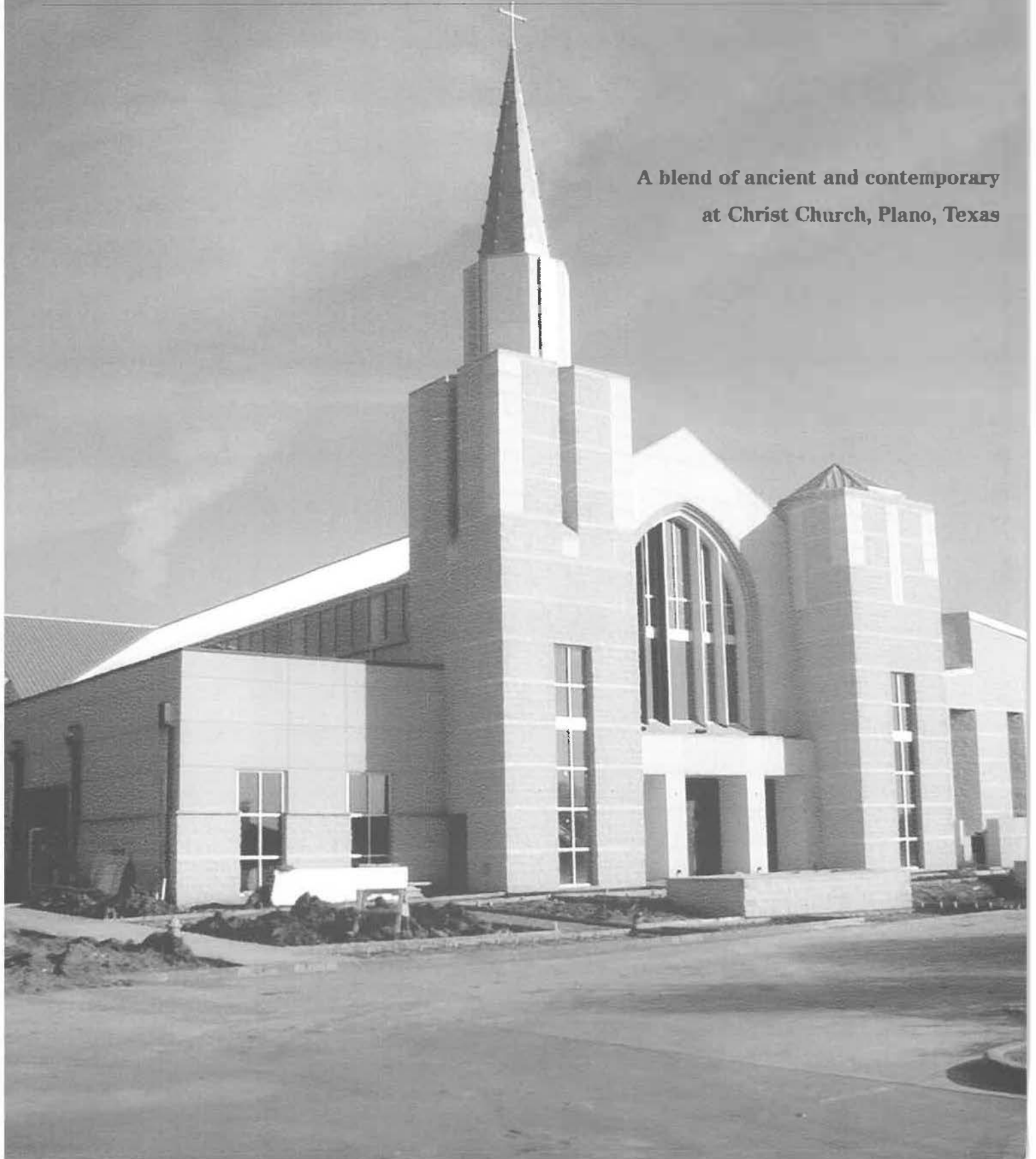


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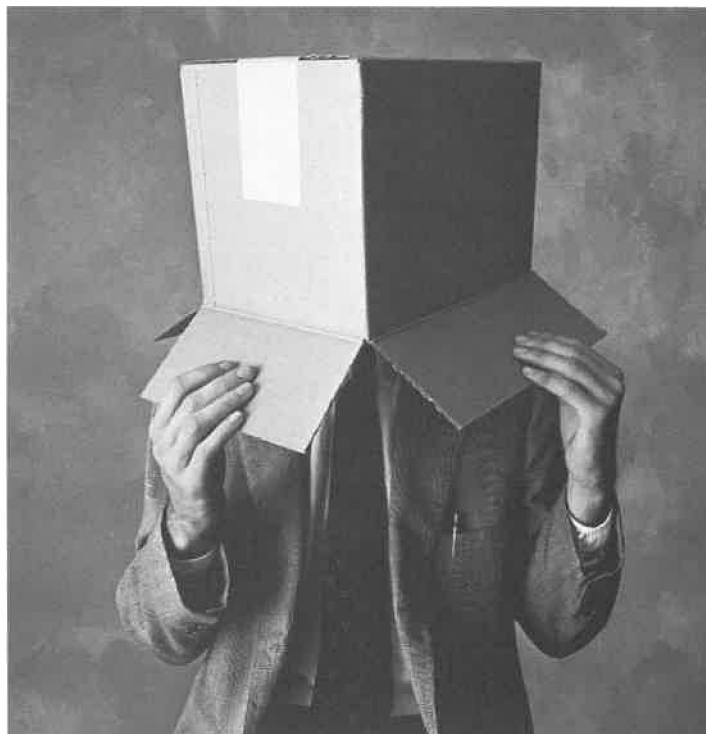


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The Cover

The design of the new sanctuary mirrors the philosophy of Christ Church, Plano, Texas, which opened its doors the week-end of Feb. 24-25. The church's Gothic frame honors historic liturgy and biblical faith, while many contemporary elements represent a fresh faith and a commitment to mission. A boulder from the Sea of Galilee in the rear of the nave serves as the baptismal font. Installation of a 117-digital/pipe organ is planned for May. Founded about 15 years ago, the suburban Dallas church has grown from a few dozen to more than 3,200 members.



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SUNDAY'S READINGS

The Meaning of the Divine Name

'I will send you to Pharaoh ... I will be with you' (Exodus 3:10, 12)

The Third Sunday in Lent, March 18, 2001

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

"Moses was keeping the flock of his father-in-law Jethro, the priest of Midian." So begins today's first lesson. It sounds like an idyllic situation. Moses is in a peaceful place, settled comfortably with a man who respected Moses and who had given him one of his seven daughters in marriage.

Moses now had a son of his own. It is easy to overlook that Moses had left behind some "unfinished business" in Egypt. He had been preserved from the wave of infanticide the Pharaoh had ordered, had been raised in Pharaoh's own household, then as a young man had slain an Egyptian for abusing a Hebrew slave. When Moses learned that the deed had become known and that he was being sought by Pharaoh, he fled to Midian. A long time passed, but the Israelites still groaned under their slavery (Exodus 2:23). Now Moses' time of peace was about to end. His preservation in infancy was the beginning of his call to be the deliverer of his people.

In today's lesson from Exodus, the call is made specific, personal and timely. Once Moses understands what God intends for him, he is dismayed. God refuses to allow Moses to escape his responsibility, and the events of the exodus are put into motion. The critical part of today's lesson is in the

14th verse: God reveals his Name to Moses: "I AM who I AM ... Thus you shall say to the Israelites, 'I AM has sent me to you.'" Usually written as Yahweh (see the prayer book pages 85, 583 and 676), the Name is an ancient form of the Hebrew word for "to be." It is an active verb, indicating a powerful presence with commanding impact. It implies a reliable and strong companionship with control over future events—yet reserves an enormous measure of mysterious, unrevealed, unplumbable depths. The meaning of the divine Name is the answer to Moses' apprehensions for the unimaginable responsibility which God lays upon him. Moses' reluctant obedience and future events bear out the truth that God is indeed all-powerful, reliable, and faithful.

Look It Up: Reflect on the five times that Moses tried to avoid the call of God: Exodus 3:11; 3:13; 4:1; 4:10; and finally, Moses' last resort: Exodus 4:13.

Think About It: Have you ever experienced a call from God which you strongly did not want to answer? Did you try to avoid it? If so, what happened? If you accepted it, what were the results?

Next Sunday

The Fourth Sunday in Lent

Josh. (4:19-24), 5:9-12; Ps. 34 or 34:1-8; 2 Cor. 5:17-21; Luke 15:11-32

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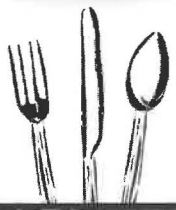
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CHEAP LUNCHES

(free preaching)

LENTEN LUNCHES

Monday - Friday 12:05 pm

Ash Wednesday, Feb. 28
Thurs/Fri, March 1/2

The Rt. Rev. Henry Nutt Parsley, Jr., *Bishop of Alabama*
The Rev. John Andrew, *Interim Rector, Grace Episcopal Church, New York City*

First Week of Lent

Mon/Tues, March 5/6
Wed, March 7
Thurs/Fri, March 8/9

The Rt. Rev. Alden Moinet Hathaway, *Bishop of Pittsburgh (Retired)*
Dr. Robert Smith, *Beeson Divinity School, Samford University, Birmingham, Alabama*
The Rev. Susan Grove Eastman, *New Testament Scholar, Duke University, Durham, North Carolina*

Second Week of Lent

Mon/Tues, March 12/13

Wed, March 14
Thurs/Fri, March 15/16

The Very Rev. William N. McKeachie, *Dean, Cathedral of St. Luke and St. Paul, Charleston, South Carolina*
Prof. Dr. Samuel R. Freeman, *Professor of Philosophy, University of Pennsylvania*
Prof. Dr. Oswald Bayer, *Systematic Theologian, University of Tübingen, Germany*

Third Week of Lent

Mon/Tues, March 19/20
Wed, March 21
Thurs/Fri, March 22/23

The Rev. Paul N. Walker, *Assistant Rector, Christ Church, Charlottesville, Virginia*
The Honorable Susan Webber Wright, *Judge, Little Rock, Arkansas*
The Rt. Rev. Robert William Duncan, *Bishop of Pittsburgh*

Fourth Week of Lent

Mon/Tues, March 26/27
Wed, March 28
Thurs/Fri, March 29/30

Dr. Heinz-Dieter Neef, *Old Testament Scholar, Hamburg & Tübingen, Germany*
The Rt. Rev. Edward L. Salmon, Jr., *Bishop of South Carolina*
The Rev. Neil Lebhar, *Rector, Church of the Redeemer, Jacksonville, Florida*

Fifth Week of Lent

M/Tues/Wed, April 2/3/4
Thurs/Fri, April 5/6

The Rt. Rev. Colin G. Buchanan, *Bishop of Woolwich, London, England*
The Rev. Arthur M. Jenkins, *St. James Episcopal Church, Charleston, South Carolina*

Holy Week

Monday, April 9
Tuesday, April 10

Wednesday, April 11

Maundy Thursday, April 12
Good Friday, April 13

The Rev. Christopher P. Leighton, *Rector, St. Paul's Church, Darien, Connecticut*
The Rev. William J. Danaher, Jr., *Systematic Theologian, University of the South, Sewanee, Tennessee*
The Rev. John R. Claypool, *Rector Emeritus, St. Luke's Episcopal Church, Birmingham, Alabama*
(Last day of Lenten Lunches)
The Rev. Leander S. Harding, *Rector, St. John's Episcopal Church, Stamford, Connecticut*
The Very Rev. Dr. Paul F. M. Zahl, *Dean, Cathedral Church of the Advent, Birmingham, Alabama*



The Very Rev. Dr. Paul F.M. Zahl

The Dean's Sunday Preaching Series: One Hit Wonder: The Letter of Jude the Obscure

March 4	Jude 1-4	Hey, Jude!
March 11	Jude 5-8	Angels (Not Alice) in Chains
March 18	Jude 9-11	Dean Zahl preaches at 7:30 am; Prof. Oswald Bayer of Tübingen preaches at 9:00 & 11:00 am
March 25	Jude 12-13	Cat People
April 1	Jude 21-23	Fahrenheit 451
April 8	Palm Sunday	Dean Zahl preaches at all services
April 15	Easter Day	Dean Zahl preaches at all services

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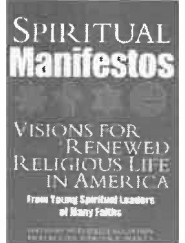
BOOKS

Spiritual Manifestos

Visions for Renewed Religious Life in America From Young Spiritual Leaders of Many Faiths

Edited by Niles Elliot Goldstein
Skylight Paths. Pp. 226. \$21.95

Spiritual Manifestos presents the stories of 11 mostly younger clergy from various denominations and religions and the ways in which they and their communities appropriate their faith in today's world. Challenging the facile assumption the religion is irrelevant for contemporary people, the contributors steer a middle course between fundamentalism and the new age movement. Contributors include an Episcopalian, two Roman Catholics, two Presbyterians, a Unitarian-Universalist, a Baptist, a Zen Buddhist, and one representative each from the Orthodox, Conservative and Reform branches of Judaism. Although the authors share the common task of understanding their faiths in the contemporary world, they do not speak with one voice, taking different positions on the role of tradition and the need for change in the faith community. Chapters conclude with lists of further resources, including internet addresses.



On the whole, I found *Spiritual Manifestos* to be an encouraging and hopeful work. My only reservation concerns the format. With each narrative placed side-by-side, the overall effect suggests a "supermarket of faith," in which one may adopt any of these particular traditions for any particular reason, or no reason. This ironically undercuts the very message of much of the writing.

A book for clergy, seminarians and perhaps some laypeople wanting examples of others' struggles to appropriate their faith in the modern age. A vestry or group of leaders may find it useful in thinking about outreach and evangelism today.

Jason Fout
Evanston, Ill.

GOOD STEWARDSHIP IS ABOUT SAVING, TOO.

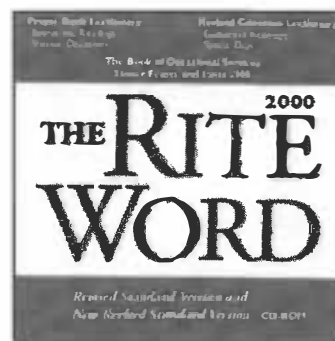
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Preaching Creation Throughout the Church Year

By Jennifer M. Phillips. Cowley. Pp. 252. \$16.95 paper

The Rev. Jennifer Phillips, vicar of St. Augustine's Church, Kingston, R.I., knows a challenge when she hears one. A fellow priest protested to her that although he'd like to preach more on the world and its care, so little of

the lectionary fit the topic. His chance remark slapped her like a gauntlet. Phillips developed *Preaching Creation Throughout the Church Year* to nudge him and other homilists to see the science in the religion of the read-

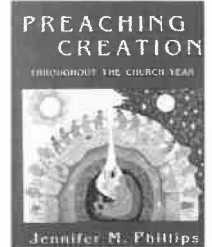
ings. But this lectionary guide also serves laity who want, who need, a focus to their daily Bible readings.

Phillips reaches to the ancients and the futurists; she tackles the complex without neglecting the simple: "If the sun went out, so would we." Her range extends from topics to tones. She is not afraid to be indignant, even righteous: "The creation exists not just for our comfort and our use, but ultimately to serve God's purposes." She is often witty — meaning both amusing and intelligent, even when she's correcting the translation of eagles' wings to vultures' wings.

She can wag her finger: "...it is a spiritual as well as a health discipline for us to take responsibility for the weariness of our bodies and for finding a sane and holy pace of life"; but she can also comfort, noting, for example, that Nativity images guide us to picture "God's entry into the humble, natural world to draw forth its gifts — the warming breath of oxen, the hay of the livestock for bedding, the manger for a cradle, the protective watch of the beasts by night over the newborn child and his parents — and to transform it with radiant holiness into the 'peaceable kingdom' of Isaiah 11:6:5 that is to come in the fullness of God's reign."

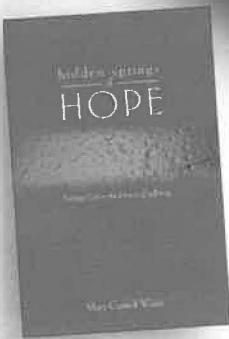
Many of Phillips' discourses end in questions. On landmines: "What is the church's responsibility regarding their creation, use, and removal?" On sin: "Which of our societal sins need gentle forgiveness and a fresh start, and which require firm and forceful intervention?"

The daughter of a research scientist and a nurse, her lifelong interest in science shows, but she is also a gardener and a poet, a reader and a priest. In developing "Preaching Creation," Phillips has a forum for her multi-faceted persona. "Preaching Creation" answered a challenge, yes, but it offers one, too — on every page.



Jennifer M. Phillips

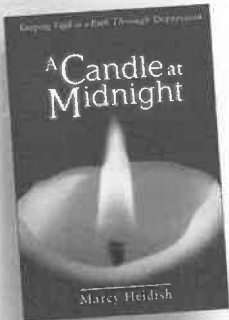
Finding God Amidst Suffering



Hidden Springs of Hope
Finding God in the Desert of Suffering
Mary Caswell Walsh

Drawing from her experience as a therapist, counselor, and hospital chaplain, Walsh presents a collection of inspirational stories about real people who have "blossomed in the desert." Their stories inspire both courage and hope and offer insight into how we can welcome the Spirit of God into our own suffering. Along with the stories, she includes a reflection and spiritual practice, providing a variety of ways for entering into prayer and connecting with God.

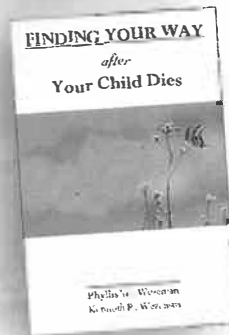
ISBN: 0-87793-709-5, 128 pages, \$9.95



A Candle at Midnight
Keeping Vigil as a Path Through Depression
Marcy Heidish

Drawing on the Christian practice of vigil keeping, Marcy Heidish shows how this rich tradition of waiting on God can help illuminate the overwhelming experience of depression and renew a sense of God's care in the midst of it all. Stressing always that a spiritual approach must be complemented by medical and psychological care, Heidish serves as a compassionate and wise companion for those who struggle with depression and their families. *A Candle at Midnight* reaches into the pain and the darkness of depression offering strength, solace, and hope.

ISBN: 0-87793-708-7, 208 pages, \$14.95



Finding Your Way After Your Child Dies
Phyllis Vos Wezeman and Kenneth R. Wezeman

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ISBN: 0-87793-700-1, 192 pages, \$11.95

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Suggestions for Parishes

By Charles Hoffacker

THE LITTLE CHURCH THAT COULD: Raising Small Church Esteem. By **Steve E. Burt** and **Hazel Ann Roper**. Judson. Pp. 111. \$14 paper.

Whether or not they know it, many small congregations are stuck because of low self-esteem. Filled with case studies and practical helps, this guide addresses everything from congregational life cycles to the dynamics of size, yet avoids generic solutions. A book for bishops and diocesan staff to buy and distribute.



SOUL MAPS: A Guide to the Mid-life Spirit. By **Mardi Tindal**. United Church/Anglican Book Centre. Pp. 129. No price given, paper.

Tindal, a United Church of Canada educator and an organizational con-

sultant, gathers wisdom from mid-life people of many religious traditions, adds her reflections, and guides readers to address important questions. Includes disciplines for nourishing the mid-life soul and contemplating the years ahead.



ANGLICANS IN MISSION: A Transforming Journey. Edited by **Eleanor Johnson** and **John Clark**. SPCK. Pp. 145. £14.99 paper.

Report of MISSIO, the Mission Commission of the Anglican Consultative Council. Documents the worldwide Anglican response to the 1988 Lambeth Conference call for a "dynamic missionary emphasis going beyond care and nurture to proclamation and service."



HARVEST US HOME: Good News as We Age. By **Rachel Callahan** and **Rea McDonnell**. St. Anthony Messenger. Pp. 175. \$9.95 paper.

Proclaims good news for those in their 50th year and beyond, setting them free from old wounds and expectations, giving them hope for a fruitful future. Invites mature readers to tend themselves, their relationships, their memories, and their future in cooperation with the "gardener God" who harvests all people.



GREED: Economics and Ethics in Conflict. By **James M. Childs Jr.** Fortress. Pp. 152. \$12 paper.

Investigates such issues as corporate downsizing, executive compensation, health care delivery, and global economic disparities. Offers a biblically based alternative vision of sharing and community. An accessible



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WHEN A TEENAGER CHOOSES YOU — As Friend, Confidant, Confirmation Sponsor: Practical Advice for Any Adult. By Joseph Moore. St. Anthony Messenger. Pp. 81. \$4.95 paper.

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A
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A FAITH THAT MAKES SENSE: Reflections for Peace, Purpose, and Joy. By Robert J. Cormier. Crossroad. Pp. 226. \$10.95 paper.

A collection of one-page reflections to help readers grow in their peace, sense of purpose and joy. Deep thoughts in simple language. "God has made each of us who we are. He made

us so He could love us. In His eyes, each of us is someone beautiful and good."

NOBODY'S CHILD ANYMORE: Grieving, Caring, and Comforting When Parents Die. By Barbara Bartocci. Sorin. Pp. 127. \$11.95 paper.



A book of true stories that capture moments in the process of losing a parent. For each story there is "A Step Forward," offering a suggestion on how to cope with loss and find new meaning beyond grief.

The author's essays have been included in several volumes of the series *Chicken Soup for the Soul*.

DIRTY HANDS: Christian Ethics in a Morally Ambiguous World. By Garth Kasimu Baker-Fletcher. Fortress. Pp. 146. \$14 paper.

An introduction to ethics by a professor at the Claremont School of



Theology that presents ethics as "getting one's hands dirty with life." Guides readers in plotting their own "moral-scape," the fundamental commitments that affect their decisions. This book addresses specific ethical issues such as sexual boundaries at work.

LIFT UP YOUR HEARTS: Meditations for Those Who Mourn. By Mauryeen O'Brien. Acta. Pp. 109. \$8.95 paper.

The past president of the National Catholic Ministry to the Bereaved offers more than 40 prayer experiences designed to help mourners pass prayerfully through the four tasks of grief (Accept the Reality, Experience the Pain, Adjust to Change, Create Memories and Goals) and commemorate anniversaries and holidays.



URBAN DISCIPLES: A Beginner's Guide to Serving God in the City. By Jennell Williams Paris and Margot Owen Eyring. Judson. Pp. 99. \$14 paper.

This interactive workbook, suitable for all ages, is designed to empower and equip urban ministry teams, and can be used in an urban or off-site location. Each lesson features Starter, Study, Application, Prayer, and a Digging Deeper section.

A RETREAT WITH LUKE: Stepping Out on the Word of God. By Barbara E. Reid. St. Anthony Messenger. Pp. 118. \$8.95 paper.

A RETREAT WITH MATTHEW: Going Beyond the Law. By Leslie I. Hoppe. St. Anthony Messenger. Pp. 146. \$9.95 paper.

Two of some two dozen volumes in the "A Retreat with" series which feature the spirituality of biblical writers, saints from many centuries, and contemporary figures. Each volume provides for a seven-day retreat, and is designed to foster (or strengthen) a friendship between the reader and the retreat director.

The Very Rev. Charles Hoffacker is rector of St. Paul's Church, Port Huron, Mich..

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Paiute Drummers Welcome Bishop Schori

Consecration Service in Nevada Celebrates Native American Culture

In a ceremony which highlighted the cultural diversity of the diocese, the Rt. Rev. Katharine Jefferts Schori was consecrated the ninth Bishop of Nevada Feb. 24, the Feast of St. Matthias, at Alexander Dawson School in Las Vegas.

The Rt. Rev. Jerry Lamb, Bishop of Northern California and president of Province 8, was chief consecrator. Co-consecrators were the Rt. Rev. Carolyn Tanner Irish, Bishop of Utah, and the Rt. Rev. Robert Ladehoff, Bishop of Oregon.

Bishop Ladehoff had ordained the new bishop as a deacon and a priest. Prior to her election last October, Bishop Schori served as assistant rector at Church of the Good Shepherd in Corvallis, Ore. She succeeds the late Rt. Rev. Stewart Zabriskie.

The consecrators were joined by several other bishops, primarily from Province 8. The Rt. Rev. Chilton Knudsen, Bishop of Maine, and the Rt. Rev. Michael Garrison, Bishop of Western New York and a former priest in the Diocese of Nevada, were



Dick Snyder photo
Bishop Schori receives a traditional Paiute blessing from Billie Jean Guerrero.

also at the consecration service.

Paiute Native American drummers from Lake Pyramid participated in the processional music, and a Paiute smudge ceremony preceded the worship. During the service, immediately after the consecration, the new bishop received a water blessing from Reynelda James and Billie Jean Guerrero, both of whom attend St.

Michael's Church, Wadsworth.

The Rt. Rev. Rustin Kimsey, retired Bishop of Eastern Oregon, was preacher. He cautioned the new bishop, and her husband, Richard, about "defining others and situations too quickly."

He warned them about the possibility of becoming isolated, and urged Nevada to keep alive its historic ties with Eastern Oregon and other Intermountain dioceses.

The new bishop has stated that she is in the process of renewing her pilot's license to aid her in her efforts to travel around the diocese.

The gospel was proclaimed in English, Paiute and Spanish.

The liturgy included renewal of baptismal vows led by the new bishop. Following that, the bishops aspersed the congregation using water that had been blended from sources around the diocese.

In a sign of ecumenical ties, each communion station included a Lutheran pastor.

Dick Snyder

Youth Work Called Central to a Parish's Evangelism

The importance of youth work was driven home to more than 500 Episcopalians at a joint Dallas-Fort Worth symposium on evangelism, Feb. 23-24, at the University of Dallas.

Chuck Reischman, the founder of Joshua Force, a ministry dedicated to training youth leaders, told Episcopalians that:

- 19 out of 20 people who are saved make their decision before the age of 25.

- 32 percent of youth between the ages of 5 and 13 will accept Christ as their savior if asked. This percentage drops to 4 percent for people between the ages of 14 and 18 and 6 percent for people older than 19.

- After the age of 25 the chance of an individual being saved is one in 10,000. After 35 the probability is one

in 50,000 and after 45 the probability is one in 200,000.

"If your church wants to make an immediate choice to evangelize effectively, start by establishing a strong youth program," Mr. Reischman said. "The statistics just about demand it."

The keynote speaker was the Rt. Rev. Benjamin Kwashi, Bishop of Jos, Nigeria.

"If you knew me, you would run away," Bishop Kwashi said. "But I do not evangelize in my name. I evangelize in the name of Jesus Christ. That's the only thing that works and that's what we are called to do."

Bishop Kwashi heads a diocese with 10 million Anglicans — almost five times as large as the Episcopal Church. The cathedral in Jos, once

nearly empty, now has more than 1,000 members.

A former member of the Nigerian army, Bishop Kwashi gave his life to Jesus Christ in 1976 and was consecrated bishop in 1992. He has been persecuted for his beliefs and his home and church have been burned. He has been taken prisoner and escaped with his wife, Gloria.

Bishop Kwashi told the participants to stand firmly on the gospel of Jesus Christ and offered some simple advice on evangelism.

"Ask people if you can pray for them," the bishop said. "Ask them if there is something about their life that prayer can help. Then offer to pray for them. Then pray for them.

"God will take care of the rest."

Jim Goodson

Anglican Church of Nigeria Caught in Tribal Dispute

The Dioceses of Esan and Benin in the Anglican Church of Nigeria are in turmoil, with the root cause reported to be an ethnic tribal conflict sparked by the election of the Rt. Rev. Peter Onekpe.

Originally elected to the Diocese of Benin, Bishop Onekpe, who is not a member of the majority tribe in that area, was rejected by its members. The crisis in the Benin diocese has degenerated so badly that *This Day*, a daily newspaper published in Lagos, Nigeria, reports open fights are a regular occurrence during worship services at parishes across Benin City, the Edo state capital. In other cities nearby, priests have been attacked and prevented from conducting services.

The Church of Nigeria hastily created a new Diocese of Esan and transferred Bishop Onekpe there soon after the controversy flared, but members of that diocese are disputing the legitimacy of his election. They claim his transfer just one day after the diocese was inaugurated and the lack of ceremony and fanfare that usually accompany installation of a bishop are a slight and an attempt to "sacrifice" Esans to settle the crisis in the Diocese of Benin.

Afraid of possible embarrassing situations, the Anglican Church of Nigeria was said to have kept Edo State off the itinerary of the visiting Archbishop of Canterbury, the Most Rev. George L. Carey, when he visited that nation last month.

After-school Program a Model for Faith-based Initiatives

St. John's Church in Boonton, N.J., was the subject of a feature profile Feb. 4 on the early morning television program *Wall Street Report*. Although the locally produced program does not usually report on religious institutions, it highlighted St. John's as a successful example of a government-funded, faith-based initiative.

The congregation, located in the Diocese of Newark, sponsors an aftercare program for school children in grades 1 through 6. The Rev. Stephanie Wethered, rector, said Boonton has the highest drop-out rate in Morris County and that St. John's was trying to encourage children to stay in school.

Ms. Wethered, herself the mother of three, is the president of the board and the van driver for the after-school program. In an effort to seek government funding and grants, St. John's formed a separate community development corporation. In order to qualify for full funding by the federal government, all of the participants must be at or below the government-defined poverty level and no religious instruction can take place.

Ronnie T. Stout-Kopp



Mollyanne Brewer Marema photos

Above: J. Rebecca Lyman, workshop presenter on "tradition without orthodoxy" and professor of church history at the Church Divinity School of the Pacific, continues discussion with conference participants following her presentation.

Left: The Rev. John Kater, professor of ministry development at the Church Divinity School of the Pacific and Eduardo Hernandez, associate professor of pastoral theology and ministry, share a moment before Mr. Hernandez's presentation on orthodoxy and popular religion in the Mexican-American community.

Making Peace with the Past at CDSP Conference

Insight into how Christians can live into the future while making peace with the past was the theme for the Church Divinity School of the Pacific's annual international conference in February.

Presenters included among others the Rt. Rev. Penelope Jamieson, Bishop of Dunedin in New Zealand.

Under the title "Beyond Orthodoxy: Embracing Christian Pluralism Past and Present," the conference sought to address three main questions: How does tradition make sense of present challenges to live out the gospel? Should definitions such as heresy and orthodoxy have any authority in present life? and How does one live together with brothers and sisters in conflict?

Virginia Campaign Targets Major Expansion of Ministry

More than 400 clergy and lay delegates convened in Reston, Va., Feb. 2-3, for the annual council of the **Diocese of Virginia**. The governing body of the diocese had passed what will perhaps become the most important resolution in its history and certainly the one which will have the most dramatic impact on the future of the church in Virginia.

Resolution R-1, passed with unanimous support, calls for a diocesan-wide capital and planned giving campaign to greatly expand the mission and ministry of the church. The campaign will support four bold initiatives: strengthening existing congregations, expanding youth ministries, expanding outreach to local and global neighbors in need, and establishing new churches in the diocese. Not undertaken lightly, the decision to move forward with the campaign followed a year-long period of prayer and discernment in which Bishop Peter James Lee wrote to all members of the diocese asking for their prayers and feedback with regard to this opportunity.

While no dollar goal has been set,

the resolution outlines \$53 million in needs including \$20 million for the church planting initiative. This initiative was inspired by an unprecedented act of faith: In 1999, Bill and Alice Goodwin of St. Stephen's



Church in Richmond made a \$10 million dollar challenge grant to the Diocese of Virginia. They pledged to match every dollar spent on church planting up to \$10 million. Because the Diocese of Virginia is home to an area of exponential population growth in Northern Virginia and given that 30-35 percent of the people living within its boundaries are unchurched, Bishop Lee views church planting as one of the major diocesan priorities for the next 10 years.

Historically, council has used its voice to address urgent social issues and this year was no exception.

In response to the alarmingly high divorce rate, one resolution calls for ecumenical partnerships to expand programs aimed at strengthening

marriages. Another also addresses marriage, calling upon individual parishes to begin prayerful discernment and dialogue around General Convention's controversial legislation known as D-039. This ruling acknowledged life-long committed relationships outside of marriage, set forth expectations for fidelity and mutual respect in all relationships and calls for pastoral ministrations to these couples.

Council also passed a resolution calling for a moratorium on the death penalty in the Commonwealth of Virginia. The Virginia General Assembly is currently considering bipartisan proposals calling for such a moratorium in the state, which has one of the highest execution rates in the country. A copy of the resolution was forwarded to the governor, attorney general and all members of the Assembly with a letter containing an urgent plea from the bishop to halt the executions in Virginia prisons.

The diocesan operating budget of nearly \$4.6 million was approved unanimously.

Nancy Jenkins

To Value Equality

Nine hundred Episcopalians assembled Feb. 2-4 at the Bancorp-South Center in Tupelo for the annual council of the **Diocese of Mississippi**.

The gathering began with a procession of banners representing local congregations, a worship service and an address by the Rt. Rev. A.C. "Chip" Marble, Jr., diocesan bishop. Bishop Marble reminded his audience that their theme was "Jubilee, Freeing for Mission."

Because of its use by hate groups, according to Bishop Marble, the state flag has become a symbol of racism

and oppression for people black and white.

The bishop applauded the Georgia Legislature for approving a new state flag, and expressed regret that Mississippi's legislature did not take a similar action. Legislators instead set a referendum for April 17 to choose between the current state flag and the alternative proposal of a special commission established by Gov. Ronnie Musgrove.

"A new flag will not solve our racial inequities or injustice," he said. "A new flag will acknowledge a new day has come in Mississippi, where oppression in any form will not be a value embraced in our state, but

rather we will value the equal dignity and worth of every human being."

Bishop Marble reminded the clergy and lay representatives from the state's 87 parishes and missions that the bishops of Mississippi's Episcopal, Roman Catholic, and United Methodist churches had not only taken a public stand in regard to the flag, but had called for a moratorium on use of the death penalty in Mississippi.

Bishop Marble also announced that the Rev. David Johnson, rector of the Church of the Resurrection, Starkville, will become canon to the ordinary in April.

John Armistead

Entrepreneurs Wanted

A resolution opposing abortion, introduced by 12 clergy of the **Diocese of Tennessee**, was tabled during the diocesan convention Jan. 27 at St. Peter's Church in Columbia.

The resolution had been originally part of an amended resolution on capital punishment at last year's convention. The resolution opposing capital punishment was adopted last year, but without the amendment including opposition to abortion. Discussion on the resolution at this year's convention was cordial, but mostly limited to endorsement of one side or the other of the issue. Deputies eventually voted 92-78 to table the resolution until next year.

During his convention address, the Rt. Rev. Bertram Herlong, Bishop of Tennessee, spoke of the continuing growth of the diocese and the goals for the future. Bishop Herlong challenged the diocese to complete one new church plant every year for the next five years and to triple membership from the current 14,000 to 40,000 members by 2006.

The diocese has made a commitment to growth over the past few years and Bishop Herlong revealed some success stories based on that policy. Since 1993, membership has grown by 13 percent and within the past five years, the diocese has helped plant four new congregations. The biggest challenge to the diocese realizing its goals will be identifying and securing entrepreneurial-minded clergy capable of shepherding a new-church plant to self sufficiency.

The convention received one new congregation into the diocese, the fourth in five years, and also renewed its companion relationship with the Diocese of Litoral in Ecuador. The Rt. Rev. Alfredo Morante-Espana, Bishop of Litoral, was present for convention and addressed deputies about the companion relationship.

A program budget of \$1.4 million was approved.

(The Rev. Canon) Robert Dedmon



The Most Rev. Maurice Sinclair, Archbishop of the Anglican Church of the Southern Cone (center), presents Bolivians with their new bishop, the Rt. Rev. Frank Lyons, at his Feb. 15 consecration in Santa Cruz. Also present is Bishop Lyons' wife, Shawnee.

BRIEFLY...

Instances of violence against church workers and clergy in England and Wales have climbed to more than one assault every day of the year. A 1999 survey reported 462 attacks but the British government has said this is greatly understated because many attacks go unreported. A sample survey by researchers at London University found that 12 percent of Anglican clergy in England—1,300 priests—were attacked in 2000.

A sixth candidate, the Rev. **Sollace Michael Freeman**, has been added by petition to the slate of nominees for the ninth Bishop of Atlanta [TLC, March 4]. Fr. Freeman, 60, is the founding rector of St. Gabriel's Church in Oakwood, Ga. The election is March 31 at the Cathedral Church of St. Philip in Atlanta.

Two-thirds of the Church of England's dioceses expect to report a **deficit for 2000**, according to a report in the *Church Times* of England. Many dioceses are using reserves, while others have introduced cost-cutting measures. A number of factors are

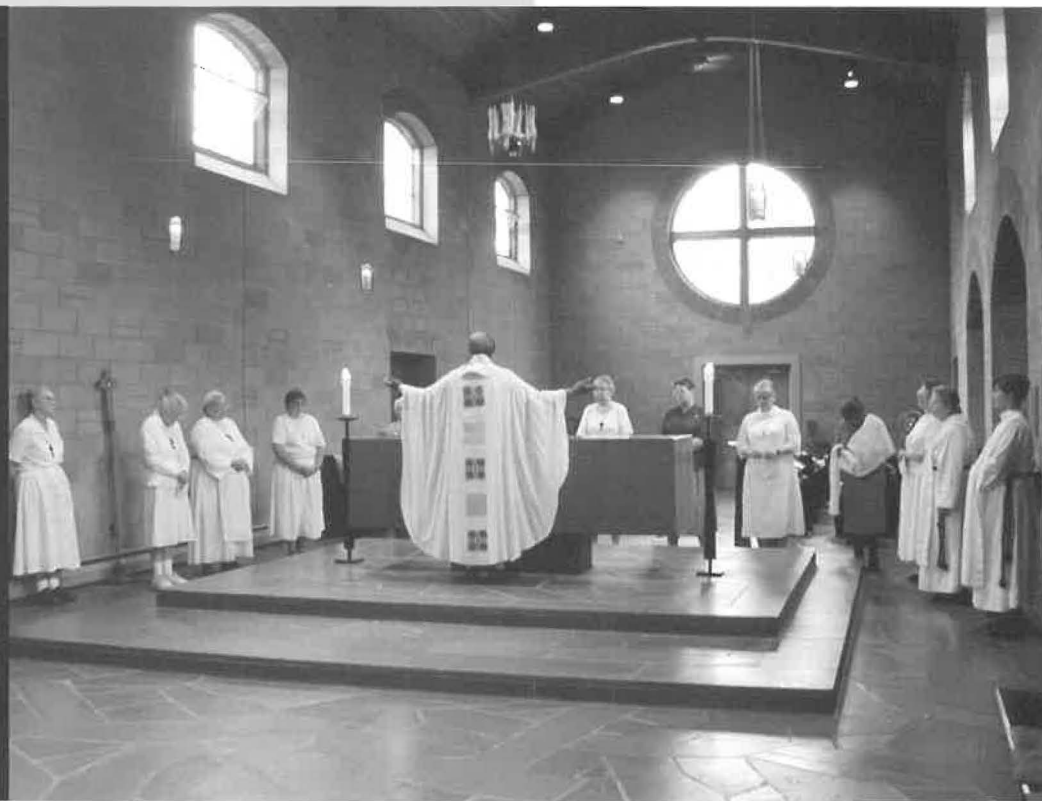
said to be contributing to the current situation, including higher building maintenance costs, declining membership and a change in the way clergy pensions are paid.

The Vatican announced recently that **St. Isidore of Seville** will be the patron saint for the Internet. Born in 560 A.D., St. Isidore is known for his wide-ranging scholarship and his compilation of a work called *Etymologies*, a kind of encyclopedia of the knowledge of his time.

St. Peter's Church in Conway, Ark., was profiled recently in the *Arkansas Times* as part of a feature article on meditation. The congregation offers several programs, including one that helps youth group members sit still while they reconnect with self and God.

Correction: The Rev. Canon J. Robert Wright is canon theologian to the Bishop of New York. The story "Full Communion Celebrated at New York Cathedral" [TLC, Feb. 25] confused him with another Fr. Robert Wright affiliated with the cathedral.

St.
HELENA



‘COMMUNITY’
AND ‘CHRISTIAN’
TOGETHER

With a number of specialized ministries,
the Order of St. Helena places itself
in the midst of a hurting and hungry world.

By Linda Vigen Phillips

“We invite you to come and see,” says Sr. Ann in the closing remarks of a 1999 video. It is designed to inform persons of a little-known but powerful ministry quietly taking place within the Episcopal Church: the Order of St. Helena.

Founded as a religious order for women in the Episcopal Church, the Order of St. Helena began in 1945 in Versailles, Ky. At that time, the autonomous Order of St. Anne owned and operated Margaret Hall School for girls. Nine sisters felt called by God to leave the Order of St. Anne and to establish the Order of St. Helena. Holy Cross monks lent support and encouragement and served as superiors to the sisters for the next 30 years.

By 1953 the order had grown sufficiently to purchase 50 acres in the Hudson River Valley of New York, where the largest convent was established at Vails Gate. A smaller convent was opened in Augusta, Ga., in 1961, and a third one in the heart of Manhattan in 1975. While these are the only locations today, over their 55-year history the sisters have conducted vital ministries that reached to Seattle, Liberia, the Bahamas and Ghana.

One stands a chance of crossing paths with any one of these on-the-move and dedicated women today, but like meeting angels unawares, you may not recognize them. As witnesses to a contemporary version of traditional monasticism, they have successfully combined the old and the new. Members of the order still make

vows of poverty, chastity and obedience; plainchant is still sung at the four Daily Offices (Matins, Diurnum, Vespers and Compline); and the sisters still live in community at places called convents. However, the convents are not cloistered; the white habit is worn at the discretion of the sisters in the house; a collegial four-member Leadership Council has replaced the position of superior; and the sisters intentionally position themselves in the midst of a hurting and hungry world.

“We have kept the study, prayer, intercessions and the rhythm of the day,” says Sr. Ellen Stephen, currently a member of the Leadership Council, “and we have branched out into ministries that none of us could have imagined.” She functions as a spiritual

The order may be small in number, but it is mighty in the sight of God.

advisor and is one of several sisters who have written books.

"Who in this world would choose such a life?" some might say today. While the sisters come from backgrounds rich in cultural, ethnic, and geographic diversity (Canada, Ghana, Spain and all areas of the U.S. are currently represented) the common bond is a prayerful and committed decision to dedicate one's life in humble obedience to Christ.

"I was searching for Christian community," says Sr. Linda Julian, minister of vocations. "Before I came to OSH I had found 'community' and 'Christian'

tive of God." This godly representation does not stop when she pursues her personal interest in music with a local choral group.

"It's from our relationship with God that we have the enthusiasm, energy and ability to do the things we do," says Sr. Mary Lois, who conducts an outreach ministry in New York City. Sr. Mary Michael is a psychotherapist and one of five priests in the order; Sr. Cintra leads overseas pilgrimages and writes about them; Sr. Barbara Lee exercises her ministry through working in a fabric supply store and gardening for others; and so goes the list

Others seek spiritual direction and may make arrangements to have private consultations with one or more of the sisters. In these holy and hidden moments, a vital one-on-one ministry takes place. As one sister said, "This is most exciting when the 'aha' experience occurs, and someone comes to a deeper understanding and recognizes their own relationship with God."

Those who live close to Augusta or Vails Gate may come for the day, or to make use of the extensive libraries each convent houses. All guests are invited to participate in the daily Eucharist and in the four Daily Offices comprised of psalms, prayers, hymns and scripture readings.

An array of structured programs, workshops, and retreats is offered at Augusta and Vails Gate each year. Among the programs scheduled for 2001 are a weekend of storytelling led by Sr. Rosina, and a Haiku workshop presented by Sr. Benedicta (see web page at www.osh.org for details). Particularly sensitive to the needs of Episcopal clergy and lay people, the sisters reserved a weekend for clergy to rest after the holiday season, and Lenten retreats are being conducted at both houses.

One or two weekends will be set aside for the Fellowship of Associates, a group of men and women from all over the world who unite themselves to the community through mutual prayer, service and a life of faith. Members work with a spiritual advisor to devise a rule of life supporting them in their Christian journey. As one associate put it, "The fellowship did for me what my own church couldn't, and that is to take my faith to a deeper level."

The order may be small in number, but it is mighty in the sight of God. □

Linda Phillips is a freelance writer living in Charlotte, N.C. Her husband, the Rev. Wendell Phillips, is vicar of St. Matthew's and St. Paul's churches in Salisbury, N.C.



New members of the Order of St. Helena participate in a class on the Divine Office.

but not both in the same place."

The opportunity to explore a call to the Order of St. Helena is open to communicants of the Anglican Communion, age 21 or older, in good mental and physical health, and free from family, marital and financial obligations. Many of the sisters have been married and are now either widowed or divorced, and some have grown children.

The ministries of the 21 sisters who comprise the order are many and varied, and often reflect the special interests, gifts and abilities each had before entering the convent. Sr. June Thomas is a hospital chaplain. "When I go in as a chaplain," she says, "I don't go in as an Episcopalian, but as a Christian willing to minister to anyone, Christian or not. I am seen as a representa-

tion of unique and specialized ministries.

Not the least of the ministries is that of hospitality, offered at both Vails Gate and Augusta. "I hope our guests find peace, quiet and a sense of God's presence, going home refreshed and renewed," says Sr. Elsie, guestmistress at Augusta.

Men or women, tired or inspired, Christian or not, are welcome to visit either convent anytime between Tuesday morning and Sunday Vespers. The Manhattan convent has no facilities for guests to stay overnight, but the sisters there are available for spiritual direction or to preach and conduct programs at other locations.

The sisters graciously allow guests to design a visit around their individual needs. Some come for total silence with the option of taking meals alone.



Wood carvings by Nick Hunter

THE URGE TO *Advance*

THIRD OF A SERIES

By Bonnie Shullenberger

The woman sitting next to me on the commuter train was reading an article titled “How I Got the Body of My Dreams.” I pondered this. What would be the body of my dreams? The only way I could answer this was to spend a lot of time looking at other people’s bodies, comparing them, sizing them up, imagining myself like that. It seemed weird to me, and I went back to looking at the sunset over the river.

Everyone wants to look good and feel well — nothing wrong there. But the quest to model the body in some kind of idealized fashion suggests a distorted perspective. The Christian life is about looking at ourselves, to the best of our ability, through God’s eyes, rather than imposing the world’s criteria on ourselves. What might be God’s criteria?

We can look at the contrast between these two criteria by considering certain parallels between Genesis 3:6 and 1 John 2:16. In the Genesis account, Eve is tempted to look at the fruit and decide on its appeal. The fruit is “good for food ... pleasant to the eyes, and ... desirable to make one wise.” We might say Eve is doing a cost/benefit analysis.

John’s epistle, intentionally or not, comments on Eve’s analysis. “For all that is in the world, the lust of the flesh (good for food) and the lust of the eyes (pleasant to the eyes) and the pride of life (desirable to make one wise) is not of the Father but is of the world.” John mirrors the movement of Eve’s analysis, suggesting that the cause of the fall was pride.



This pride of life, this urge to advance oneself by any means necessary, is one of the besetting sins of our age. Aggression and self-promotion dominate every sphere of life. Pride is in the ascendant, but more than that, pride is often mingled with envy, and the brew is lethal.

I realized when I thought about “the body of my dreams” what a tremendous temptation to envy that was. It is easy enough to have pride in regard to one’s



physical appearance. I know this personally: I was blessed with good genes and the potential for an adequate income, so it is possible for me to look good. But my pride has been quelled over the years by the growing recognition that everything I could be tempted to brag about has been given to me.

The sense of being a recipient has proven to be a dulling agent when it comes to envy. Maybe there’s the added effect of hearing the woes of some people through my clergy work. Here’s A, for example, a stunning beauty, a top-rank business executive, a brilliant conversationalist — yet suffering in silence over her husband’s infidelities. And here’s B, a popular priest

Pride
IS OFTEN
MINGLED WITH *Envy*
AND THE BREW IS LETHAL.

leading a growing parish, considered by many to be bishop material — yet fearful of the rare hereditary disease that ended his father’s life. Perhaps to be envied; perhaps capable of pride. Yet knowing what I know, I cannot envy them; knowing what they know of themselves, they know pride would be a mockery.

We can know and acknowledge what is within ourselves, and give up the sin of pride. But we don’t always have access to what is within others. To envy them is to damage them, to deny them their full humanity. I’m not looking for the body of my dreams; I’m looking for a life of God’s dreams.

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



Spirituality in the Workplace

By David Nicholson

At a recent meeting of the men's group in my parish, the question was asked, "How do we express our spirituality in the workplace?" The invited speaker seemed shocked when a near-unanimous answer immediately came back: "We don't. It's forbidden."

We might have done better to ask what he meant by spirituality. Most of those present had in mind evangelism or open expression of one's religious faith in inappropriate contexts, such as saying grace at a business lunch, opening a presentation with a Bible verse, or celebrating a contract the way football players sometimes celebrate touchdowns. These are, to say the least, activities unexpected in the corporate world.

Sophisticated Christians understand that in a pluralistic society one cannot treat the workplace as if it were a church. One plays two different games here, and the rules are too different.

Yet we cannot leave religion behind. We need it to bind our lives together and protect us from fragmentation. The ideology of the marketplace, with its tendency to reduce human beings to economic counters, cannot do this. Indeed, there is something profoundly anti-Christian about

capitalism, not as a practice but as a philosophy of life. It postulates that the greater good of all follows when each individual pursues his or her own private interests. Maybe it works that way in the marketplace, but as an ethical principle this idea leaves no room for an understanding of the other person as neighbor. It leaves no room for love, the imperative verb in the first and great commandment as well as the one which is like unto it.

Pope John Paul II recently warned us

It's a way of thinking about oneself, one's work, and other people that recognizes the wholeness of things.

against a purely economic conception of human beings; perhaps this is what he had in mind. Professing to love our neighbor in church and then treating others as nothing more than producing or consuming units drives a wedge between our principles and our behavior. We need some understanding of spirituality that highlights the wrongness of "Sunday Christianity," religion that leaves us feeling either alienated from our deepest selves or free to behave like conscienceless pagans six days out of seven.

So how do we enter the Monday morning working world as whole persons,

bringing our Christianity with us? Before all else, it's a matter of integrity. Spirituality in the workplace is a way of thinking about oneself, one's work, and other people that recognizes the wholeness of things.

This means, most obviously, that we recognize other persons — customers, colleagues, subordinates — as having been created in God's image, endowed with infinite dignity by virtue of their humanity. It underlines the importance of caring and undermines hierarchical dis-

tinctions. A friend of mine working for a major corporation once defined his supervisory job as keeping the employees in his charge happy and productive. Understanding that work is part of life, he sits down with people and talks about personal problems that prevent them from working well. He prays for those in trouble. He is exercising a ministry of love, though he cannot call it that.

Christianity also implies a bias toward community, an ethic of mutual belonging. It highlights the importance of collegiality. Employees who think of their organization as a team with common goals feel

Spirituality in the Workplace

(CONTINUED FROM PREVIOUS PAGE)

more responsible and work more productively. A Christian will also buy into this idea, not just for enhanced productivity but also for an unspoken reason: We are our brothers' and sisters' keepers.

Further, our religion calls into the court of conscience all business decisions made on purely profit-and-loss grounds. From a Christian perspective, business decisions must balance economic considerations with human ones. How many people in this community will be put out of work if we move this factory to Mexico? How many children will be injured by this toy if we save the money required to make it safe? Examples of presidents and CEOs who put the interests of their employees and customers first in such matters are rare enough to make the news.

Finally, practicing our spirituality in the workplace as well as anywhere else means living out an attitude of gratefulness, a sense of having been blessed. Granted, there are moments in life when this is difficult. One is not inclined to feel grateful for having been reprimanded or fired. But under normal circumstances, when we reflect on the abundance of our lives in contrast to the poverty and deprivation in undeveloped countries, gratitude can save us from greed and sensitize us to the needs of the poor. It was not his possessions but his feelings about wealth that condemned the rich young man. Gratefulness, if anything, can open the eye of the needle.

On Sunday morning we render unto God that which is God's. We play two different games by two different sets of rules. On Monday we render unto Caesar. But to avoid an accommodating "Sunday Christianity" — in other words, to maintain our integrity as human beings — we cannot forget that God's game encompasses and enlightens every other game in town. The Divine Referee's whistle reminds us that, as Christians, we play the workaday game with a difference. But we don't need to kneel and pray in the end zone or even wear a cross in our lapel. Christianity is simply a matter of seeing the world whole and, when called upon, acting in accord with that vision. Open expression of spirituality may be forbidden, but covert Christianity works better anyway. □

David Nicholson teaches at Riverdale Country School in New York City and is a member of St. Barnabas' Church, Irvington, N.Y.



Why the Rector Needs a Warden



Agreement to be a shield to one who is clearly a target would be utter folly if not for the belief that God is in the task.

By Sherry Stiteler

The position of rector's warden is such an enigma that it is almost impossible to find a job description for it. Our parish by-laws state, "The rector's warden shall be appointed by and shall serve at the pleasure of the rector." What exactly does this mean? In using the term "pleasure," are we speaking of enjoyment, delight or satisfaction, or does it have a more forceful connotation of will, command, order or decree? Service as rector's warden (in some places called senior warden), in order to be most effective, must be regarded and lived into as vocation or ministry, and this ministry depends upon the willingness of the rector to enter into a balanced, flexible partnership with the warden.

My vocation as warden was born in conflict and at this writing resides in peace. Even though the times are peaceful, service as warden is invariably a struggle in coping with the idiosyncrasies of human nature on many levels with a multitude of people. I recognize a certain duality in the call, answering a request from both God and rector. It is a call from a perfect God, and an invitation through one imperfect being as a petition to help maintain peace and harmony between him/her and the other imperfect beings that comprise the body of Christ.

Agreement to be a shield to one who is clearly a target would be utter folly if not for the belief that God is in the task. And who could possibly be up to that task if the only privilege incurred is the dubious one of sitting at the head table at the annual dinner? The privileges lie in the ebb and flow of ministry and the personal and corporate growth that ensues. It is incumbent upon me to provide some background in order to give a rounded picture of this journey of warden and rector.

Before my activation into the warden ministry, I served a three-year term on the vestry as the spokesperson for Christian education. Specifically, I was helping to direct the Sunday school. During my first year of vestry service, our rector of 40 years retired. We made some fairly radical changes during our interim in order to prepare for the new rector, and my final year of service was under a rector who was young, inexperienced and struggling under the weight of that 40-year rectorate. His difficulties continued for another three years. Our church was like some great dinosaur. The new rector was pushing, pulling, kicking and dragging without get-

Service as warden is a struggle in coping with the idiosyncrasies of human nature on many levels with a multitude of people.

(CONTINUED ON PAGE 28)

'A Bold Vision' in Kansas

We have heard all sorts of opinions about the 2020 resolution. You remember, it's the one General Convention adopted last summer which would double the size of the church by 2020. Reactions to that resolution have been expressed on these pages, ranging from "it won't work" to "let's do it." It's refreshing to see someone is bold enough to actually go ahead and do something about it.

The Rt. Rev. William E. Smalley, Bishop of Kansas, has put forth what he calls "a bold vision" for his diocese. That is, the diocese will grow to 20,000 baptized members by 2010. It won't be easy. Bishop Smalley cites the following baptized membership numbers for Kansas:

1989 — 16,889

1995 — 14,773

1999 — 14,383

What interested me in Bishop Smalley's strategy is his emphasis on boldness. He noted the word is used 15 times in the New Revised Standard Version of the New Testament to describe the church and its members. "It definitely is a key characteristic of the New Testament church," he wrote in his diocesan newspaper, *Plenteous Harvest*.

"We are hesitant to live into this today," he continued. "Rather ... I was hesitant to apply this characteristic to the church in our time." It crossed his mind that perhaps no one in the diocese would be willing to accept it.

And how has the diocese reacted to his bold vision?

"I expected it to really shock people," Bishop Smalley said in a telephone interview. "Instead, it's been positive. It's a radical turnaround for us, especially because so many of our young people move away to other communities outside the diocese. It's a giant step."

The radical turnaround affects the bishop's visitations. Instead of a business-as-usual visit to churches to confirm or baptize, he's changed his routine and is emphasizing mission. He still preaches and teaches and celebrates the Eucharist, but there's more.

"I do power-point presentations," he said. "That's computer talk, folks. He goes to a church, sets up his computer and makes a presentation so all present can see what he

wants to emphasize, on a screen or a wall.

"I talk about what this will require from us," he said. "I talk about what we need to do, and how it requires change in the office of the bishop.

"Several of my presentations have been in small congregations. People have been very positive."

He also meets with vestries and other lay leaders to discuss the parish's role in the new mission strategy.

One would naturally expect some unhappiness if the bishop did not confirm or baptize while visiting congregations but instead decided to administer those sacraments on a convocation-wide basis.

"Some people really miss the visitation the way it used to be," he said. "A man said to me that for something like this to work 'it takes the time and dedication of the bishop, and I want to thank you for what you're doing'."

Bishop Smalley admits that some of the strategy he's using has been borrowed from the initiatives being used in the Diocese of Texas, as is the second part of his bold

'We need to cease being a regulatory agency and start being a resource.'



— *The Rt. Rev. William E. Smalley, Bishop of Kansas*

vision: "We in the Diocese of Kansas will be a community of miraculous expectation."

And so the people in the Diocese of Kansas, led by their bishop, are to be bold in their Christian lives. They are to proclaim the gospel with boldness. "We need to cease being a regulatory agency and start being a resource," Bishop Smalley said, instead of doing business as usual.

"It's a new day for the church," Bishop Smalley said. "It's the most exciting thing I've seen in my 35 years in the church."

David Kalvelage, executive editor

Did You Know...

The Lakers of the National Basketball Association formerly practiced in the basement of the parish house of Gethsemane Church, Minneapolis.

Quote of the Week

The Rt. Rev. Geralyn Wolf, Bishop of Rhode Island, on preaching to children: "Children do not need 'children's sermons,' even though adults sometimes do."

Keep Conversation Going

By now nearly every Episcopalian has heard the message of Presiding Bishop Frank T. Griswold: Engage in conversation concerning the major issues facing the church. Many diocesan bishops have picked up on that strategy, particularly concerning the volatile issue of whether to bless same-sex relationships. The matter is too important to be decided by legislation, they say. We need to be in conversation over it.

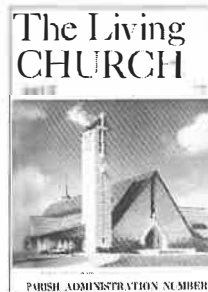
With that in mind, it is interesting to note the action of the recent convention of the Diocese of Washington. Among the resolutions that came before that body were two which sought to promote dialogue within the diocese on important issues. One asked for more dialogue on issues of sexuality. The other was concerned with mandatory acceptance of the ordination of women. The resolutions were easily defeated. Proponents recalled the General Convention of 2000 and the Lambeth Conference of 1998, which urged dialogue on important issues. Opponents were emphatic that the diocese already had decided those matters and there was no need for dialogue.

The action taken by the Diocese of Washington is illustrative of the difficulties in getting Episcopalians and other Anglicans to deal openly with major issues. Dialogue, or conversation as the Presiding Bishop likes to emphasize, is not going to change people's minds. It will, however, give people an opportunity to understand what those on the other side believe and how they came to that belief. Conversation may be the only way to achieve the tolerance and understanding the church so desperately needs.

Much Has Changed

When this magazine began to publish Parish Administration Issues, more than 40 years ago, professional parish administrators were few and far between. Rectors and vicars were the administrators of parishes and missions, handling all aspects of running congregations. Obviously, times have changed. Many churches of all sizes now have administrators, often on a full-time basis, who provide leadership. Parish administrators can bring gifts to the position which the rector may not possess. They can free the rector to concentrate on such important, sometimes-neglected pastoral ministries as visiting the sick and shut-ins or counseling.

We now publish four Parish Administration Issues each year. The content is clearly directed toward rectors and vicars as well as other church administrators, but most readers should find plenty of interest in these issues. These special issues are sent to all active non-subscribing Episcopal clergy in hopes that they will find the magazine to be interesting enough to subscribe, and that they may discover useful information on the administration of a congregation.



September 15, 1957



On his way to St. David's, the bishop ran afoul of a March wind that hurled the episcopal visitor in the direction of Beeville United Methodist.

It's Time for a New Kind of Reformation

RUBRICS FOR A WELCOMING CHURCH

By Matthew Lawrence

Episcopalians love rubrics, those italicized instructions in the prayer book that tell us how to behave and what to say. They are the closest things we have to dogma. They give us a measure of confidence in an uncertain world. They offer something, in this muddle-headed church of ours, to believe in, point to, rally around, and rebel against. They give us our identity in a culture where identity equals existence.

Rubrics tell us how to be good Episcopalians — no small potatoes in a church that sometimes seems to think it's more important to be a good Episcopalian than a good Christian. This is why we treat our rubrics like holy writ, as if they were the last sandbags holding back the floodwaters of spiritual chaos.

To say that our worship is intimidating to newcomers would be to state the obvious. Every Episcopal church has its "lay popes" — people who persecute rubrical offenders with an ecclesiastical version of road rage: "How dare you say 'Alleluia!' Don't you know we're in Ordinary Time?" The question is whether or not we consider this to be a problem.

Many of us darkly suspect that anyone who would make our services more "user friendly" wants to take all the fun out of it, as if worship should be like mountain climbing. We pride ourselves on how, every Sunday and against all odds, we manage to meet the challenge of actually keeping up. We swell with pride when we find the setting for the Sanctus in the "S" section of the hymnal before the last chord has sounded. We treat newcomers the way surgeons treat medical school interns: Let them learn the hard way, like I did. While we fret endlessly over our dwindling numbers, we rarely consider the possibility that our celebrated, sacred liturgy might be our biggest liability as well as our greatest strength.

It is time for a new kind of reforma-

tion in the Episcopal Church, founded upon one simple idea, expressed to me recently by a fellow visitor to a typical parish: "I'd just like to find a church that doesn't make me feel clumsy, stupid and confused."

Here's a thought: What if the Episcopal Church put the experience of the newcomer at the center of its liturgical life? Would it be possible to retain our sacred Episcopal identity while also increasing the odds that a newcomer has an experience worth repeating?

For those churches that would rather die than change, they will soon get their wish. These are the folks who secretly believe the body of Christ extends only so far as the boundaries of the Book of Common Prayer. Anyone who would suggest change in these circles is treated as a heretic and dealt with accordingly. But for the rest of us, who may look upon our dwindling numbers with a touch of alarm, the experience of the newcomer is perhaps the most important issue facing our future.

If we ever do revise our prayer

and we are forced on Sunday mornings to constantly shuffle from the Order of Service to the prayer book to the hymnal to the alternative hymnal to the miscellaneous leaflet which has by now silently slipped from its randomly collated place between the prayer list and the rummage sale flyer to find its graceful repose beneath the kneelers.

The experience of God does not tend to occur while we are flipping through several books, trying to find the right page, embarrassed by the fact that others seem to know what they are doing. So here's my first suggestion for a rubric:

Worshippers should be given no more than one book, containing, in sequential order, all materials to be corporately used in the service. The service should begin on Page 1.

How is this possible, you ask? It's called a three-ring binder. At my place of worship (a campus ministry), we keep all the musical and liturgical resources on file, copied onto half-

For those churches that would rather die than change, they will soon get their wish.

book, a few new rubrics would go a long way toward creating a more welcoming church. Here are some suggestions:

1. *Simplicity.*

Many of us who are engaged in liturgical reform seem to think that good liturgy is achieved by adding to, rather than taking away. They gather in conferences, sharing their latest discoveries: patristic prayers, politically correct confessions, canticles adapted from Hildegard von Bingen's ecstatic visions. This may be all very well and good, until it comes time to bring those resources into practice,

page three-ring binder paper. (Of course, we pay the very low annual license fees to copy these materials.) Each week, my office manager assembles the notebooks. It takes all of an hour to assemble 50 notebooks, and over the course of a year most of the material is used several times. If that sounds like too much work to you, I'm sorry but you are part of the problem.

Some churches can accommodate overhead projection of their service materials, leaving hands free — that's even better — though I agree with Aidan Kavanagh, the E. B. White of liturgical style, who vehemently discourages projected visual images:

VIEWPOINT

They aggressively overwhelm the imagination. Good liturgy, like good radio and good sex, happens between the ears.

2. Say it as if you mean it.

Newcomers, often brought to our doorstep by a crisis in their lives, are looking for evidence that we are trustworthy; that we actually believe what we are saying and not simply going through the motions. They are not impressed when the preacher's emotional range resembles that of a robot.

Good liturgy is not a magical

spell. God is not compelled to appear by the mysterious power of the words alone. Some of my colleagues mumble their way through a service, others bellow, but only a few of them seem to be paying any attention to the meaning of the words they are reading. This is why so many Episcopal services are so boring to young people and newcomers. The image of God some clergy project is distant, emotionally constipated, and seemingly distracted by something more important happening somewhere else.

God bless us, this is what we were taught in seminary, but I say, in the

words of a long-dead rock band, "Do what you say, say what you mean. One thing leads to another." Say it as if you believe it, and who knows, someone might actually believe you. Maybe even yourself.

That said, how's this for a new rubric?:

Worship leaders are encouraged to meditate on the words they are assigned, and if they are unable to proclaim those words with conviction, they are encouraged to seek the counsel of the church. Meantime, they are invited to maintain a reverent silence.

3. The anti-rubric rubric.

There is a rubric on page 400 of the current prayer book that I pray will be deleted in the next prayer book: *[This rite] is not intended for use at the principal Sunday or weekly celebration of the Holy Eucharist.*

The rite they are talking about is commonly known as "Rite III" — the order for Eucharist which quite daringly allows for the radical possibility that the people of God might use their own judgment as to how to address their Lord and Savior.

Of course, any worship leader with sufficient determination can chase the Holy Spirit out of a liturgy, but Rite III allows for spontaneity, encourages lay participation, and most important, communicates trust. It says to the newcomer, "We don't need to write, edit, and approve of your words before God. We trust you." It allows for the possibility that God might be fully present to people in ways that Thomas Cranmer and the Liturgical Commission never anticipated.

And perhaps equally important, Rite III gives authority to liturgical planners to adapt their liturgy to their local culture. For example, my mission field is a large public research university, 98.6 percent of whom do not choose to identify themselves as Episcopalians. The barriers to church attendance are high enough for these folks without expecting them to instantly adapt to the peculiarities of traditional Episcopal worship. Our "seeker service" tries to be a helpful

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middle step between the overwhelmingly secular university culture, where stereotypes of evangelical protestants dominate discussions of church, and the typical prayer book service. We don't "dumb down" the liturgy, nor do we pretend to be Southern Baptists singing praise music and camp songs. But we do freely play with the liturgy, following where the Spirit leads, and trusting that She knows what She is doing.

We need more Rite III services, not

If we are serious about our future, we will make a greater effort to deepen the quality of worship among us.

fewer. And we need them not because they might increase the ranks of Episcopalians, but because they might increase the ranks of the faithful. So here's a third rubrical suggestion, to replace the one cited above:

Congregations are encouraged to creatively engage their communities in the development of communion services that honor the culture of their mission fields, following the Order for Communion found below:...

The fate of this Episcopal Church lies with the millions of people who are slavishly trudging through their day in the despondent belief that there is no spiritual home for them. They have been turned off by the evangelicals, excommunicated by the Romans, and because of our pride, they have not been welcomed into the Episcopal Church. If we are serious about our calling and about our future, we will make a greater effort to deepen the quality of their worship among us. □

The Rev. Matthew Lawrence is director of the Liturgy and Sacred Music Project at Canterbury House, the Episcopal Center at the University of Michigan.

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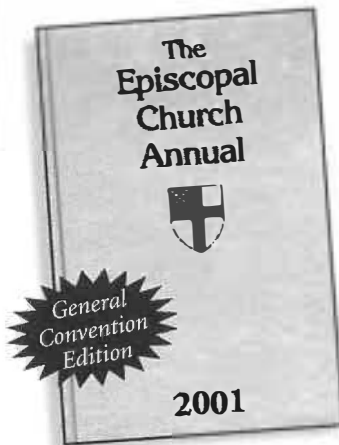
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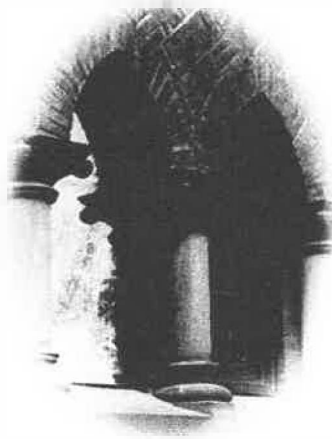
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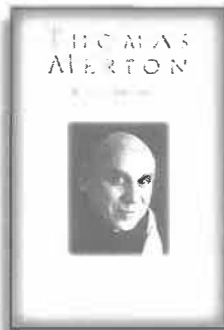


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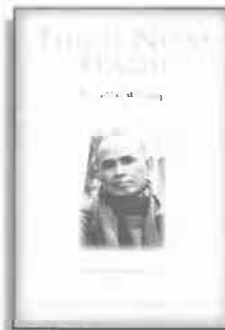


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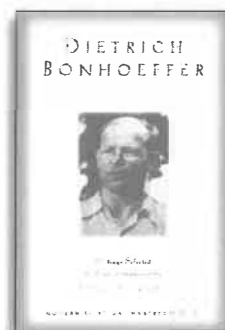


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LETTERS

The Real Heroes

I was greatly amazed at D. A. Drennen's article, "John Henry Newman — Two Centuries Later" [TLC, Feb. 18].

Mr. Drennen mentions that Newman "loved the English Church." If he loved it, then why did he leave it? (Was it because the English bishops were displeased with his Tract 90, mentioning that the Thirty-Nine Articles were political, rather than religious in character?) Instead of lauding Newman, we should praise the other leaders of the Oxford Movement such as John Keble and Edward Pusey, who resolved to stay within the Anglican Communion and fight there for increased spirituality.

Newman greatly harmed the English Church by abandoning it for Rome. Although Pope Leo XIII eventually named him a cardinal, the Roman Church never truly trusted this convert. Whereas most other cardinals were "cardinal-bishops" with dioceses of their own to manage, John Newman was confined merely to the "limbo" of being a "cardinal-priest" without much diocesan authority.

Instead of merely listing Newman's strengths, as Drennen did in the article, he should have also listed his human weaknesses. Tell it as it really is!

*William D. Keller
Big Rapids, Mich.*

I appreciated D.A. Drennen's article on J.H. Newman, but beg to disagree. While there is no doubt Newman regretted Vatican Council I (1870), which promulgated the dogma of papal infallibility, to the distress of sensible Roman Catholics in Germany, France, the U.S. and England, and which led to the birth of the Old Catholic Church, he never had the courage to take a stand against Ultramontanist and Jesuit factions responsible. His ideas about the power of councils, and the place of the laity, and his sense of the whole church as the body of Christ, did surface at Vatican II (and, I believe, will keep on surfacing), but the present pope has no use for such

ideas, and the next one probably won't either.

Drennen's article does make clear how individualistic and pietistic Newman's faith really was, but such theologies have limited usefulness.

Gertrude Himmelfarb, in her *Victorian Minds*, has an essay on "Victorian Angst," in which she quotes a Newman biographer (Robbins, in *Newman Brothers*) as follows: "I believe him to be at bottom far more skeptical than his brother Francis (a notable agnostic); and the extravagant credulity with which he accepts the wildest Popish legends is, as it appears to me, only another side of his bottomless unbelief." Himmelfarb continues: "The remark may be taken as a commentary not only on the Newman brothers, but on all extravagances of belief and unbelief in our time as in theirs."

*(The Rev.) Timothy Pickering
Philadelphia, Pa.*

Unapproachable

Jesus said, "To what can I compare the people of this day? ... They are like children sitting in the marketplace. One group shouts to the other, 'We played wedding music for you, but you wouldn't dance! We sang funeral songs, but you wouldn't cry!'" The liberals think as long as you love your neighbor, personal morality isn't so important. The conservatives think as long as you're sexually straight, work hard, support your family and go to church, you're OK. If others did the same, they wouldn't require any help.

Christ says a pox on both their houses. I was at Renaissance Weekend last year, and in a small group a famous rabbi told how Jews are taught to keep change in their pockets for the poor, so as not to embarrass them by fishing around for money to give them.

Christ says if you have two coats, to give one away; to sell all you have and give it to the poor. Liberals say what consenting adults decide to do sexually is OK. Christ says a divorced person who remarries commits adul-

tery. The Christ ethic is one none of us can approach, even consider.

Human beings are ambivalent about sexuality. At every level we agonize over our love/hate relationship with it. But it is particularly troublesome when a priest or bishop is sexually available — this can be and often is a parish/diocese — destroying situation.

We need to decide how to accept and restrict sexual expression in our clergy, or, like our Roman relatives, expect abstinence.

*Betty Streett
Clarksdale, Miss.*

Another View

The Rev. J. Edward Putnam's letter [TLC, Feb. 18] — "Another View of Mary" — was very much appreciated. It is always valuable to catch the worm's view of things, rather than be satisfied with the bird's view only. Yet

I, for one, would much rather soar with eagles than crawl upon my belly. "Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen."

*(The Rev.) Federico Serra-Lima, SSC
Trinity Church
Ashland, N.Y.*

Confusing

No parish in the Diocese of San Diego has as yet invited me to preach or teach. In case it should happen, though, I hope Bishop Hughes will prohibit me from preaching or teaching there [TLC, Feb. 18]. In my own way, I can be every bit as confusing as Jack Spong. Even the prophet Amos was allowed to preach once before he was run out of town, but that was not in San Diego.

*(The Rev.) James B. Craven III
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 *Living the Good News*



Why the Rector Needs a Warden

(CONTINUED FROM PAGE 20)



ting us to budge more than inches, much less to progress in the direction he wanted us to go. He was not only bogged down in the minutia of fighting to take us from steno pad and typewriter to computer and fax, he also had to help us change our perspective of and ingrained response to ministry. To suggest and implement the idea of mutual ministry after 40 years of paternalism automatically created strife and turmoil. These changes, of course, cannot happen overnight.

There was a campaign to remove the rector, and it gained momentum

due in part to the weaknesses of the two wardens who served the rector during that period. The movement was subtle at first, but it became like a little tornado, taking on a life of its own and sucking people and reason into it with divisive force. The confrontations were contained almost completely within the vestry, but nevertheless it was a dark time for the church.

The rector's warden forgot what he was called to do, closed ranks with the opposition, exchanged bitter words and resigned. The rector suffered for three months, alone. I

was serving on the vestry, and my knowledge of the events made it difficult for me to respond positively when the rector finally asked me to

**I've never viewed
[being warden]
as an honorific,
nor will I act
as the rector's
'best buddy.'**

act as his warden. It was in the midst of that struggle to respond that I heard God call to me. I think the groundwork for the good, stable relationship between the rector and me was laid in my admiration for the rector's courage to persevere. It is upon this foundation of courage coupled with trust that our relationship has been built.

I have approached this ministry in a decidedly different manner than that of my predecessors. I have never viewed it as an honorific, nor will I act as the rector's "best buddy," affirming everything he says and does without regard to the consequences to him, the church, or myself. I have to work at removing my own ego as a filter when understanding the viewpoints of the rector and members of the congregation. I refuse to be the Complaint Department, instead choosing to engage in problem solving through positive leadership, turning the problems back to their presenters, enabling and encouraging them to discover beneficial solutions. I can attest to how difficult it is to stay neutral with both the rector and the congregation; to deal with issues from an impartial place and to prevent myself from personalizing my answers.

The key to the warden/rector relationship lies in mutual respect and

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friendship. The rector has to be as deliberate in choosing a warden as in selecting a best friend, partner or spouse. I feel blessed in the partnership I share with our rector. We have developed a remarkable level of honesty and trust because of the respect for, and openness in listening to, what the other has to say. I am able to remove him from the priestly pedestal and accept him as a human being with gifts and flaws. There is completeness to our partnership that is an amalgam of strengths and weaknesses. The rector is my brother in Christ. His family is an extension of mine, and we truly care about the connecting threads that weave together the fabric of our lives.

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The potential for growth through my vocation as warden seems to be boundless. The exercise of compassion and understanding, kindness and wisdom, patience and humility, faithfulness and love, magnifies my life and me. Dealing with the contentious nature of humankind can cast deep shadows in my path. However, God's light is eternally there to sustain and guide me. That feeling of wholeness is a blessing from God, a gift for answering the call to the vocation and ministry of warden. □

Sherry Stiteler is a member of St. John's Church, Concord, Pa.

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Appointments

The Rev. **Abigail Crozier** is associate for pastoral care at St. Chrysostom's, 1424 N Dearborn Pkwy., Chicago, IL 60610.

The Rev. **Susan DeGavre** is assistant at St. John the Evangelist, 172 Main St., Hingham, MA 02043.

The Rev. **Noel Doherty** is rector of St. Dunstan's, 5635 E 71st St., Tulsa, OK 74136.

The Rev. Canon **Marie M. Fleischer** is canon to the ordinary in the Diocese of North Carolina, Box 17025, Raleigh, NC 27619-7025.

The Rev. Canon **Charles Floyd** is on the pastoral care staff of Mississippi Baptist Health Systems.

The Rev. **Martha L. Forisha** is rector of Trinity, Box 507, Seneca Falls, NY 13148.

The Rev. **William C. Forrest** is rector of St. Christopher's, 10233 W Peoria Ave., Sun City, AZ 85351.

The Rev. **Deborah Fox** is assistant at Good Shepherd, 515 Queen St., Wilmington, NC 28401.

The Rev. **William Fraatz** is rector of St. Barnabas', 3257 Post Rd., Warwick, RI 02886-1279.

The Rev. **Reed H. Freeman** is rector of

Trinity, 509 W Pine St., Hattiesburg, MS 39401.

The Rev. **Joann Garma** is deacon at St. Michael's, 4499 Sharp Rd., Mandeville, LA 70471.

The Rev. **J. Bruce Geary** is rector of St. Peter's, 218 E Jefferson St., Butler, PA 16001.

The Rev. **Jane S. Gould** is priest-in-charge of St. Stephen's, 74 S Common St., Lynn, MA 01902.

The Rev. **Patricia Green** is rector of St. John's, 206 W Maple St., Mt. Pleasant, MI 48858.

The Rev. **John Harmon** is rector of Trinity, 7005 Piney Branch Rd., Washington, DC 20012.

The Very Rev. **Edward Harrison, Jr.**, is dean of St. John's Cathedral, 256 E Church St., Jacksonville, FL 32202.

The Rev. **Sara Heiligman** is rector of St. James', Box 433, Pulaski, NY 13142.

The Rev. **Philip Henderson** is rector of St. Paul's, 822 Washington St., Oregon City, OR 97045.

The Rev. **Anne Hoey** is associate at St. Michael's, 6317 Bee Caves Rd., Austin, TX 78746-5148.

The Rev. **Nancy E. Hood** is chaplain at

Good Shepherd School, Dallas, TX.

The Rev. **Susan H. Johnson** is rector of St. Clare's, 1272 Ledford Rd., Blairsville, GA 30512.

The Rev. **Nancy Lee Jose** is associate at St. Paul's, 201 S Paul Blvd., Norfolk, VA 23510.

The Rev. **Steven J. Kelly** is rector of St. John's, 50 E Fisher Fwy, Detroit, MI 48201.

The Rev. **Allan Knight** is interim vicar of St. Andrew's by-the-Sea, Box 491, Little Compton, RI 02837-0491.

The Rev. **William Kuhn** is headmaster at Trinity School, New Orleans, LA.

The Rev. **Bill Laucher** is vicar of St. Alban's, 420 Woodward St., Houston, TX 77009.

The Rev. **Willis Lawton** is priest-in-charge of St. Luke's, Box 1766, Lindale, TX 75771.

The Rev. **Neal O. Michell** is missioner for strategic development in the Diocese of Dallas, 1630 N Garrett Ave., Dallas, TX 75206.

The Rev. **John Moloney** is rector of Grace-St. Luke's, 1720 Peabody Ave., Memphis, TN 38104.

The Rev. **Mark Nestlehutt** is associate for Christian formation at St. Chrysostom's, 1424 N Dearborn Pkwy, Chicago, IL 60610.

The Rev. **Thomason L. Newcomb** is rector of St. James the Less, Church Lane, Scarsdale, NY 10583.

The Rev. **Robert Odom** is curate of Christ Church, 120 S New Hampshire St., Covington, LA 70433.

The Rev. **James Proud** is vicar of St. David's, Box 29102, Philadelphia, PA 19127.

The Rev. **Seth Richmond** is rector of St. Anne's, 347 S Libal St., DePere, WI 54115.

The Rev. **Gregory Rickel** is rector of St. James', 3701 E ML King Blvd., Austin, TX 78721.

The Rev. **Jeff Ross** is priest-in-charge of Emmanuel, 560 S Main St., Quakertown, PA 18951.

The Rev. **Deuel Smith** is rector of St. Michael's, 3800 Popplewell St., Fort Worth, TX 76118.

The Rev. **Mike Spillane** is rector of Holy Nativity, 1021 W 8th St., Meridian, ID 83642.

The Rev. **Leigh Spruill** is rector of St. Mark's, 4129 Oxford Ave., Jacksonville, FL 32210.

The Rev. **George Stamm** is rector of Christ Church and vicar of St. Simeon's, Chippewa Falls, WI.


The Rev. **Robert Taliaferro** is rector of St. Peter's, 9100 E 21st St., Tulsa, OK 74129.

The Rev. **Robert Towner** is rector of Christ Church, 101 N Fountain St., Cape Girardeau, MO 63701.

The Rev. **Alicia Schuster Weltner** is assistant at St. Martin in the Fields, 3110 Ashford Dunwoody Rd. NE, Atlanta, GA 30319.

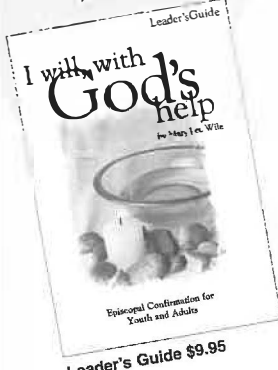
The Rev. **Winston W. Welty** is priest-in-charge of St. John the Evangelist, 19 W Baltimore Ave., Lansdowne, PA 19050.

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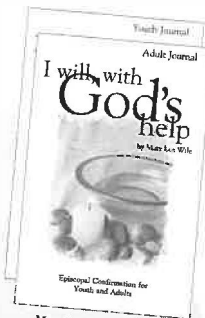


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Chicago — **Wendy Lane**, assistant at St. Simon's, 717 W Kirchoff, Arlington Heights, IL 60005.

Fort Worth — **Stephen Jones**, curate at St. Vincent's Cathedral, 1300 Forest Ridge, 76022; **Sharla Marks**, St. Alban's, 911 S Davis St., Arlington, TX 76013.

Ohio—**Won-Jae Hur** (by the Bishop Suffragan of Massachusetts), assistant at the Episcopal chaplaincy at Boston University.

Utah — **Susan Wiltsey**, Grace Church, 1072 E 900, St. George UT 84770.

Washington — **Sabina Alkire**.

West Tennessee — **Dorothy Gremillion, Dorothy Ogea**.

Priests

Central Pennsylvania — **Lynn Sinnott**.

East Carolina — **Kimberly Becker** (by the Bishop Suffragan of Washington).

Honduras — **Orlando Joseph Addison-Allen** (by the Bishop of Michigan).

Iowa — **Stephanie Green, Artis Ferrel, Jean McCarthy**.

Louisiana — **Christopher McLaren**, assistant at St. George's, 4600 St. Charles Ave., New Orleans, LA 70115.

Mississippi — **Julia Moore**.

Montana — **Mary Frances Schonberg** (by the Assisting Bishop of Newark), curate at Christ Church, Box C, Short Hills, NJ 07078.

Newark — **Philip Wilmot Dougharty**, assistant at Trinity and St. Philip's Cathedral, 24 Rector St., Newark, NJ 07102.

North Carolina — **Patsy Ann Smith**, assistant at St. Michael's, 1520 Canterbury Rd., Raleigh, NC 27608.

Oregon — **R. Bryant Carlson**.

Southeast Florida — **Mark Sims**, assistant at Trinity Cathedral, 464 NE 16th St., Miami, FL 33132.

Washington — **Katherine Carlson, Douglas Greenaway, Allison St. Louis**.

West Missouri — **Evelyn Hornaday**, vicar of Ascension, 903 W Katella, Springfield, MO 65807; **Benjamin J. Newland**, assistant at Grace and Holy Trinity Cathedral, Box 412048, Kansas City, MO 64141; **Dawn-Victoria Mitchell**, assistant at Calvary, 123 S 9th St., Columbia, MO 65201.

West Texas — **William Fowler**, St. Elizabeth's, Box 292, Buda, TX 78610.

Retirements

The Rev. **Jerrold Beaumont**, as vicar of St. Barnabas', Chelsea, MI; add. 8494 Ridgewood, Unit 4201, Cape Canaveral, FL 32920.

The Rev. **Jim Callahan**, as rector of St. Margaret's, Carrollton, GA.

The Rev. **Roger O. Douglas**, as rector of St. Philip's, Tucson, AZ.

The Rev. **Alex Geston**, as rector of St. Stephen's, Wahiawa, HI.

(Continued on next page)

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The Rev. **Les Harding**, as vicar of Holy Cross, Novi, MI.

The Rev. **Jerry Huff**, as rector of St. James', Port Joe, and vicar of St. John's, Wewahitchka, FL.

The Rev. **David Landers**, as rector of St. Luke's, Scottsboro, AL.

The Rev. **John Naegle**, as rector of Hope, Mount Hope, PA.

The Rev. **Guy Peek**, as rector of St. Peter's, Niagara Falls, NY.

The Rev. **John Rice**, as rector of Trinity, Arlington, VA.

The Rev. **Marshall Rice**, as deployment officer of the Diocese of Rhode Island.

The Rev. **Thomas E. Schirmer**, as priest-in-charge of St. Andrew's, Astoria, NY.

The Rev. **Stan Sullivan**, as rector of St. Mary's, Hamilton, TX.

The Rev. **David Wayland**, as rector of Holy Cross, Batesville, and St. John the Baptist, Ivy, VA.

Resignations

The Rev. **Juliana Anderson**, as rector of St. Mark's, Foxboro, MA.

The Rev. **David Barney**, as rector of Trinity, Concord, MA.

The Rev. **Michael Cheney**, as rector of St. Paul's, Malden, MA.

The Rev. **Melvin Gray**, as rector of Holy Spirit, Houston, TX.

The Rev. **Ed Hammet**, as deacon at St. Luke's, Miami, FL.

The Rev. **Marion Kanour**, as associate rector and priest-in-charge of St. Bartholomew's, Atlanta, GA.

Depositions

Michigan — **Richard Twist**.

Corrections

Robert Lawson Van Doren, Jr., was ordained priest in the Diocese of West Tennessee.

The Rev. **Mike Shank** continues as rector of Redeemer, Rensselaer, NY.

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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.

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

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 or BKW@HistoricChristChurch.org

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

POSITIONS OFFERED

CAMPUS CHAPLAIN: The Episcopal Ministries to CU-Boulder (EMCUB) is looking to fill the Fr. Pat and Virginia Patterson Chair, a fully endowed campus chaplaincy to the University of Colorado at Boulder with a 52-year tradition. We seek a priest with a gentle, pastoral spirit who encompasses orthodox Anglican theology and traditional Christian values with the fire and determination to face the challenge of bringing those values to a 26,000 student campus. EMCUB is a parish based diocesan institution and the campus chaplain will spend a limited amount of time (10%) working with parish ministries. For a job description of the position contact: **Dr. William H. Kaempfer, Search Committee, St. Aidan's Episcopal Church, 2425 Colorado Ave., Boulder, CO 80302** or by e-mail: kaempfer@colorado.edu

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 chlutch@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.

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, **sjepps, 906 S. Orleans, Ave., Tampa, FL 33606.** E-mail: afruhauf@tampahay.rr.com.

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 Kelshaw, Diocese of the Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 88107-4811.** E-mail tkelshaw@diocese.org or to: **The Bishop's Warden, St. Thomas á Becket Episcopal Church, P.O. Box 1775, Roswell, NM 88201.** E-mail stthomas@dfm.com

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/her 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.

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DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484. Telephone (561) 495-4130. Website: www.DuncanCenter.org Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Individual and group retreats; conferences and day meetings; bed and breakfast for clergy and lay families, family reunions. Sleeping accommodations for 79; meeting and dining space for 100.

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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: CLWehber@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. FAX (972) 291-3516.

IN SEARCH OF brass or wooden eagle lectern. **RBoman310@aol.com**

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Lent:

A Time to Widen Your Circle of Relationships

Lent has begun. It is opportunity time again. We open our prayer books and are asked to turn to the Litany of Penitence used for Ash Wednesday. Almost automatically we respond to the verses read to us by the priest, vicar or lay reader. Wait! Listen, respond, then think about what has just been read.

Lent is a period of 40 days and 40 nights for us to get our acts together. And you thought it was New Year's when all good resolutions are made. None of us is exempt from taking stock of our attitudes toward our friends in Christ. A gathering at church is not made up of just the senior warden and vestry members

or maybe the group that has been going to that parish for 40 years. I overheard a story of one parish where someone from the 10 o'clock service was a little early and greeted an 8 o'clocker with, "Welcome to St. Foot-in-my-mouth." The parishioner replied, "Thank you, I have been a member here for more than 40 years." What is missing here?

Extend yourself beyond your little



circle. Widen that circle to include a new family, a new person. Listen to what they have to say. Just don't smile and say nice things to them to make you feel better.

Remember the talent, the angels who walk among us. They are waiting to be discovered or found out. Every one does not fit the form, the personality, the socio-economic criteria that make them a part of the "in group." We had better watch when we read the litany of Ash Wednesday. The prayers we read might be talking about us and our attitudes during Lent. Such as: "We confess to you, Lord, all our past unfaithfulness, the pride, hypocrisy, and impatience of our lives." And "For all false judgments, for uncharitable thoughts towards our neighbors, and for our prejudice and contempt toward those who differ from us."

Yes, Lent has begun. It is an opportunity to renew our commitment to others by the reshaping of our attitudes toward others.

*Esther H. Moon
Sylmar, Calif.*

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Sun 8, 10

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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Work
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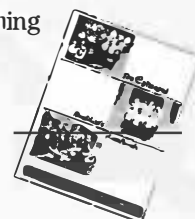
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