean Howk said \$1 million is the minimum.

Since the fire, the congregation has been holding services in the EYC room and using printed bulletins since all prayer books were destroyed.

The fire was first noticed by residents of the adjacent East Dallas neighborhood in which the church conducts extensive outreach ministries.

*Jim Goodson*

## Commission on Liturgy and Music Begins Difficult Task of Addressing Many Cultures

The Standing Commission on Liturgy and Music met Jan. 29-Feb. 1, in Flushing, N.Y., to begin work on the charges given by the 73rd General Convention. The Rev. Clayton Morris, liaison for the national church, said this initial gathering was largely organizational for old and new members. The group now begins to assess "the state of the church liturgically."

Monte Mason, organist/choirmaster at St. Martin's on the Lake Church, Minnetonka Beach, Minn., called it "a productive, exciting meeting." The work of this triennial will include new settings for the Eucharist. "It's been 20 years since *The Hymnal 1982*," he said. "We have an infinitude of resources. We will establish guidelines, and then request scores." To accurately reflect the many cultures within the church, he said, "We will find poetic forms and experts in the various traditions — real folk traditions" such as Native American tribes, and the many different Hispanic cultures.

New settings will be for congregational singing, rather than grand concert Masses, with "attention to settings for small congregations," said the Rev. Sr. Jean Campbell, OSH, presently priest-in-charge of St. Mark's, Chelsea, N.Y. No music exists as yet for *Enriching our Worship*, with liturgies for Morning and Evening Prayer and the Eucharist, and *Enriching our Worship II*, on ministry with the sick or dying, and the burial of a child. "Work on this supplemental material began in the late '80s," she said. "It is ongoing, in cooperation with chaplaincies and medical ethicists." One of the very difficult subjects included in the prayers is the withdrawal of life support.

The Rt. Rev. Jeffrey Rowthorn, co-chair with the Rev. Bruce Jenneker, spoke, too, of the "extremely positive" spirit of commitment and "ease of communication" in this second term of the merged liturgy and music commissions. He felt, he said, no private agendas, but "a range of viewpoints." One feature of the session was "Guests at the Table," representatives of various constituencies — "Latinos, traditional Episcopalians, young adults, 'forgotten Americans' such as miners, farmers struggling to keep up small churches" — invited to talk about their practices and problems. "It's important to listen," Bishop Rowthorn said.

Task forces, headed by commission members, will address various facets of the work to be done, such as liturgies and music for occasional services and pastoral offices, proposed additions to the calendar, children's materials, ecumenical and other-faith relationships, and evaluation of the Revised Common Lectionary in time for the 2003 General Convention.

# Theology Professor Loses Job Because of Her Ordination to the Priesthood

An Episcopal priest teaching at a Roman Catholic university, whose recent ordination to the priesthood prompted Duquesne University to relieve her of her duties, will preach at a celebration of women's ministry March 16 at St. Andrew's Church in Highland Park, Pa.

The Rev. Moni McIntyre, who joined the Duquesne University Theology Department in 1990 as a Roman Catholic nun, earned tenure at the university in 1997. Sometime during 1998, according to a report in the *Pittsburgh Post-Gazette*, Ms. McIntyre became a member of the Episcopal Church. That reportedly was not a problem for the Pittsburgh university, but in December, when Ms. McIntyre was ordained as an Episcopal priest, that was a problem.

After Duquesne learned of her ordination in January from an outside source, Ms. McIntyre was relieved of her teaching responsibilities in the theology department, and the university moved to revoke her tenure. She has since hired a lawyer and the university has said it may reassign her to teach another area.

In defending the decision, university president John Murray said the ordination constituted a public repudiation of Catholic doctrine.

"She is now a publicly proclaimed,

official teacher of Anglican doctrine, which differs from Roman Catholic doctrine in very important areas," Mr. Murray said. Ms. McIntyre's lawyer had argued that her client believed her membership in a different church would not preclude her from being able to teach Catholic beliefs.

Prior to relieving Ms. McIntyre of her teaching responsibilities, James P. Hannigan, chairman of the theology department, spoke with the other 12 members of the department, all but one of whom are Roman Catholic. Feelings were mixed about the decision and he personally could see both sides of the argument, he said.

"We've looked around for analogies," he said. "Say somebody on our faculty lost his faith tomorrow and became an atheist. Would that be a problem? Well, no. But if he took over leadership of the National Atheists Society, would that be a problem? I suppose so."

The Celebration of Women's Ministries honors lay and ordained women of all traditions who have served the broader church and the world through committed responses to the call of faith against obstacles within and outside the church. It is sponsored by the Pittsburgh Episcopal Women's Caucus.

Akron, Pa. The Rev. H. James Tanner, pastor at Zion Lutheran Church and the Rev. Kathleen V. Price, chaplain to the order, co-officiated at the service in which seven women were installed.

The special election of a bishop in the **Diocese of Honduras**, originally scheduled for Feb. 9, has been postponed until later this year, according to the Ven. John H. Park, archdeacon. The Standing Committee decided it had not allocated enough time for the work needed to present a list of candidates.

## AROUND THE DIOCESES

### Past and Present

The Rt. Rev. Clifton Daniel III, Bishop of **East Carolina**, bypassed the traditional format when the convention of his diocese met Feb. 8-10 in New Bern, N.C. Delegates and guests were taken on a video journey across the diocese, lifting up the vital ministry taking place in churches both large and small, new and old.

Convention opened with a nearly two-hour hymn sing led by Horace Boyer, editor of the hymnal *Lift Every Voice and Sing*. Mr. Boyer led delegates on a musical history tour of black spirituals and gospel music in his teaching session and added music to the convention worship services. The use of contemporary music and the video projected on a 15-foot screen were symbolic of Bishop Daniel's desire to change the mindset of the diocese.

During his video presentation, Bishop Daniel told the story of St. Andrew's by-the-Sea, Nags Head, on the Outer Banks, which held six services and distributed 1,200 communions last Easter. The parish is about to break ground on a new church that will seat more than 400 people. Another highlight of the video journey was the new church being built on Bogue Banks and a new church plant in New Bern. The diocese's foundation has set aside money for three new church plants over the next three years.

At the end of the video, the bishop challenged each parish to find new ways to reach out immediately to the unchurched; to



Mr. Boyer

### BRIEFLY...

The Rev. **Jim Lewis**, a well-known advocate for social ministries, was arrested Feb. 13 for trespassing at a poultry plant in Shelbyville, Del., as employees prepared to vote on whether to keep their union. Fr. Lewis said that he was trying to hold a prayer vigil and wanted to talk with employees and executives.

**The Order of the Daughters of the King** instituted its first Lutheran chapter in the 116-year history of the organization on Feb. 4 at Zion Lutheran Church in

(Continued on next page)



(Continued from previous page)

make their worship transforming and renewing through the power of the Holy Spirit; to practice radical hospitality with newcomers; and for each person to exercise his or her call as an evangelist.



There was very little debate on the sexuality issues. Deputies spent only about five minutes on debate before rejecting one resolution on Christian marriage and approving another. The most passionate hearing was on the diocesan budget and the fact that about \$500,000 had to be trimmed from budget requests in order to bring expenditures in line with income.

Convention endorsed Bishop Daniel's missionary call in part by passing a \$2.3 million budget, which includes funding a new director of mission and development.

Convention also received an update on the misappropriation of about \$80,000 which was discovered during a routine diocesan audit in September. A former employee, Judy Covington, who left the diocese shortly before the discrepancy was uncovered, was indicted by a grand

jury Feb. 19. The case had been turned over to the North Carolina State Bureau of Investigation. Either through restitution or through an insurance claim, the diocese expects to recover the principle, additional fees and interest, Bishop Daniel said.

*Scott Nunn*

### Not a 'Tacit Acceptance'

Deputies to the convention of the **Diocese of Florida**, meeting Jan. 25-27 in Jacksonville, clarified their interpretation of marriage and restated their commitment to the biblical tithe principle.

The text of a successful resolution titled the Sanctity of Christian Marriage noted that some have expressed confusion in the church's interpretation of marriage following passage of Resolution D039 at General Convention last summer in Denver.

"Some have construed the words of D039 to be tacit acceptance of non-marital homosexual and heterosexual relationships," the text said. The Jacksonville convention affirmed the Book of Common Prayer statement that "Christian marriage is a solemn and public covenant

between a man and a woman in the presence of God," and added "...we prayerfully and pastorally support all individuals who seek to follow Jesus in the context of his church. We do not, however, affirm, bless or encourage any relationship other than marriage that includes sexual intimacy."



In addition to clarifying a diocesan understanding of marriage, convention also restated its commitment to the biblical tithe principle as the minimum level of support for ministries that are shared in common. Commitment to the tithe principle was the bedrock foundation for a series of goals known collectively as a Stewardship of Excellence. The Rt. Rev. Stephen Jecko, diocesan bishop, described those goals in detail during his address.

"At a minimum, individuals are expected to tithe to their congregation, congregations are expected to tithe to diocesan common ministries, and the common ministry budget tithes to common ministries of the General Convention," Bishop Jecko said.

*Virginia Barrett Barker*

## Friendly Rivalry of Siblings Moves to Halls of Government

The three brothers stood on the floor of the South Dakota House of Representatives in Pierre playfully pushing in front of each other for the best camera angle and arguing who was better looking. What distinguished this scene on Jan. 9 from a thousand similar ones was that two of the brothers, both senior citizens, were being sworn in as legislators at the start of the 2001 session.

"It was terribly special," said Rep. Tom Hennies, R-Rapid City, who began his second two-year term in the house. "It really pleased me to be sworn in standing next to my brother (Rep. Don Hennies, R-Sioux Falls, who began his first term). It's a nice

moment in our family history."

On this day, most observers would conclude that brother Ron had the upper hand in the long-running and light-hearted sibling rivalry. He is a retired Episcopal priest and was invited to administer the invocation.

"I wish our mother were alive," he said afterward. "She would have been amazed — and so proud."

Jokes continued as they argued which one Mom liked the best. Tom said Mom liked him best. Don said Dad liked him best. "I had to turn to God," said Fr. Hennies, who lives in Rapid City and serves Christ Church in Lead.

*Mary Armin*



The Hennies brothers (from left: Tom, Ron and Don) at the ceremony in South Dakota where two of the brothers were sworn in as state legislators.



Wood carvings by Nick Hunter

## PUTTING THE BRAKES ON *Lust*

ONE OF A SERIES

By Bonnie Shullenberger

How people smirked when former President Jimmy Carter admitted in an interview that he had “lusted after women in his heart.” In the liberated ’70s, lusting after people in one’s heart (and elsewhere) was celebrated by some. Wasn’t it perfectly normal and natural to have sexual desire?

The answer, of course, is “Yes, but.” Sexual longing and love are indeed, like hunger, humanly natural. But this kind of longing is probably even more easily distorted than hunger, because sexual desire usually involves another person. We understand from the Genesis account of creation that a human



being is most human when in relationship with another person. That same account in Genesis shows us just how quickly a perfect relationship can fall into distortion.

Lust, by itself, may be a solitary hell. To sit alone day after day burning with desire is torment, but in general it is only the one who lusts who is affected. But add avarice to lust, and the hell expands. Avarice, the need to possess solely for the sake of possessing, turns the lustful into the predatory.

Many years ago I saw a film called “The Collector.” It was concerned with a man who collects butterflies — and women. He kidnaps and imprisons the women he is attracted to. He cannot court; he cannot love; he can only lust and possess. Of course, there is no pleasure for him in this. As C. S. Lewis’s *Screwtape* sourly noted, hell has never been able to invent any pleasures.



There is a difference between lust and desire, which resides in the attitude toward the other person. Desire may wish all best to the one desired; desire can conceive of the good of the one desired

without reference to itself. Desire can be selfless. Lust can only understand its own satisfaction; the good of the other is of no concern.

When Jesus said that lusting after someone was ultimately no different than committing adultery, one can wonder if he had that distinction in mind. Surely he saw that in lust, the damage of adultery

ADD

*Avarice*

TO LUST, AND THE HELL EXPANDS.

was almost all done. To be prepared to break a vow is only a hairsbreadth away from breaking it. Jesus was a shrewd psychologist: He understood the slippery slope of wishing to do something, intending to do something, and doing it. Unless one can put on the brakes at the wish, the act is sure to follow.

Putting on the brakes does not mean some crude act of psychological repression. Christians don’t have a mandate to repress; we have instead a mandate to confess. Buddhists speak of “mindfulness”: maintaining alert awareness of what one is feeling, thinking, doing. A Christian discipline of mindfulness is a useful thing to cultivate as a prompter to confession.

Lust in its various manifestations has nothing to do with love. It has everything to do with the selfish urge to possess, whether in fantasy or in the flesh. It is for that reason, and not for any reason of prudishness, that lust is counted as one of the seven deadly sins.

*The Rev. Bonnie Shullenberger is a priest of the Diocese of Kigezi, Uganda. She lives in Ossining, N.Y.*

# Fishing and Other Tales of Bishops

We need to clear up a misunderstanding. This is not an editorial. It is a column, a common feature of newspapers and magazines in which the author may express a personal opinion. If an opinion is expressed, it is the individual point of view of the writer, not the publisher, or the people in control of the publication. In this magazine, the executive editor usually, but not always, writes the column. Editorials appear elsewhere in TLC. They are clearly labeled as editorials and usually express an opinion which is more like a policy statement.

\*

In his final diocesan convention address before retiring, the Rt. Rev. Martin G. Townsend, Bishop of Easton, told an amusing story. It was the day after he was consecrated, and he was making his first visitation, to St. Paul's Church, Marion Station, Md.

"My crozier with the three trout leaping from the top of the staff did not yet have a case as I carried it from my car," Bishop Townsend recalled. "As I neared the parish hall, a little girl ran ahead of me crying, 'Daddy, Daddy, the bishop is here but it looks as if he is going fishing'."

\*

Another good tale came from the Diocese of Quincy where the Rt. Rev. Keith Ackerman related the following in his diocesan convention address:

"Years ago I was in the city of Jerusalem walking in the Armenian Quarter. I was looking for a man whom I knew, who was the choir director of the Armenian seminary. I asked a young woman who passed by if she knew my friend, and she told me that he was her godfather! She led me to his apartment but he was not at home. She then invited me to the apartment where she and her husband lived along with her parents. As soon as her parents opened the door, I was taken to the dining room table and placed in the seat of honor, where a virtual banquet was set before me. Once I regained my composure I asked them how a total stranger to them could be greeted with

such love. They told me that Armenia was the first Christian nation, and that this privilege carried with it the obligation of receiving all people as God's gift. They told me that they must receive people as Christ himself, for they know that Christ would return, but did not necessarily know what he would look like."

\*

Headline spotted in *Advance*, newspaper of the Diocese of Chicago: "Bishops suitable for hanging."

"Would you like to hang our bishops?," the article begins. An explanation is in order. The diocesan communications office produced diocesan liturgical calendars featuring a photo of Bishops William Persell and Victor Scantlebury.

\*

Driving in the Diocese of Western Louisiana must be an adventure. The Rt. Rev. Robert Hargrove, bishop of that diocese, who once reported hitting a bobcat with his car, indicates in his diary in the diocesan newspaper *Alive* that he recently struck two deer with his car while driving near Shreveport.

\*

A clever acronym being tossed around is generally credited to Carol Nix of St. Matthew's Church, Austin, Texas. She notes the Anglican Mission in America is abbreviated as AMiA and observes it also could stand for "Anglicans Missing in Action."

\*

The license plate watch: My spottings include RO12 12, AMOR DEO, JSUS SAVD, EPH2 8 and JESUS 20. The Rev. McAlister C. Marshall, ever vigilant observer in Bowling Green, Va., submitted W8N 4GOD. And it is reported that the Rt. Rev. Dorsey F. Henderson, Jr., has a license tag which reads MITER 7.

\*

Note to Frank in Houston: I don't think the rest of the church is ready to buy into what's happening in the Diocese of Texas, although most Episcopalians ought to take a look. Episcopalians are slow to adopt evangelism and certainly hesitant about referring to their churches as "missionary outposts."

*David Kalvelage, executive editor*

## *Did You Know...*

**Twenty-seven men were ordained in St. Andrew's Cathedral, Sydney (Australia) on Feb. 3.**

## *Quote of the Week*

**The Rev. G. Thomas Luck, rector of the Church of St. Mary the Virgin in Falmouth, Maine, on a resolution on parental leave for clergy: "I would really be surprised if passage of this resolution causes any member of the clergy to suddenly decide to have a baby."**



## Move Worth Considering

The sizable number of persons who have advocated moving the Episcopal Church Center out of 815 Second Avenue in New York City probably will be pleased to learn that the national Executive Council discussed the matter at some length at its recent meeting [TLC, March 4]. Unfortunately for those proponents of a move, the council discussed the possibility of an arrangement with the General Theological Seminary which would move church headquarters from one side of Manhattan to the other.

There have been a host of reasons put forward at recent General Conventions for leaving the current church center, ranging from the expense of reaching it from the Western part of the country, to the perception that the headquarters represents Eastern elitism at its worst, to the need to make it more accessible geographically. Cities like St. Louis, Indianapolis, Chicago, Kansas City and Cincinnati have been mentioned as more reasonable sites for the church center. Past General Conventions have been willing to explore the topic, but the idea of moving out of New York City appears to have little support.

It makes considerable sense for officials of the church center and the seminary to be in conversation regarding the best possible use and stewardship of their properties. Independent studies undertaken by the two institutions concluded that both organizations have excess and underused space. A partnership between General and the church center might turn out to be a hopeful sign of cooperation among church entities.



Steve Waring photo

Main entrance to the Episcopal Church Center in New York.

The court's decision is surprising considering that only one other bishop has been deposed, but none for cases of sexual misconduct.

## Trial Court's Clear Message

The sentence of deposition against the Rt. Rev. Charles I. Jones III, Bishop of Montana, is severe and somewhat of a surprise. The Court for the Trial of a Bishop already had found Bishop Jones guilty of immorality and conduct unbecoming a member of the clergy in a case of sexual misconduct involving a woman parishioner who was also an employee of the church where Bishop Jones was vicar nearly 20 years ago. The court decided deposition, the strongest sentence of the three alternatives, was appropriate. Suspension, which would have directed the bishop to refrain temporarily from acting as a member of the clergy, and admonition, a public and formal reprimand, were the other options available to the court. The deposition prevents Bishop Jones from functioning as a member of the clergy.

The court's decision is surprising considering that only one other bishop has been deposed, but none for cases of sexual misconduct. On the other hand, the court noted that Bishop Jones "has not demonstrated an understanding of or a genuine repentance for the offenses committed," and that it found "a continuing pattern of abusive and exploitive behavior and a risk of future exploitation."

Unless Bishop Jones appeals the final judgment and sentence or moves for a modification of the sentence, the action by the court brings this unfortunate case to a conclusion. The court has made it clear that the abuse of power and trust by a member of the clergy will not be tolerated.

# The Hazards of JUDGMENT

**It seems today that our tendency is to devour each other with abandon instead of going about the gospel business of reconciliation.**

By J. Jon Bruno and David C. James

*Whoever does not love, abides in death. All who hate a brother or sister are murderers, and you know that murderers do not have eternal life (1 John 3:14-15)*

We in the Anglican Communion are perilously close to surrendering to a sin so insidious that it could destroy our church. Within our fellowship there are those who have decided to go their own way, rather than the way of Jesus Christ, and by doing so engage in the diabolical conduct that the sacred scriptures warn against. Convinced that they are correct, these brothers and sisters are willing to disrupt the historic fabric of the Communion to prove a point: that they alone possess the truth and the rest have been blinded by arrogance and presumption.

It's worthwhile to point out, but sad to observe, that this sin infects the highest levels of our polity. Archbishops, bishops, priests, deacons, religious and lay have gathered themselves into a coalition of activists dedicated to forcing their way upon the rest of the church under the guise of faithfulness to Christ. Instead of subterfuge and clandestine practice, these activists flaunt their convictions arrogantly hoping to induce like-minded people to join their ranks. Rather than consider their actions sinful, they proclaim that God is on "their side" and if you dare disagree with them, you are obviously a heretic and headed for hell.

Who are these most obvious of sinners? To paraphrase Pogo from the comic strip, we have met the enemy and they are us. That's right, you and me — the conservatives and liberals in the church. We are the ones, from both the left and the right, who seem bent on destroying our fellowship by the arrogance of our assumptions. Instead of following the injunction to "let our speech be seasoned with grace, as it were, with salt" (Col. 4:6), our inner pain and unredeemed nature lashes out at those with whom we disagree. We take our brother and sister, whether traditionalist or progressive, and shred their reputations and vocation with innuendo and attack, all under the guise of protecting the "truth" of God's revelation. Of course, what we end up attacking is not a position that we disagree with, but instead the people who hold it.

We would do well to remember that the Christian scriptures are loaded with admonitions against assaulting others with judgment. Jesus told his followers specifically not to judge each other, going so far as to say that when we judge a brother or sister, we set

the standard by which we become "liable to judgment" ourselves (Matt. 5:22). Perhaps the Lord knows what we've yet to learn: Our judgments are more often a reflection of our unresolved personal conflicts than the presenting theological issue at hand. This might be why he calls those who judge, "blind guides who lead others into a pit" (Luke 7:39). From the gospel accounts, it's clear that judgment is ultimately reserved to Jesus. Hence, when the servants in the parable are in a rush to remove the tares from the wheat, Jesus, speaking for the master, tells them to leave it all alone until the time of harvest; for only then can threshing occur without harming the crop.

Of course, Jesus isn't the only one who warns of the hazards of judgment. Paul echoes our Lord when he reminds us that judging others leads to our own condemnation (Rom. 2:1). The epistles are clear that when we judge others we take onto ourselves the role of lawgiver and judge. Now a fair reading of the scriptures reveals passages, such as in 1st Corinthians, that call for appropriate church discipline. Given the preponderance of scriptural admonitions against judgment, we should be wary about exercising this role.

**We in the Anglican Communion are perilously close to surrendering to a sin so insidious that it could destroy our church.**

Yet it seems today that our tendency is to devour each other with abandon instead of going about the gospel business of reconciliation (Gal. 5:15).

Could it be that we are exhorted to refrain from judgment because we might not get it right? After all, the church has been on the wrong side of some issues longer than it has been on the side of angels. It took us 18 centuries to come to grips with slavery, we are just beginning to see the evil of sexism, and our track record on other issues of peace and justice leave much to be desired. Lest we forget the sad history of the church which destroyed those with whom she disagreed, records abound of inquisitions and public humiliations done in the name of the Christ of love. One can't imagine Jesus "signing off" on the execution of Cathars or Albigensians, yet those and many other horrible persecutions were accomplished in the name of protecting "orthodoxy."

Another reason that judgment imperils the soul is because all too often, we don't have the theological or psychological sophistication to know if we are judging rightly, or simply hating others because they are different from us. Making scapegoats of people we don't

like, even using scriptural language to do so, is such a common psychological process that for the most part we are unaware that we are doing it. So whether we've chosen to make enemies of liberals, conservatives, gays

and lesbians or members of the Armed Forces, the scapegoats always hold our inner pain, which is why we hate them so.

**Members of Integrity are not Anglican anarchists, and members of Forward in Faith are not the Taliban in Episcopalian disguise.**

and lesbians or members of the Armed Forces, the scapegoats always hold our inner pain, which is why we hate them so.

This should come as no surprise to anyone who has spent time reading the scriptures. The perpetual conflict between Jesus and the religious leaders of his day, while masked in the language of theology, was actually rooted in the hatred of Jesus and his message of God's universal love. In this regard, Richard Rohr, O.F.M., notes that Jesus

became the ultimate scapegoat and paid for our darkness with his life. Scapegoating continued after the death and Resurrection of Christ as evidenced by the murder of St. Stephen, where his protagonists gnash their teeth in anger as they kill him for "orthodoxy's" sake. Down to this day, even the non-religious observer can see that our personal hatred and bias, couched in religious language, are the wellsprings from which our attacks occur. It is important to remember that no one is exempt from this perplexing problem. Members of the church's progressive wing can be as judgmental and poisonous as traditionalists. Yet, it's essential to see the truth: Members of Integrity are not

Anglican anarchists and members of Forward in Faith are not the Taliban in Episcopalian disguise. Members of each group are disciples of Christ seeking to respond faithfully to the gospel.

If there is any truth to these theories, the danger of Christians sitting in judgment becomes evident. If our ability to make clear and "rational" judgments about issues that inflame us is questionable, then we might unwittingly become agents for evil instead of good. Satan, the accuser, seeks to destroy our relationship with each other, for not only does that wound the beloved of Christ, but it gives the world good reason to reject the gospel as well (John 17:20).

The following seems a harsh statement to make, but one that we risk in this hour of the church's life: Inasmuch as organizations and/or movements within the Anglican Communion seek to judge and condemn their brothers and sisters in the Lord, they are doing not Christ's work, but the bidding of the Accuser. Given the church's inability to judge rightly, it is indeed time to mend the net and keep all the fish in the catch. Then, on the day of judgment, the Lord of history can decide who rightly deserves his judgment (Matt. 25).

This spirit of reconciliation is already alive and well in the church. Through groups such as the New Commandment Task Force, Episcopalians of honestly held theological positions are finding new ways to be faithful stewards of the differences between us in the Communion. By such honest reflection and humility, we invite God to convert those places of our own hearts that we keep in darkness by hating those with whom we disagree. On that day of days, when Christ judges the world, we will discover that "they" and "us" have always reflected both the pain and brokenness of sin, as well as the love and brilliance of God. □

*The Rt. Rev. J. Jon Bruno is the Bishop Coadjutor of Los Angeles. The Rev. David C. James is the vicar of St. Mark's Church, Tracy, Calif.*

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## LETTERS TO THE EDITOR

# No Middle Ground

I regretfully note that, in his efforts to dispel one oversimplification, Fr. Steele [TLC, Feb. 4] perpetrates another. The split being contemplated in the Episcopal Church is not over sex, which he rightly notes as unimportant, but over shared liturgy, which is central to our identity as Anglicans. The heart of the debate is this: An alien ideology, grounded in neither the scriptures nor the teachings of the church, and having no basis in science, is being used to justify proposed liturgies (homosexual unions) which many of us for very good reasons cannot accept as valid. If such a liturgy ever receives the official imprimatur of the Episcopal Church, there will be a schism, even if no one actually leaves. Our church will no longer be in communion with 500 years' worth of Anglicans nor 2,000 years' worth of Christians.

Fr. Steele is wrong: There is no middle ground. Nobody's getting lost in the shuffle here. Either such a liturgy will be approved or it will not. It cannot be semi-approved, nor can it exist for some Episcopalians and not for others. Its very existence means that we as Episcopalians accept it as valid. I cannot. I believe that no one should. I will not need to leave the Episcopal Church in this situation. It will have left me and 2,000 years' worth of others.

There isn't space here to go into invalid liturgies vs. inappropriate uses of valid ones (i.e. ordination of women), nor the subtleties of heresy vs. denominational division (the Episcopal Church can likely bless homosexual unions and stay recognizably Christian) or even apostasy vs. bad theology. Let there be no mistake, however, that the "sexuality issues" being currently debated impinge on that which defines us as Anglicans, and thereby become vitally important. Fr. Steele makes a good point that all of us should be chary of painting with overly broad brushstrokes. We need clarity and charity, all in the service of Truth, who will, in his time, set us free.

*Daniel W. Muth  
Prince Frederick, Md.*

## How They Were Financed

In response to recent letters questioning the use of funds (and where they came from) to fly the primates and bishops to the international Evensong and Confirmation [TLC, Dec. 17], I'd like to make the following comments:

First, it was no surprise to me that many people who fully supported this pastoral intervention with great thanksgiving gave generously to bring the bishops to us. There were big and small gifts from parishes and individuals. When biblically centered people who pray and work faithfully for the revealed religion of historic Christianity to be upheld witness a breakthrough, they quite naturally give of their substance. Is this surprising?

The Forward in Faith parishes which benefited from this determined pastoral and sacramental provision and viewed it as a sign of hope for the future, are Christian

communities which have committed themselves to long-term, extensive outreach ministries for the day-to-day needs of the church in many parts of the world.

When members of the church believe in the truth and power of the gospel, they will quite naturally give generously for its advancement wherever it is needed. For us here in Philadelphia, our lives have been spiritually enriched, edified, and blessed by the holiness and humility of these contemporary apostles, who have such a deep and abiding commitment to the gospel of Jesus Christ. To be honest, there are times when I get pretty down about the way things are in the Episcopal Church. But then I realize that if it weren't so, I would have never been given the gift of inspiration and friendship I have from these holy men.

*(The Rev.) David L. Moyer, SSC  
Church of the Good Shepherd  
Rosemont, Pa.*



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## It's Very Clear

I am surprised that the Rev. Joseph P. Frary [TLC, Feb. 11] has trouble figuring out what is "essential" in the teachings of the Episcopal Church, and that he finds the principles used for excluding some views unclear. It seems to me that the Episcopal Church follows the teachings of our Lord Jesus Christ, who has made it all very clear: Love God and love your neighbor. This is the principle by which racism, sexism and homophobia (which he does not mention in his letter) do not qualify for inclusion. They are contrary to the requirement of loving our neighbor. It also excludes non-theists who presumably cannot love a God they do not believe in.

*Nicholas Molnar  
Sante Fe, N.M.*

## Explanation Needed

I have been reading with some interest reports in church media news reports pertaining to Bishop Charles Irving Jones of Montana, who is the subject of canonical proceedings in regard to a 20-year-old unspecified allegation of sexual misconduct [p. 6].

Pardon me, I am only a simple deacon, but isn't this the same church, a panel of whose bishops not long ago declared that it "has no core doctrine on human sexuality?" Perhaps some doctrinal expert will attempt to explain to readers what gives here.

*(The Rev.) David Apker, deacon  
Oconomowoc, Wis.*

## Longing for God

Bravo to D.A. Drennen for his article on Newman [TLC, Feb. 18]. It would be instructive to look at Newman's ecclesiology in our chaotic time. Would that we strove for holiness and longed to be "just, honest, meek, pure in heart, forgiving, heavenly-minded, self-denying, humble and resigned" (from Newman's sermon, "Holiness Necessary for Future Blessedness"). Perhaps then we wouldn't have a church with groups that forced agendas, but a church that longed for God.

*(The Rev.) S. Timothy Tafoya  
Arvada, Colo.*

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## CONFERENCES

**TENS Annual Conference—Stewardship: Living Our Covenant with God, May 4-5, 2001, Vancouver, BC.** Content includes Annual, Planned & Capital Giving. Underwriters include Anglican Church of Canada, Diocese of New Westminster, Episcopal Church Stewardship Office, the Episcopal Church Foundation and Holliman Associates. \$205US/\$310CAN. For details call (800) 699-2669. E-mail: [Tens@tens.org](mailto:Tens@tens.org); or visit <http://tens.org>

**RENEW YOUR LAY MINISTRY NOW!** The National Network of Lay Professionals in the Episcopal Church (NNLP) is calling lay professionals in the church to join its 10th annual gathering at the Trinity Conference Center in West Cornwall, Connecticut, June 15-17, 2001. We will renew our ministries professionally and spiritually in the midst of Trinity's 600 wooded acres, through participation in common prayer and learning experiences. This year's theme, "Wonder, Work and Worth!" will help us examine such diverse issues as human resource questions, our work as ministry, parish administration, among others. Our keynote speaker will be Rick Johnson, lay canon of Grace Cathedral, San Francisco, and founder of Grace Com, the award winning communication network of the cathedral. As always, the main benefit will be shared dialogue and networking opportunities with others engaged in professional lay ministry within the church. For more information on the gathering, to download a registration form or to learn about membership in NNLP you may access our website at <http://www.dfms.org/NNLP> E-mail [NNLP@trinitywallstreet.org](mailto:NNLP@trinitywallstreet.org). Address: NNLP, 74 Trinity Pl., 25th Floor, New York, NY 10006-2088. Phone (212) 602-0771.

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**BEAUTIFUL COLORADO.** There is an opening for rector at St. Matthias Church in Monument, CO, located along the eastern front range of the Rockies 12 miles north of Colorado Springs and 60 miles south of Denver in the shadow of Pike's Peak. The area is suburban and rapidly growing, our church is small and also growing. If interested please forward resume and CDO profile to: **Ms. Vicki Cummings, Search Chairman, 15825 Holbein Dr., Colorado Springs, CO 80921.**

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**ST. LUKE'S CHURCH** in San Antonio, Texas, is seeking a full-time Director of Music Ministries. The position is responsible for all aspects of the music program including music for Sunday and special weekday liturgies as well as special concerts. There is a mixed adult choir and a children's choir associated with the Royal School of Church Music. The organ is a 71 rank Visser-Roland. The successful candidate will have knowledge of Anglican liturgy and traditional Anglican music as well as an appreciation for and knowledge of contemporary music and will have a strong commitment to excellence. A competitive salary will be offered that is commensurate with the candidate's experience and professional standing. Send complete resume and audition tape to: **The Rev. William K. Christian III, St. Luke's Episcopal Church, 11 St. Luke's Lane, San Antonio, TX 78209.**

**LARGE, URBAN, VITAL PARISH** seeks dynamic full-time Director of Youth/Children's Music Ministries. Individual is sought to broaden and to develop a graded choral program. Duties include directing four choirs in weekly liturgies and rehearsals, administrative responsibility for the music office and assisting the Director of Music in rehearsals, liturgies and concerts. Candidates should exhibit good piano/organ skills and excellent computer skills. Orff, Kodaly, etc. experience welcomed. Detailed job description and application requirements available on request by calling **Rosa Gentile** at (212) 774-4251 or E-mail [clbutch@rcn.com](mailto:clbutch@rcn.com). St. James' Church is an equal opportunity employer and does not discriminate on the basis of race, sex, creed, national origin or sexual orientation. No applications accepted after March 30, 2001.

**RECTOR: St. Paul's Parish, Kent, Chestertown, MD,** is seeking a rector for our small (approx. 150 communicants) rural parish located on Maryland's Upper Eastern Shore. We are an active historic (established in 1692) parish located midway between a small college town and a small Chesapeake Bay harbor town, within two hours' drive of Baltimore, MD, Washington, DC, and Philadelphia, PA. We are searching for an individual with strong pastoral and leadership skills to help us continue our spiritual and physical growth. Information is available on our web site: [www.stpaulkent.org](http://www.stpaulkent.org).

For information contact: **Search Committee, St. Paul's Parish, Kent, 7579 Sandy Bottom Rd., Chestertown, MD 21620** or e-mail [st.paulkent@friend.ly.net](mailto:st.paulkent@friend.ly.net)

**RECTOR: St. Alban's Episcopal Church in Salisbury, on Maryland's Eastern Shore,** seeks a coordinator, teacher and spiritual mentor for an active congregation engaged in the ministries of worship, education, pastoral care, outreach and stewardship. A friendly, program-size parish with a strong musical tradition and a willingness to innovate liturgically, we currently see Christian education and outreach as ministries needing renewal. We seek a rector with the spiritual gifts, theological training and leadership skills to make the Episcopal tradition speak to a diverse community and all age groups. Contact: **Maarten Pereboom, Search Committee Chair, St. Alban's Episcopal Church, P. O. Box 1272, Salisbury, MD 21802. Phone: (410) 548-3492 (h); (410) 543-6454 (w). E-mail: [mlpereboom@ssu.edu](mailto:mlpereboom@ssu.edu).**

**ROSSELL, 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 the 15<sup>th</sup> century Spanish exploration and the great American cattle drives of the 19<sup>th</sup> 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 fully 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, New Mexico 88202-1495,** or to our e-mail address: [saintandrews@pvgnetworks.net](mailto:saintandrews@pvgnetworks.net). Visit our website at: <http://netministries.org/see/churches/ch05138>.



# CLASSIFIEDS

## POSITIONS OFFERED

**ST. DAVID'S CHURCH, Lakeland, FL**, is seeking an assistant to the rector. We are located midway between Tampa and Orlando in the Diocese of Central Florida. We are a program-sized church looking for an ordained person who will focus their ministry on youth and young adult families. Our vision is to be *ambassadors of reconciliation*, bringing the love of Jesus Christ into the lives of those who are held captive by the systems of this world. Respond to: **The Rev. Robert K. Smith, St. David's Episcopal Church, 145 E. Edgewood Dr., Lakeland, FL 33803** or FAX (863) 686-8665 or e-mail to [frbubba@gte.net](mailto:frbubba@gte.net)

**ORGANIST/ASSISTANT MUSIC DIRECTOR.** Full-time position opening summer 2001 for a downtown 1,100 member parish. 37 rank Austin organ and a 6'7" Kawai grand piano. Responsibilities include 3 Sunday services, accompanying parish choirs and choirs of the Alabama Choir School, children ages 7-15 years. Choral conducting and handbell choir experience preferred. National and international tours made annually. Collaborative working style important. Salary and benefits commensurate with experience. Application with resume, performance tape and references submitted by May 31, 2001 to: **Mrs. Karen Nicolosi, Music Director, Christ Episcopal Church, 605 Lurleen Wallace Blvd., N. Tuscaloosa, AL 35401.** E-mail: [alboy-choir@aol.com](mailto:alboy-choir@aol.com)

**TREASURER:** Diocese of Southwest Florida. Successful candidate will see this as a ministry. Total budget management responsibilities \$5 million annually. Includes financial supervision of conference center. Send application to: **Canon to the Ordinary, Diocese of Southwest Florida, P.O. Box 763, Ellenton, FL 34222.**

**HALF-TIME ORGANIST CHOIR DIRECTOR, St. John's Episcopal Church, Lafayette, Indiana.** Requires master's degree in music, choral direction or organ, experience in the Episcopal music tradition preferred. Direct 25-member adult choir, children's choir, provide organ music for Rite II 10 a.m. Sunday services and occasional special services and concerts. **Organist/Choir Director Search, St. John's Episcopal Church, 600 Ferry St., Lafayette, IN 47901** by April 20, 2001.

**DIRECTOR OF YOUTH MINISTRY.** St. James Church, 500 active members, seeks full-time youth director to coordinate and run youth fellowship and mission programs for youth fifth-grade through senior high. Competitive salary in small, vibrant community located in the Blue Ridge Mountains of Western North Carolina. Two years' experience and training preferred. Send resume by March 15 to: **Youth Minister Search Committee, St. James Church, 766 N. Main St., Hendersonville, NC 28792.**

**HAVE PRAYER BOOK WILL TRAVEL?** We need you! Small rural congregation in northeastern North Carolina needs a retired priest to work part-time, be a visible presence in the community and help us reach out beyond our four walls. Lovely small town one hour south of the Hampton Roads area and two hours west of the Outer Banks. Please contact: **Mrs. Amy Johnson, St. Mary's, Gatesville, 1707 Nixonton Rd., Elizabeth City, NC 27909.** (252) 330-2754.

**ASSOCIATE RECTOR** for a diverse urban parish near the Yale campus. One-half of the job will be sustaining a pastoral ministry to elderly and infirm parishioners; visiting them, coordinating lay visitors and drivers, organizing fellowship events for parish seniors. Additional responsibilities will be as celebrant and occasional preacher as part of a three-person clergy staff, as well as general pastoral ministry and support of lay leadership. Patience, humility, team spirit and a sense of humor essential. Women and minorities are encouraged to apply. Contact: **Andy Fiddler, Rector, Trinity Church on the Green, 129 Church St., Suite 705, New Haven, CT 06510.** Telephone: (203) 624-3101. E-mail: [afiddler@snet.net](mailto:afiddler@snet.net)

## POSITIONS OFFERED

**ST. PETER'S EPISCOPAL CHURCH, MORRISTOWN, NJ**, is seeking a dynamic and committed priest or transitional deacon to fill a new full-time position as Associate for Youth and Family Ministry. St. Peter's is a growing resource-sized parish (about 1,500 parishioners), less than an hour from Manhattan. The new associate will join the pastoral staff in sharing in all aspects of parish life and will oversee the youth programming that includes Rite 13 and J2A. In addition, he or she will work with a church school coordinator or oversee the programs and ministry to children and their families. St. Peter's currently has over 150 children and youth actively participating in the life of the parish; we are seeking candidates who experience relational ministry with youth (and their families) as a clear and exciting call. We offer a very competitive and generous salary and benefits package. Interested candidates should e-mail or fax a letter of interest and resume to: **The Associate Search (Jbaskerville@StPetersMorristown.org) St. Peter's Episcopal Church, 70 Maple Ave., Morristown, NJ 07960 (973) 538-0555, ex 24—office (973) 538-7790—fax.** Check out our website at: [www.stpetersmorristown.org](http://www.stpetersmorristown.org)

**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 resume and inquiries to: **The Rt. Rev. Terence Keshaw, Diocese of the Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 88107-4811.** E-mail [tkeshaw@dioc-se.org](mailto:tkeshaw@dioc-se.org) or to: **The Bishop's Warden, St. Thomas à Becket Episcopal Church, P.O. Box 1775, Roswell, NM 88201.** E-mail [stthomas@dfn.com](mailto:stthomas@dfn.com)

**SCHOOL CHAPLAIN/TEACHER OF LITERATURE OR HISTORY.** St. John's Episcopal Parish Day School (Tampa) seeks experienced independent school teacher who is also an Episcopal priest or transitional deacon. Responsible for MS academic and religion classes and for morning chapel. The school enrolls 440 students and is expanding into a second large campus. Appointment this spring for midsummer move to St. John's. Letter and resume please to Headmaster, **sjepds, 906 S. Orleans, Ave., Tampa, FL 33606.** E-mail: [afraubuf@tampabay.rr.com](mailto:afraubuf@tampabay.rr.com)

**DIRECTOR OF YOUTH MINISTRIES,** Christ Church, Alexandria, VA. Christ Church, a large, thriving parish with a brand-new youth facility for our great kids in Old Town, Alexandria, VA (Washington, DC area) needs a director of youth ministries to take the reins of our up-and-running, long-standing, successful youth program. We seek a confident lay leader with undergraduate degree and strong faith. Salary, benefits and budget competitive. Cover letter and resume to: **Youth Ministries Search, Christ Church, 118 N. Washington St., Alexandria, VA 22314.** E-mail [hancock@capu.net](mailto:hancock@capu.net) or [BKW@HistoricChristChurch.org](mailto:BKW@HistoricChristChurch.org)

**EPISCOPAL CHAPLAIN** sought for the Massachusetts Institute of Technology, Cambridge, MA, to serve with the Lutheran-Episcopal Ministry (LEM). This is a full-time position with two major areas of responsibility. The Episcopal chaplain works with his/hcr half-time Lutheran counterpart to serve the spiritual needs of Episcopal and Lutheran students, faculty and staff on campus through weekly worship, Bible study, fellowship and pastoral care and counseling. The Episcopal chaplain is also the coordinator of the Technology and Culture Forum at MIT, a renowned lecture series whose mission is to promote thoughtful discourse about critical issues regarding the ethical implications and impact of technology. Continued development of the Forum's endowment is a priority. We seek a priest who can proclaim the good news of Jesus Christ in the intense academic environment that characterizes MIT. Sincere interest in the faith formation of young adults, ability to relate to people representing a broad theological and political spectrum, openness to innovative liturgy and familiarity with the important ethical questions of our day are some of the qualities we seek in the next chaplain. Please contact: **Diane Paterson, Archdeacon's Office, Episcopal Diocese of Massachusetts, 138 Tremont St., Boston, MA 02111.** (617) 482-5800 x400.

## FOR RENT

**SEASONAL RENTAL** in Pompano Beach, Florida. 3 bed rooms, 2 baths, pool, cable TV, fully furnished, one mile from the Atlantic Ocean. Monthly rate only \$1,800. Contact: **S.E.C.C. Missioner, P.O. Box #934, Rockingham, NC 28380-0934.**

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303.** (850) 562-1595.

## TRAVEL/TOURS

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

**GOTHIC CATHEDRALS OF ENGLAND.** July 15-24, 2001. Live all week at Sarum College across the green from Salisbury Cathedral. Excursions to other cathedrals, abbeys and historic sites with experts in architecture, sociology, music. Optional singers' workshop. Contact **Sarum Seminar, 3450 Sacramento St. #607, San Francisco, CA 94118-1949.** (415) 928-0711. (415) 928-0541. [Sem@aol.com](mailto:Sem@aol.com)

**CELTIC PILGRIMAGES 2001:** Prayer and study programs to Scotland, Wales, Lindisfarne and the Isle of Man. Deepen relationship with God through lectures; worship; visits to holy sites. **Sr. Cintra, 134 E. 28th St., New York, NY 10016.** Phone (212) 725-6435. FAX (212) 779-4009. E-mail [cintra@ix.netcom.com](mailto:cintra@ix.netcom.com).

**JOIN THE WEBBERS** on pilgrimage June 15-26. Lindisfarne to Bury St. Edmunds. Deepen your knowledge of Anglican history and heritage and experience spiritual growth. Optional 3 days in Canterbury. Info: **CLWebber@aol.com.** T (860) 364-1139; F (860) 364-2053.

## WANTED

**RSV Lector's Edition Eucharistic Readings** Years ABC and Holy Days (copyright 1980 Church Hymnal Corp.) leather bound. Contact: **Good Shepherd Church, P.O. Box 429, Cedar Hill, TX 75104.** E-mail: [ecgs@airmail.net](mailto:ecgs@airmail.net). FAX (972) 291-3516.

**IN SEARCH OF** brass or wooden eagle lectern. **RBowman310@aol.com**

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# PEOPLE & PLACES

## Appointments

The Rev. **J. Philip Purser** is rector of All Saints', 601 W Main St., Morristown, TN 37814.

The Rev. **Nancy Voge** is rector of St. Paul's, 749 Hartford Ave., White River Junction, VT 05001.

The Rev. **Stephen Wendfeldt** is rector of St. Peter's, PO Box 336, Del Mar, CA 92014.

## Deaths

The Rev. **Thomas Green Cure**, associate rector of St. Paul's Church, Greenville, NC, died Feb. 13 while awaiting a liver transplant. He was 56.

A native of Jackson, MS, Fr. Cure was a graduate of the University of Denver and the General Theological Seminary. He was ordained in 1970 and served as curate at St. Peter's, Port Chester, NY, 1970-73, and curate at St. Stephen's, Providence, RI, 1973-76. He was a member of the Society of St. John the Evangelist from 1976 to 1989. He was rector of St. Paul's, Clinton, NC, from 1990 to 1994, when he moved to Greenville. There are no immediate survivors.

The Rev. **David Newton Holsinger**, 66, vicar of St. Thomas' Church, Dallas, OR, since 1996, died Dec. 4 of cancer.

Fr. Holsinger was born in Sacramento, CA. He was a graduate of Wheaton College, Church Divinity School of the Pacific, and received a master's degree from the University of North Dakota. He was ordained deacon in 1964 and priest 1965. He was a member of the staff of Trinity Cathedral, Sacramento, from 1964 to 1966, rector of Grace Church, Jamestown, ND, 1966-70, rector of St. Luke's, Honolulu, HI, 1979-91, and rector of Redeemer, Dallas, OR, 1991-96. He also was an educator and principal in North Dakota and worked at Fort Berthold Indian Reservation there during the 1970s. Among the survivors are a sister, Dorothy Schultz, of Eugene, OR, and a brother, the Rev. Charles D. Holsinger.

The Rev. **James Leland Jones**, retired priest of the Diocese of Arizona, died Jan. 4 in Tempe, AZ. He was 84.

A native of Kirksville, MO, he was graduated from the University of Missouri at Kansas City and Church Divinity School of the Pacific. Following ordination to the diaconate in 1949 and to the priesthood in

1950, he became curate at Transfiguration, New York City, then went on to serve a chaplaincy in the Armed Forces, and in Japan. He also served congregations in the dioceses of Albany, Massachusetts and Long Island, and was a faculty member at Episcopal Divinity School and instructor at Mercer Theological School. He retired in 1981. Fr. Jones is survived by his wife, Dorothy.

The Rev. **Charles Whitmel Norfleet Jr.**, 70, who served congregations in Virginia, Texas, Alabama and Arizona, died Jan. 2, in Yuma, AZ.

Fr. Norfleet was born in Chester, PA. He graduated from Troy State University, Episcopal Theological Seminary of the Southwest, and Virginia Theological Seminary. He spent 13 years on the staff of Church of the Ascension, Montgomery, AL, and nine years as associate at St. Paul's, Yuma, AZ. His wife, Bertty Rae, survives.

## Next week...

## Resources for Parishes

# LENT CHURCH DIRECTORY

## PHOENIX, AZ

**ALL SAINTS' CHURCH & SCHOOL** 6300 N. Central Ave. 602-279-5539 Fax: 602-279-1429 Zip Code: 85012  
**Canon Carozzi, r; Fr. Lierle; Fr. Miner; Rabbi Plotkin; Fr. Wilson; Fr. Monson; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.**  
 Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

## CARLSBAD, CA

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

## CHINO HILLS, CA

**ST. MARY OF THE HILLS**  
 Forming a new congregation (909) 625-3938

## EL CENTRO, CA

**ST. PETER AND PAUL**  
 The Rev. **Robert J. Tally, r**  
 H Eu Sun 9, 10:30

**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, airconditioned; H/A, handicapped accessible.

## SAN DIEGO, CA

**GOOD SAMARITAN** 4321 Eastgate Mall, 92121  
 The Rev. **Wayne F. Sanders, r; Michael Steel, youth pastor**  
 (658) 458-1501 www.goodschurch.org  
 Sun H Eu 8 & 10. Tues Bible Study 10 & 7 Wed sml grp mtgs

## ASPEN, CO

**CHRIST CHURCH** (970) 925-3278  
 Cor. of 5th & W. North Street in the West End  
 The Rev. **Jeffrey C. Fouts, r** Christchurchaspen.org  
 Sun 8, 10

## HARTFORD, CT

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

## WILMINGTON, DE

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

## WASHINGTON, DC

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

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

## WASHINGTON, DC

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

## PALM HARBOR, FL

**ST. ALFRED'S** 1601 Curlew Rd.  
 The Rev. **Richard C. Lindsey** (727) 785-1601  
 Sun H Eu 8 & 10; Sat H Eu 5

## STUART, FL

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

## AUGUSTA, GA

**CHRIST CHURCH** Eve & Greene Sts.  
 The Rev. **Theodore O. Atwood, Jr., r**  
 Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

## CHICAGO, IL

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

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

# LENT CHURCH DIRECTORY

## INDIANAPOLIS, IN

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

## BATON ROUGE, LA

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

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street Email: [office@theadvent.org](mailto:office@theadvent.org)  
Web: [www.theadvent.org](http://www.theadvent.org)  
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c;  
the Rev. David J. Hogarth; Jane Gerdens, Pastoral Asst for Youth  
Work  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,  
Mass 7:30; EP 5:30 EP; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass  
9, C 9:30

## LENOX, MA

**TRINITY PARISH** 88 Walker St. (413) 637-0073  
The Rev. Edward Ivor Wagner, r  
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP  
7, EP 6:30; H Eu Tues noon, H Eu & Healing Thurs 10

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
The Rev. Paul Cook (816) 842-0985  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## PLYMOUTH, MN

**EPIPHANY** (MINNEAPOLIS) 4900 Nathan Ln. N.  
The Rev. Neysa Ellgren, r (763) 559-3144  
Sun H Eu 8 & 10:30. Christian Ed 9:15

## MILFORD, NH

**CHURCH OF OUR SAVIOUR** 19 Amherst St.  
The Rev. David Robinson, r (603) 673-3309  
Sun Eu 8 & 10:30; Thurs 10

## HACKENSACK, NJ

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

## NEWARK, NJ

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

## WAYNE, NJ

**ST. MICHAEL'S** 1219 Ratzer Rd.  
The Revs. Ellen & John Donnelly (973) 694-1026  
Sun H Eu 8 & 10 [www.stmichaelswayne.org](http://www.stmichaelswayne.org)

## LAS VEGAS, NV

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

## SANTA FE, NM

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

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200 [www.stbarts.org](http://www.stbarts.org)  
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.  
Mon-Fri MP 8, Eu 12:05, EP 5:30. Sat MP & Eu 10. Church  
open 365 days 8-6. For tours call 378-0252. Cafe open for  
lunch M-F. Book & Gift Shop open daily.

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

**ST. MARY THE VIRGIN** (212) 869-5830  
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[www.stmvmargin.com](http://www.stmvmargin.com)  
Sun Masses 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), MP 8:40, EP  
4:45. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses:  
12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5;  
C Sat 11:30-12, 4-5

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[www.saintthomaschurch.org](http://www.saintthomaschurch.org) (212) 757-7013  
The Rev. Andrew C. Mead, r The Rev. Canon Harry E.  
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E. Griesedieck, c; the Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11, Cho Ev 4. Wkdys MP & Eu 8, Eu 12:10, EP &  
Eu 5:30. Tues & Thurs Cho Ev & Eu 5:30. Cho Eu Wed 12:10.  
Sat Eu 10:30

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

**ST. PAUL'S** Broadway at Fulton  
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## SAND SPRINGS, OK

**ST. MATTHEW'S** (Tulsa) 601 N. Lake Dr.  
The Rev. L. Clark Shackelford (918) 245-7552  
Sun Masses 8, 10:30. Christian Ed 9:30

## ARDMORE, PA

**ST. GEORGE'S** Ardmore Ave. & Darby in Haverford  
(610) 642-3500 E-mail [GeoNevil@aol.com](mailto:GeoNevil@aol.com)  
Website [www.stgeorgeschurch.org](http://www.stgeorgeschurch.org)  
The Very Rev. William Duffey, Ed.D., r & Dean of Merion; the  
Rev. John B. Pumphrey, v  
Sun Eu 8 (Rite I) & 10 (Cho Rite II). Midweek Masses Tues 9:30,  
Thurs with HU 7 and all HDs @times anno. MP 9, EP 6 Mon-Fri.  
Sun adult catechumenate & Bible classes 9:15, ChS and nurs-  
ery at 10, YPF 5; Wed dinner & Lenten study groups 6:30,  
Compline 8:15; Sat Christian formation for youth 11. Quiet Day  
with CSM Sister; Mar 10. Phone or e-mail for other events

## PHILADELPHIA, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins r  
Sun Mass 10. Thurs 10

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The Rev. Terence C. Roper, r; Douglas N. Rorapaugh, lay  
minister; Dr. John H. French, organist  
Sun 8:30 H Eu, 11 (Sung), Thurs 12:15 H Eu. Carillon plays Sun  
11, daily noon & 6

## SELINGSGROVE, PA

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

## WHITEHALL, PA

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

## PROVIDENCE, RI

**S. STEPHEN'S** 114 George St.  
The Rev. John D. Alexander, r (401) 421-6702  
Sun Masses 8 (Low), 10 (Sol), MP 7:30. Daily as posted

## EUTAWVILLE, SC

**Historic Church of the EPIPHANY** 12113 Old #6 Hwy.  
The Rev. John F. Scott (803) 492-7644  
Sun H Eu 8 & 10:30

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (361) 882-1735  
The Rev. Margarita Arroyo, c  
Sun 8, 9 & 11. Weekdays as anno

## DALLAS, TX

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

**EPISCOPAL SCHOOL OF DALLAS** 41009 Merrell Rd.  
The Rev. Stephen B. Swann, headmaster; the Rev. Paul E.  
Sticklin, senior chap; The Rev. Michael Harmuth, chap  
Wed Eu 8, 8:50 MS/US; 1st Wed 8:20 LS; Daily MP 8, 8:50  
MS/US; 8:15, 9, 1 LS (214) 358-436

## MILWAUKEE, WI

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

## PARIS, FRANCE

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B. Montgomery, M.Div., the Rev. Bernard Vignot, Francoph-  
one ministry the Rev. Nathaniel Hsieh, Taiwanese ministry;  
the Rev. George Hobson, canon theologian  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in  
Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;  
12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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Sun H Eu 8 & 11 (Cho). [www.torministry.com](http://www.torministry.com)



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