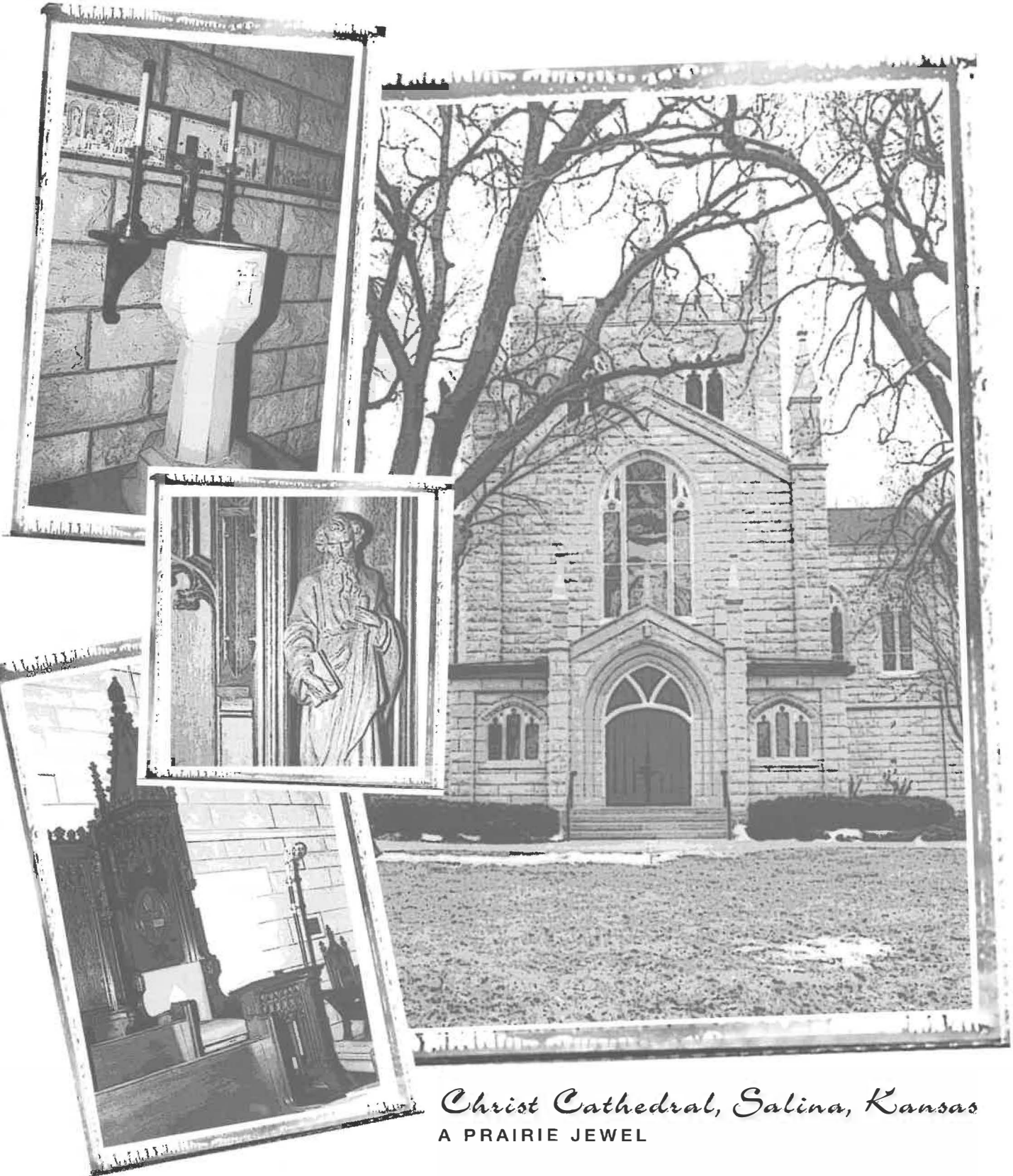


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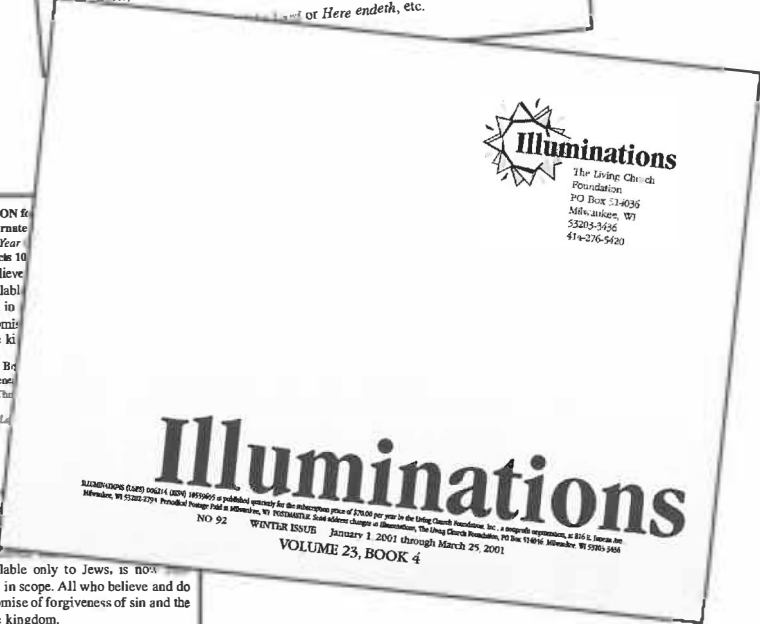
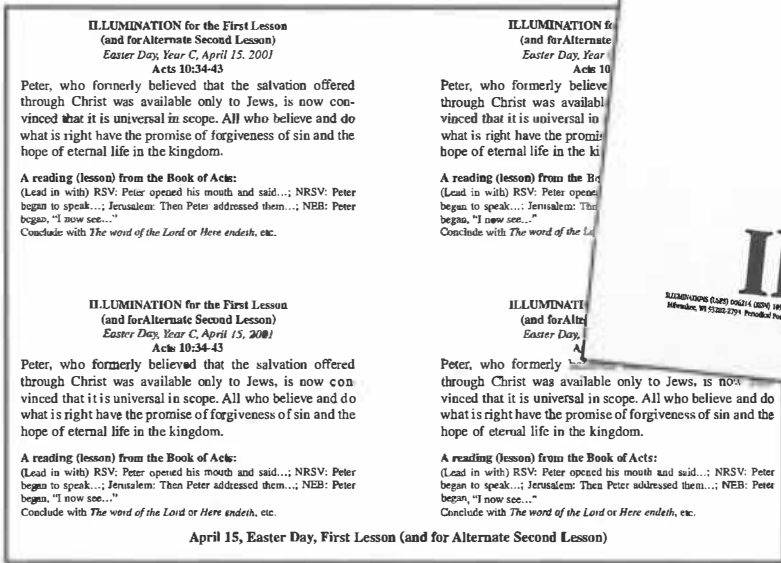
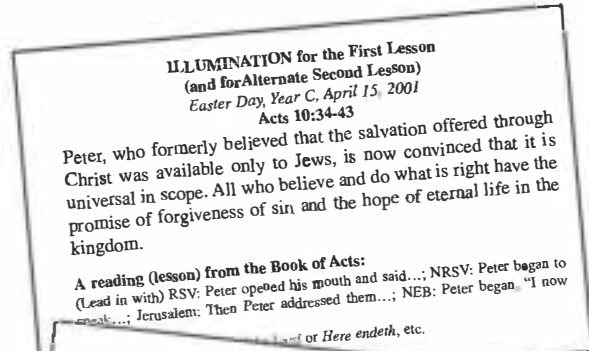


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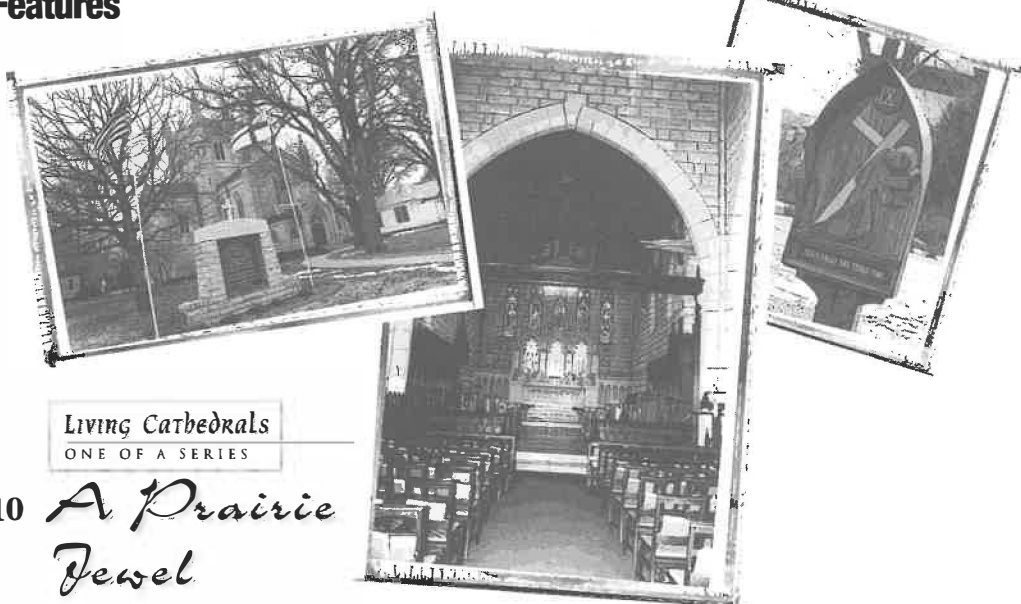
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# THIS WEEK

## Features



Living Cathedrals  
ONE OF A SERIES

### 10 *A Prairie Jewel*

CHRIST CATHEDRAL, SALINA, KANSAS  
BY MELODIE WOERMAN

### THE Perils OF Sin

13 The Smile of a Child  
The fifth article in a Lenten series.  
BY BONNIE SHULLENBERGER

## Opinion



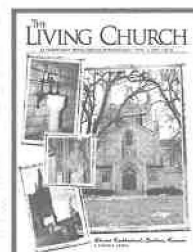
14 From the Editor  
Confessions of a Chocoholic  
15 Editorials  
A Remarkable Gathering



16 Viewpoint  
The Dance has Gotten Old  
BY RALPH SPENCE, JR.  
18 Letters  
Good Stewardship

## Other Departments

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



### The Cover

The baptismal font, a hand carved statue of St. Paul, and the bishop's cathedra, all inside Christ Cathedral, Salina, Kan.

Melodie Woerman photos

## News

6 Anglican primates take initial steps in a plan for increased accountability.

# THE LIVING CHURCH

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## SUNDAY'S READINGS

# Straining for What's Ahead

*'The surpassing value of knowing Christ' (Phil. 3:8).*

### The Fifth Sunday in Lent, April 1, 2001

Isaiah 43:16-21; Psalm 126; Phil. 3:8-14; Luke 20:9-19

The gospel lesson for today anticipates the death of Jesus, which will be commemorated liturgically in less than two weeks. The parable is a rather obvious recounting of the history of rejection of God's messengers. The images of the parable present teaching which it is vital to have in mind: Believers in God are tenants, not possessors, of their heritage. God expects fruitfulness.

God sends messengers to remind the people of these truths. Eventually, there will be an accounting.

At the heart of the parable is the prediction that the "beloved son" will be sent as a last resort, but the son shall be thrown "out of the vineyard and killed." Yet the rest of the lessons for today do not speak of disaster — quite the contrary — except for the unfruitful tenants. Even the remainder of the gospel teaches that the one who has been rejected will become the cornerstone, invulnerable and invincible to all opposition — indeed, will be the judge of those who have opposed him.

Without much subtlety at all, the

lesson from Isaiah promises a "new thing," an act of such power and effectiveness that, in comparison, even the crossing of the Red Sea may be forgotten. The psalm speaks of "restoring the fortunes of the people," and the lesson from Philippians focuses this teaching for the spiritual life of Christians. "Forgetting what lies behind and straining forward to what lies ahead," Paul puts into practice what the lesson from Isaiah urges. Paul makes it specific. There is only one important thing: to "gain Christ and be found in him."

Even the worst that the worthless tenants can do cannot stop the decisive action of God. The death of the "beloved son" cannot stop him from becoming the cornerstone. The worthless tenants are taken by surprise when their judgment comes. And so it appears immediately: When the scribes and chief priests discern that the parable has been told against them, their action ironically lives the parable out. They seek to lay hands on Jesus "at that very hour."

### Look It Up

In the lesson from Philippians, if "Christ Jesus has made [Paul] his own" already, why does Paul continue to "press on toward the goal for the prize of the heavenly call of God in Christ Jesus"?

### Think About It

Note the attitude of the hearers of Jesus' parable before they discerned that it had been told against them (see verse 16). What does this tell us about their spiritual state?

### Next Sunday

#### The Sunday of the Passion: Palm Sunday

Psalm 118:19-29; Luke 19:29-40

Isaiah 45:21-25 or Isaiah 52:13-53:12; Psalm 22:1-21 or 22:1-11; Phil. 2:5-11  
Luke (22:39-71), 23:1-49 (50-56)

**Biblical Texts and Contexts**

By Travis Du Priest

**THE NEW OXFORD ANNOTATED BIBLE: New Revised Standard Version with the Apocryphal/Deuterocanonical Books.** Edited by Michael D. Coogan, et al. Oxford. Each section paginated separately. \$42.99.

In my opinion, the best study Bible available. I was given an earlier edition at my ordination and will now substitute this third edition with its expanded introductions, background essays, critical treatment and new essays on the evolution of the canon of scripture. Fully indexed, with 14 color maps. And perhaps best of all: readable type!

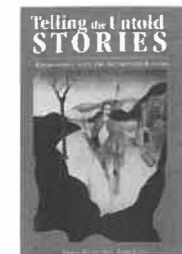
**AFRICAN AMERICANS AND THE BIBLE: Sacred Texts and Social Contexts.** Edited by Vincent L. Wimbush. Continuum. Pp. 912. \$99.95.

This is a major accomplishment, the fruit of four years of collaborative research by 68 scholars. Chapters cover the rich and varied ways the Bible has shaped African Americans and the dynamics of a text forming a people and a people forming a text. An excellent collection of socio-cultural essays; particularly strong on how story shapes identity.



**THE GOSPEL OF MARK: A Socio-Rhetorical Commentary.** By Ben Witherington III. Eerdmans. Pp.463. No price given, paper.

Prof. Witherington teaches at Asbury Seminary in Kentucky and has explored in previous books The Acts, Corinthians and Galatians from the same socio-rhetorical perspective. He treats Mark as ancient biography of Jesus. Filled with scholarly apparatus yet written in a clear and readable style.



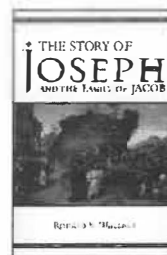
**TELLING THE UNTOLD STORIES: Encounters with the Resurrected Jesus.** By John Beverley Butcher. Trinity. Pp. 176. \$20 paper.

Episcopal priest John Butcher retells the biblical stories of Jesus' resurrection and also those found in the 12 books discovered in 1945 (The

Nag Hammadi Library) and poses reflective questions on the meaning of the resurrection then and now. Strong section on healing and its essential ingredients (Gospel of Philip) of trust, hope, love and knowledge.

**THE STORY OF JOSEPH AND THE FAMILY OF JACOB.** By Ronald S. Wallace. Eerdmans. Pp. 135. \$16 paper.

Focuses on Joseph, with all his faults, as a prophet, evidenced in the care of his family, the people of God, as well as through his intuitive dreams. The book's 13 chapters are designed for use in Bible study sessions.



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# Kanuga Result: The Center Holds

## Anglican Primates Agree to Broad Plan for Increased Accountability

After nearly seven days of prayerful discussion in a secluded setting, the leaders of the Anglican Communion emerged with the broad outline of a plan for increased accountability among its 38 provinces.

Its success depends partly on the Episcopal Church's willingness to refrain from further challenges to traditional teaching during the period in which the proposal is developed.

Meeting at the Kanuga Conference Center near Hendersonville, N.C., March 2-9, leaders or primates from 35 of the 38 international provinces chose not to criticize the Episcopal Church for its support of gay rights nor did the primates adopt a proposal which would have made the primates directly accountable to each other.

The Episcopal Church has never

formally rejected the traditional Anglican belief that homosexual acts are sinful, but many bishops do not take sexual orientation into account when judging a candidate for ordination to the priesthood. Some primates are also concerned by reports that Episcopalians who do adhere to traditional Anglican teachings are marginalized because of their beliefs.

Partly in response to these concerns, two primates, the Most Rev. Drexel Gomez, Archbishop of the West Indies, and the Most Rev. Maurice Sinclair, Presiding Bishop of the Southern Cone, wrote a book titled *To Mend the Net* [TLC, Feb. 25].

Under their proposal, the primates would have been required to inform each other of theological innovations and hold back from implementing them if such action was opposed by a significant minority of fellow primates. If a province chose to proceed anyway, it could be demoted to "observer status" within the Communion. A final step contemplated suspension of the "intransigent body" and creation of a new province to cover its former geographic area.

While the primates did not adopt *To Mend the Net*, they did not entirely reject it either. Instead it will become part of a much larger package of resources used to develop a proposal for consideration when the primates meet again in April 2002.

"We as a church in this wealthy nation are challenged to look carefully at our patterns of consumption, our attitudes of self-interest, and at some of the values we accept uncritically as part of our society," said the Most Rev. Frank T. Griswold, Presiding Bishop, in a statement he released at the conclusion of the meeting. "With the phenomenon of globalization a reality, all that we do and say in our own country impinges directly and immediately on our global neighbors."



Security personnel stand near a temporary guard house at Kanuga's main entrance.

Richard Kim photo

## Security Tight at Primates' Meeting

Those in charge of planning the recent gathering of primates from the Anglican Communion went to unusual lengths to ensure that the March 2-9 meeting proceeded according to plan and without disruption.

"The Archbishop of Canterbury envisions the annual meetings of the primates as a time of mutual support and spiritual refreshment for those called to lead the provinces of the Anglican Communion," read a press release. "This gathering in the mountains of North Carolina, which will be in the nature of a retreat — grounded in a rhythm of worship and Bible study — will be a private meeting, without press or visitors, and the

Kanuga Center will be open only by invitation to those who are formally part of the Primates' Meeting."

Unauthorized access to the Kanuga Conference Center grounds was prevented by security personnel. At the main entrance to the remote location, a temporary guardhouse blocked half of the two-lane road.

Prior to the conclusion of the meeting the only official statement to be released was the March 4 sermon given by the Most Rev. George L. Carey, Archbishop of Canterbury and chairman. In it Archbishop Carey urged his listeners to follow Jesus' example by rejecting both fundamentalism and revisionist abuses of authority.

# Commission Will Report on Mutual Accountability

The 21 members of a recently created commission had their profile and prominence within the Anglican Communion raised significantly when the primates asked the Inter Anglican Theological and Doctrinal Commission (IATDC) to prepare a report on mutual accountability among the worldwide provinces.

The Most Rev. George L. Carey, Archbishop of Canterbury, announced the creation of the commission in a joint press release on Feb. 22 with the Rev. Canon John L. Peterson, secretary general of the Anglican Communion.

"The commission will study themes related to the nature and basis of communion and the implica-

tions of membership in a fellowship of church in communion with the See of Canterbury," the press release noted.

The commission includes three members of the Episcopal Church: the Very Rev. Paul Zahl, dean of the Cathedral of the Advent in Birmingham, Ala.; the Rev. Donald Henry Kortwright Davis, rector of Church of the Holy Comforter in Washington, D.C.; and the Rev. Anne Katherine Grieb, professor of New Testament at the Virginia Theological Seminary in Alexandria, who is listed as observer.

Six bishops will serve on the commission. The chairman is the Rt. Rev.



Bishop Sykes

Stephen Sykes, retired Bishop of the Diocese of Ely in England and currently head of St. John's College and seminary in Durham.

"We anticipate taking evidence and contributions from a wide range of people," said Bishop Sykes. "This theological question has been right at the center of ecumenism for a number of years."

The commission's first meeting is scheduled for Sept. 13-19 at Virginia Theological Seminary in Alexandria, Va. Bishop Sykes said he anticipated wide circulation of a draft report in order to incorporate feedback in the final version.

# Washington Parish Challenges Bishop Dixon's Decision on Call of Rector

A dispute between the Rt. Rev. Jane Holmes Dixon, acting Bishop of Washington, and a traditionalist parish under her care may become a test case of the Episcopal Church's commitment not to discriminate against those who continue to believe in a male-only priesthood.



Bishop Dixon

On Dec. 13 of last year, the vestry of Christ Church in Accokeek, Md., called the Rev. Samuel L. Edwards to be its rector and notified the diocese of its decision. On Feb. 20, Bishop Dixon sent senior warden Barbara Sturman a letter indicating that the diocese would be unable to respond until after an interview with Fr. Edwards scheduled for Feb. 26.

During the interview Bishop Dixon asked Fr. Edwards a number of questions about his views with regard to ordination and more specifically his ability to accept her as the pastoral leader of the diocese to which he had been called. JoAnn Macbeth, the lawyer for the diocese, was present during the meeting and took extensive notes.

On March 8, Bishop Dixon wrote

to the vestry of Christ Church to inform it that she would not approve the call after reflecting on the "spiritual needs of Christ Church, as well as its harmonious, religious communion with other parishes ..." Bishop Dixon went on to list 12 specific considerations.

"Fr. Edwards would not guarantee me that he would not attempt to lead Christ Church out of the Episcopal Church or attempt to take the church property as part of that effort," she wrote. "Indeed, he said that there were circumstances in which it would be unacceptable not to consider such a possibility. He said such action might be necessary if the Episcopal Church abandoned the Christian religion, as evidenced by things that the Episcopal Church had already touched on." The letter and her concerns have since been distributed to the clergy of the diocese and later published on the Internet.

The vestry of Christ Church has subsequently obtained its own lawyer, Charles H. Nalls. On March 12, he wrote Bishop Dixon asking her

to reconsider her decision based on both procedural and philosophical grounds. Mr. Nalls questioned the accuracy of Bishop Dixon's written account of the interview and Fr. Edwards' lack of counsel during the interview and requested that all further communication on the matter should be directed to his office rather than the church vestry.

"We believe that what really is at issue here is Fr. Edwards' refusal to guarantee uncritical and unqualified obedience to the institutional powers of the Diocese of Washington," Mr. Nalls wrote. "No Christian can give such a commitment and long remain faithful to his baptismal vows."

Mr. Nalls contends that in addition to the diocese's failure to comply with canonical procedures for rejecting a call, Bishop Dixon also lacks authority to reject a call based on opinions, "theological or otherwise." He cites statements made by the Most Rev. Frank T. Griswold, Presiding Bishop, and other primates of the Anglican Communion, who have said divergent views on women's ordination should not be the basis for adverse action by the church.

## Seat and Voice Given

Against the advice of the diocese's lawyer, lay deputies from a church involved in a legal dispute with the **Diocese of South Carolina** were given seat and voice at convention March 8-10 at the Cathedral of St. Luke and St. Paul in Charleston.

All Saints' parish in Pawleys Island claims that it existed and held title to its property before the diocese and



has gone to court rather than comply with diocesan canons which state that church property ultimately belongs to the diocese. The legal issue is further complicated by the congregation's ties to the Anglican Mission in America (AMiA), which is recognized as a legitimate part of the worldwide Anglican Communion by some provinces but not others, and not by the Archbishop of Canterbury.

In addition to the worship space, the 66-acre church campus also contains office space for several religious institutions and organizations, including the international headquarters for the AMiA and the Rt. Rev. Charles H. Murphy III, one of its missionary bishops. Bishop Murphy remains as rector emeritus of All Saints'. Bishop Murphy is part of the Episcopal Church of Rwanda, but is not officially recognized as a bishop within the Anglican Communion.

In arguing that delegates from All Saints' should not be seated, E.N. Zeigler, diocesan chancellor, said All Saints' was not in union with convention. A two-hour discussion ensued during which the lay delegates from All Saints' were excluded but its interim rector, the Rev. Tim Surratt, was not.

A courtesy resolution was brought to a vote after the Rt. Rev. Edward L. Salmon, Jr. noted that the debate had diverted time and attention away from the agenda.

Delegates eventually voted by a

wide margin to allow All Saints' deputies seat and voice. An amendment which would have included vote as well as seat and voice was defeated handily. Fr. Surratt retained his right to vote by virtue of his diocesan clergy membership.

"It was a wonderful sign that the other delegates made us feel welcome," said Fr. Surratt. "I think there was a strong sense in the diocese that we need to maintain unity."

In other action deputies tabled a resolution which called on the diocese to reconsider its relationship with the Episcopal Church if it takes further action to give official recognition to either a rite of blessing for same-sex relationships or ordination of non-celibate homosexuals to the priesthood.

## Budget Tops \$1 Million

Growling bears may have pinned down the bullish stock market but the **Diocese of Southwestern Virginia** passed its first million-dollar budget at its annual council Feb. 23-24 in a Roanoke hotel.

The approved amount represents a 7.5 percent increase over last year. Highlights included increases in support to the national church, diocesan programs and outreach, as well as a cost of living adjustment for staff.

The budget did not address the diocese's low ranking among Eastern dioceses in starting clergy pay. Council delegates adopted a resolution directing a committee to study the issue and report back with recommendations to the 2002 council.

Delegates celebrated the success of a Red Cross blood drive held during council where 46 units of blood were donated during the weekend.

"The turnout was phenomenal," said Red Cross employee Harriett Heinemann, a member of St. John's Church, Roanoke. "We beat last year's tithe by 11 units and the need is so great."

The diocese also celebrated raising



Bill Hodges of St. Stephen's Church, Forest, Va., participates in the Red Cross blood drive held in conjunction with the Diocese of Southwestern Virginia council.

\$18,000, equal to one year's operating budget, for a battered women's shelter in Tazewell County in Appalachia, a remote corner of the diocese.

Delegates took a firm stand against the death penalty, joining Virginia's other two dioceses in passing a resolution that calls for an immediate moratorium in capital punishment.

The Rt. Rev. Neff Powell, nearing his fifth year as bishop of the diocese, entertained clergy and lay deputies with a slide show put together by his son, Bingham, titled "The Bishop's View of the Diocese." Using songs such as "On the Road Again" by Willie Nelson, the show featured candid photographs that the bishop had taken with a digital camera during his travels throughout the diocese.

Bishop Powell quipped that his son's volunteer work in assembling the show was "not nepotism — it's Neff-itis."

*Christie L. Meredith*

## Bishop Duvall Honored

The Rt. Rev. Charles F. Duvall, Bishop of the **Central Gulf Coast**, presided over his 20th and final convention Feb. 8-10 at St. Luke's Church in Mobile. Bishop Duvall plans to retire in May. The Very Rev. Philip Duncan II will succeed Bishop Duvall.

Three controversial resolutions, two of which were submitted by a



priest who has since left the Episcopal Church, occupied a significant portion of conversation during the business session.

The resolutions committee submitted a substitute resolution for one of the pre-filed ones supported by the Rev. William Stoudenmire. The original resolution called for the convention to direct the standing committee and the bishop to "rescind the inhibitions of the six priests who left the Episcopal Church to join the Anglican Mission in America, allow them to officiate as priests in all churches of the diocese, and not depose them 'for abandoning the communion of this church'."

The substitute resolution stated the confidence the convention had in the judgment of the bishop and standing committee and commended them for their prompt action in the matter. The resolution was approved.

Another resolution supported by Fr. Stoudenmire called on all parties involved in a lawsuit over title to the property of Christ Church in Mobile to "use either direct negotiations or binding arbitration or mediation to resolve the dispute." It was defeated.

A third resolution called for convention to oppose same-sex unions and the ordination of non-celibate clergy, and to stop financial support to the national headquarters of the Episcopal Church "as a sign of protest for its refusal to recognize and abide by the commonly held resolutions of Lambeth." The financial portion was defeated. After debate and amendments, a resolution was approved that reaffirms the actions of previous diocesan conventions regarding standards of ethics and supports Lambeth resolutions opposing the legitimizing or blessing of same-sex unions.

At the Friday evening banquet, Bishop and Mrs. Duvall were recognized and honored for their 20 years of ministry to the diocese.

The convention admitted St. Monica's in Cantonment, Fla., as a parish

after more than 40 years as a mission church. Also welcomed was a delegation from the Church of the Apostles, the newest congregation in the diocese, having had its status as an organized mission in Baldwin County, Ala., approved at the January electing convention.

The convention adopted a budget of just under \$2 million, with the understanding that an expected \$100,000 shortfall in income would be made up through the use of reserve funds.

*David Clothier*

## Multi-Cultural Ministry

Members of the **Diocese of Georgia** gathered Feb. 1-3 at Christ Church in Savannah to set aside two of its own as deacons and to learn from the wisdom of a presiding bishop from the other side of the world.

The Most Rev. John C. Paterson, Presiding Bishop of Aotearoa, New Zealand and Polynesia, preached a convention sermon about how the gospel speaks to all sorts and conditions of people in all cultures and can flourish wherever given an opportunity.

With anecdotes from his part of the



*Marcia McRae photo*

George Mims, long-time music director of the Diocese of Georgia's St. Gregory music camp, leads warm-up exercises before the singing during a convention business session. The diocese is celebrating 25 years of the camp.

world, he told how the church was established among native peoples before the white culture arrived in New Zealand. Although there were times of strife and war as the cultures merged and the church developed for both indigenous peoples and for those of European descent, the church has emerged into a unique multi-cultural ministry of mutual respect, relying on the guidance of the Holy Spirit in shared ministries and forms of worship.

"If you truly believe that God will transform your lives, and thus you invite the stranger to worship, welcome the guest, train the disciple, and send out the apostle, then you will inevitably encounter what seems to be the enemy," Bishop Paterson said. "The enemy of apathy, the enemy of the satisfied secular self-seeker, the enemy of new-age nonsense.

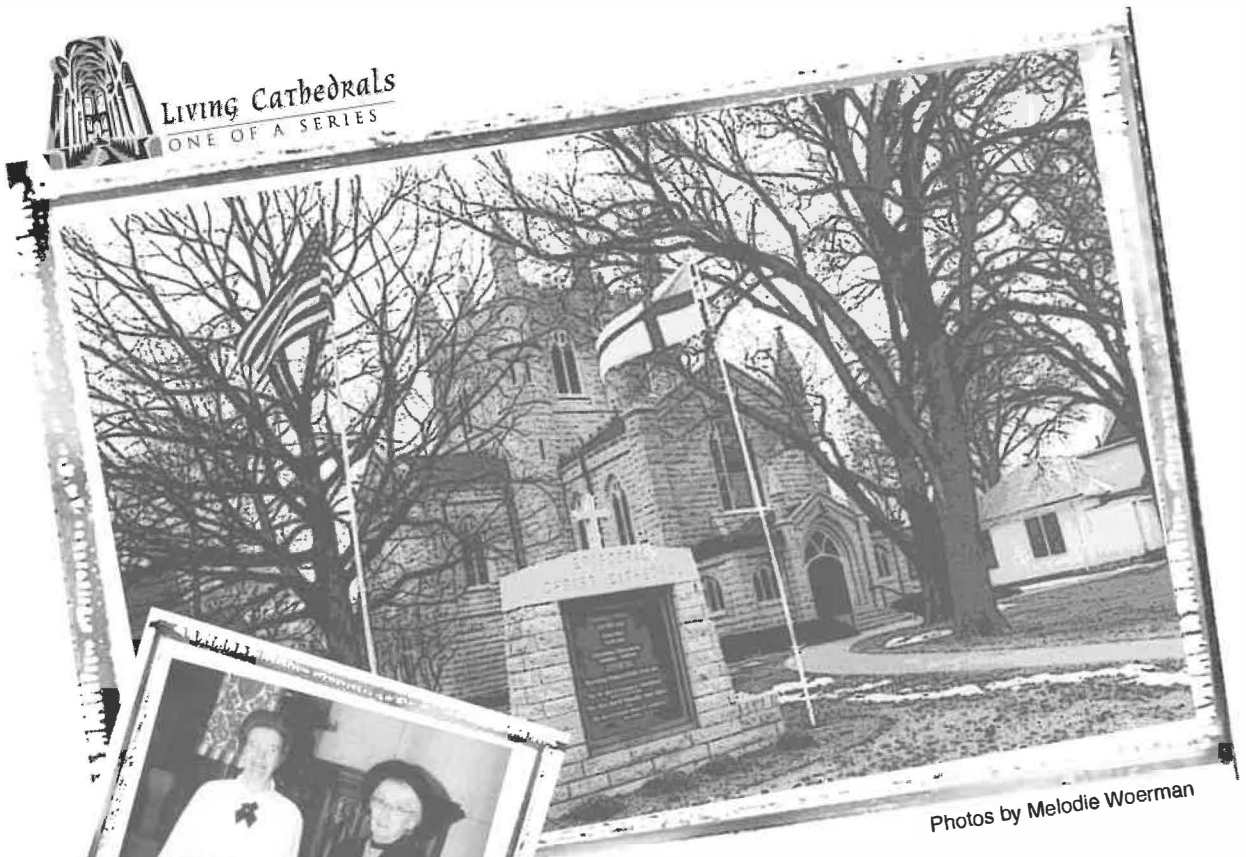
"But at critical moments, even those enemies become hungry, even those enemies cry out for water. The bread of life, the life-giving water of baptism. And don't lose heart. Don't make a weak Jeremiah response, don't plead a lack of experience, an inability to communicate. This is God's church after all, and God will not abandon it or us."

It was that same Holy Spirit the people invoked moments later at the ordination of the Rev. George Bowers, of St. John's, Bainbridge, and the Rev. James Andrew Menger, of Good Shepherd, Augusta.

*Marcia McRae*

## BRIEFLY...

Fears have been raised over possible smoke damage to the organ and the Graham Sutherland tapestry of Christ in Glory after a fire broke out at **Coventry Cathedral** in England on Feb. 27. "Our main concern is for the tapestry, which is the largest in the world at 90 feet high. It is absolutely priceless," Andrew White, one of the canons at the cathedral told *Church of England Newspaper*.



Photos by Melodie Woerman



## A Prairie Jewel

CHRIST CATHEDRAL, SALINA, KANSAS

By Melodie Woerman

Tucked into a small city in the heart of the Kansas prairie is a hidden jewel, known to few outside its own community. But Christ Cathedral in Salina, Kan., is a Gothic wonder that serves a vibrant community in a town of 50,000.

The church stands just off the downtown section of town, near the cathedral for the Roman Catholic Diocese of Salina. Adjacent to it is a building housing both the cathedral offices and the offices of the Diocese of Western Kansas.

The cathedral was constructed in 1906, the dream of the first bishop of the then Missionary District of Salina, which was split from the Diocese of Kansas by the 1901 General Convention because of the vast territory the bishop had to cover. Bishop Sheldon M. Griswold (no relation to the current presiding bishop) was an Anglo-Catholic, influenced by the Oxford Movement revival of the importance of cathedrals.

When he arrived in Salina, he found a hearty band of church members worshipping at Christ Church, founded in 1870, just nine years after Kansas statehood. At the bishop's urging, Christ Church was reorganized with a chapter, paving the way for its evolution into Bishop Griswold's desired cathedral.

But money was short in the small Kansas community, and Bishop Griswold was forced to look elsewhere for money to build his cathedral. He found a willing bene-



factor in Sarah Batterson of New York, a wealthy woman who wanted to construct a fitting memorial to her late husband, the Rev. Hermon Griswold Batterson, himself an Anglo-Catholic who died in 1903 after more than 40 years of active ordained ministry.

Mrs. Batterson met Bishop Griswold through a mutual friend and agreed to provide \$25,000 to construct a cathedral, with a few stipulations. She wanted a say in selecting the architect (to be sure it was someone who knew what a church was supposed to look like, she said), the cathedral seats — not pews — were to be “forever free and unassigned,” and the Holy Eucharist was to be celebrated there every Sunday and holy day, and preferably every day. Mrs. Batterson eventually would contribute more than \$50,000 to the cathedral’s construction.

The result was a building of breathtaking beauty constructed of limestone from Kansas quarries, standing in the Gothic style with a central bell tower that contained 11 bells. The interior reflects both Bishop Griswold’s and Mrs. Batterson’s devotion to high church traditions, with a massive stone altar and carved triptych reredos behind it. A rood beam, with the figures of the Virgin Mary and St. John at the foot of Jesus on the cross, was given in 1918 by Bishop Griswold as a memorial to Mrs. Batterson.

There are ornate carvings throughout the building. The wooden choir stalls are highly ornamented, with canopies and other details. The pulpit is decorated with Gothic arches, creating four niches which hold detailed statues of great preachers. The bishop’s cathedra stands a foot above the rest of the choir area and features a highly ornamented canopy. The seal of the new missionary district is carved into the back of the seat, using as its basis the crest of the Griswold family.

Stained glass has been installed in all the windows throughout the building, including the chapel, sacristy and vestry room. There even is a stained glass window in a ladies’ rest

room, featuring Sr. Clare washing the lepers. Whether installed in the 1910s or 1990s, all the windows maintain the building’s Gothic flavor.

The cathedral was designed so its nave would be expanded to accommodate more seating, but that expansion never took place. Today it holds cathedral chairs — in keeping with Mrs. Batterson’s directions — for about 220. The choir can seat about 40. In fact, the choir is longer than the nave, a rather unusual architectural feature, because of the planned expansion which still remains a dream of the parish community.

The cathedral also has a unique set of outdoor Stations of the Cross, located just outside the cathedral’s back doors. They were created in 1991 by the Rev. Willys Neustrom, a priest of Western Kansas who lived in Salina. They are accessible around the clock every day of the year.

The parish’s original set of 11 carillon bells has been expanded now to 23, with a range of two and a half octaves. They can be operated from an electric console located next to the organ, or they can be pro-

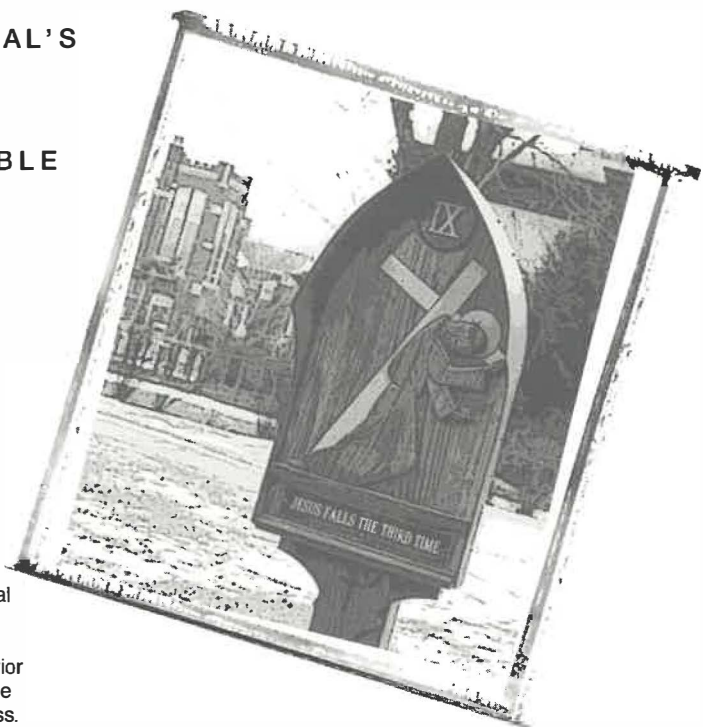
grammed for remote playing. Daily the carillon rings out not only the time but hymns which are heard throughout the surrounding downtown area.

But of course a church is much more than the building in which it worships; it is the people. And the current congregation of Christ Cathedral is an active group of about 380 people with a new dedication of service to its community.

Under the direction of Dean Timothy Kline, who has been at the cathedral since 1999, the parish has begun new initiatives to be of service. Most recently, Christ Cathedral has opened its doors as a meeting place for a small African-American church which had been holding services in a little frame building next door to the cathedral. Dean Kline said that congregation was struggling because of its small size, so the cathedral offered the use of its parish hall every Sunday afternoon for services. About 30 members of the church meet weekly, and Dean Kline said they have used the cathedral facilities for fundraising dinners. “We’re

THE STATIONS OF THE CROSS,  
LOCATED JUST OUTSIDE  
THE CATHEDRAL’S  
BACK DOORS,  
ARE ACCESSIBLE  
AROUND  
THE CLOCK  
EVERY DAY  
OF THE YEAR.

Pictures clockwise:  
Front of Christ Cathedral;  
Cathedral archivist Pat  
Salem(left), dressed  
in clothes appropriate  
to 1906 (when the cathedral  
was built), and verger  
Jo Reed provide guided  
tours of the cathedral;  
Interior of Christ Church;  
One of the  
outdoor stations of the cross.



just trying to be good neighbors," he said.

On the other side of the cathedral stands Ashby House, Salina's only homeless shelter serving families, which was named in honor of the seventh bishop of the diocese, the Rt. Rev. John Ashby. The cathedral last year contributed about \$4,000 to the shelter's budget, and Dean Kline said many parish members are active in ministry there, including serving on the group's board of directors. Another neighbor, this one across the street, is providing another outreach opportunity. A large house is being remodeled into transitional apartments, to be called Bridge House, and the cathedral's young marrieds group is helping to renovate one of those apartments. In addition, they are helping to move offices from Ashby House to Bridge House to provide more space for families in need. Neighbors across another street include some run-down houses

which have been turned into rental apartments. Dean Kline said the parish would like to be able to buy those properties and convert them into low-cost housing for senior citizens, a pressing need in the city.

At the recent annual meeting, the parish developed a lengthy list of other dreams, including hiring a youth minister, additional outreach to the community, and beginning an organ academy to provide training for church organists in small, rural parishes across the diocese. The dean said those items will be addressed as funding is available. The cathedral maintains close ties with two other church-related institutions in Salina. St. John's Military Academy was founded in 1887 by the second Bishop of Kansas, Elisha Smith Thomas. Today the priest who serves the cadets there is a cathedral canon, and the cadets often participate in cathedral services and activities.

St. Francis' Academy, originally St. Francis' Boys' Home, has its national headquarters in Salina. It was founded in 1945 in nearby Ellsworth by the late Rev. Robert H. Mize, son of the third bishop of the diocese, who later himself became a bishop. The vision of "Father Bob," as he was affectionately known throughout his life, to serve troubled boys has resulted in 30 programs in nine states. The president of St. Francis' Academy also serves as a cathedral canon. A number of cathedral parishioners are employed either at St. Francis' or at St. John's.

Christ Cathedral is experiencing a period of some growth, especially among young couples. The parish is in its second year of providing the Alpha program, with 20 to 30 people attending each week. The church provides activities for children during the classes.

The cathedral honors the Scottish heritage of Salina's founders with an annual "Kirkin' of the Tartans." Last year's event had more than 60 clans represented.

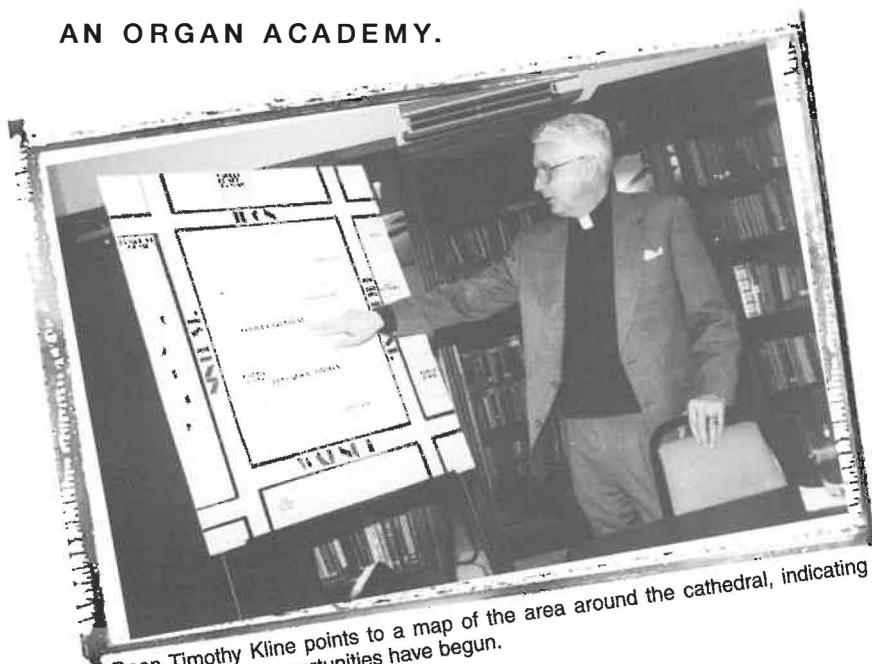
The cathedral maintains a close working relationship with the Diocese of Western Kansas, which shares office space in a remodeled cathedral education building. The cathedral, along with other parishes, will participate later this year to elect a successor to Bishop Vernon Strickland, who announced his retirement last fall.

This Gothic jewel that glimmers in the Kansas sun is more than just a beautiful building. It is a testimony to the power of faith of a community of people willing to reach out to their neighbors.

Cathedral archivist Pat Salem said, "I fell in love with this church when I was 14 years old, and I have been in love with it for 56 years." Cathedral verger Jo Reed summed it up: "The cathedral is a lot like Kansas people," she said. "We are quite diverse, but in times of need we really respond. We are good neighbors." □

*Melodie Woerman is the communications director of the Diocese of Kansas. She lives in Topeka, Kan.*

**THE PARISH DEVELOPED A LENGTHY LIST OF OTHER DREAMS, INCLUDING HIRING A YOUTH MINISTER, ADDITIONAL OUTREACH TO THE COMMUNITY, AND BEGINNING AN ORGAN ACADEMY.**



Dean Timothy Kline points to a map of the area around the cathedral, indicating where outreach opportunities have begun.



Wood carvings by Nick Hunter

## THE *Smile* OF A CHILD

ONE OF A SERIES

By Bonnie Shullenberger

I am writing this while sitting in an anonymous food court in an anonymous airport. I'm on my way home after a second visit to my mom, who's had surgery. I'm not in the best of moods, and the virtues seem far away.

Yet only a few feet away from me, I see virtue in action. It doesn't require any eavesdropping to figure it out. Several of the women who work in this food court have gathered to give a birthday party for the little son of another employee. The women are in their uniforms; they've given up their lunch breaks to give balloons and a cake and a toy to a little guy who's clearly ill. At least from the wheelchair and the plastic oxygen tube, I surmise the child has a serious health problem.

Charity has a bad reputation in our culture. Maybe in our self-consciously egalitarian society, "charity" suggests the greater reaching down to the lesser. But the virtues, to those who seek to practice them, have nothing to do with anybody being higher or lower. When Jesus praised the widow's mite, he responded only not to the nature of the gift, but to the very existence of the gift. In her circumstances, no one would have blamed her if she gave nothing.

I have wondered if the virtues are not just as much a twist on "human nature" as the seven deadly sins are. Sin takes human nature and distorts it: Hunger gets distorted to gluttony. But a virtue like charity would seem to require not so much a distortion of human nature as a fight against it. Evolutionary psychology is an emerging theory which debates about the role of altruism in human development. Is it possible that altruistic behavior is "selected for"? Could charity

be not a hard discipline but a feature of human nature, a recovery and cultivation through grace of the good potential within it?

I'm initially skeptical. The historical record is not exactly brimming with examples of charity or justice or temperance. Somehow charity and justice are features of life we seem to expect to be available only to those we consider worthy of them, while we expect prudence and temperance to be practices of everybody but ourselves. The virtues are displayed to us more frequently in the breach than in the observation.

Yet Jesus clearly believed that faithful, just and

*Sin*

takes human nature and distorts it:  
Hunger gets distorted to gluttony.  
But a virtue like charity would seem  
to require not so much a distortion  
of human nature as a fight against it.

loving behavior was within the reach of all. "Love your enemies and pray for those who persecute you," he said, as if it were just obvious that everyone could do this. Maybe as a boy in the backwater of Galilee, he knew moments like the one I just experienced, where people who have little find a way to be generous, for no other reason than to bring a smile to a child's face. Maybe those advocates of altruism have a case after all. □

*The Rev. Bonnie Shullenberger is a priest of the Church of Uganda. She resides in Ossining, N.Y.*

# Confessions of a Chocoholic

I have a confession to make. No need to grab a stole or rush off to find a confessional. I'm going to be brutally blunt. I am a chocoholic. Always have been. For that very reason I give up chocolate during Lent. Every year when adjusting my rule of life for Lent, giving up chocolate goes to the top of the list.

I can almost see you chuckling or shaking your heads. Poor guy, you're probably saying. He's living in 1935. People don't give up things for Lent anymore. Especially sweets. They add things for Lent. They do good works. They do inventories on their spiritual lives. They read books on theology or spirituality.

Yes, I know. I'm trying to do all that, too. But chocolate? It's a different matter. My spiritual director once told me I was being too hard on myself in giving up chocolate. A friend chided me that it was no longer the 17th century. An ordained person said it's no big deal, because I could eat chocolate on Sundays and feast days like Annunciation and St. Joseph. I don't. No chocolate for me between Ash Wednesday and the Easter Vigil. Indulging on Sundays would defeat the purpose.

And what is that purpose, you ask? My understanding of a Lenten abstinence is that if something prevents you from moving closer to God, get rid of it. That works for me. I wouldn't advise it if your spouse was keeping you from getting closer to God, but chocolate? Sure. My chocolate addiction is serious enough that I have to have some of it every day. I find myself daydreaming about chocolate — sometimes when I should be praying or trying to listen to God. I'll wonder when and where I'm going to find some chocolate and what kind it will be — rich, dark, bitter chocolate; luscious, creamy fudge;

even the sweet, white variety ... Oh, sorry. Anyway, it seems to me that when it gets that bad, something needs to be done. So I give it up for 6½ weeks. Unfortunately, it always happens at the time the Girl Scout cookies are delivered. I'll bet you like those thin mints as much as I do. Or the peanut butter patties.

Have you seen the movie *Chocolat*? Fortunately, I watched it before Lent. It is impossible to view the film without wanting to eat chocolate. The close-ups of various chocolate delicacies being prepared in a small village in France are excruciating. Succulent bon-bons with creamy filling; pans full of moist, dark brown sweetness being stirred with care; decorated delicacies that couldn't possibly be as good as they look ... Oh, sorry. The movie also presents glimpses of the church and of Lent. The gist of *Chocolat* is

that a woman moves to the village and opens a chocolate shop — right at the beginning of Lent. The goodies tempt the villagers at a time when they are supposed to be abstaining from such delights.

So on goes the Lenten struggle. I'm not trying to be a hero or an extra-holy person by giving up chocolate. It's simply a self-discipline I've chosen. While others are walking labyrinths or involving themselves in yoga meditation, or getting in touch with themselves, I'm trying to get my spiritual house in order. I'm reading a wonderful book, I attend extra services,

I'm attempting to do what I would call "good works." And I'm not eating chocolate. Go ahead and call it 1935. It works for me.

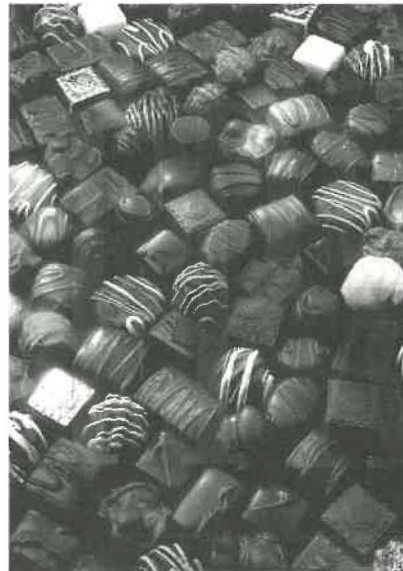
*David Kalvelage, executive editor*

## Did You Know...

**St. Stephen's Church, Hollywood, Calif., offers a Jazz Mass each Sunday evening.**

## Quote of the Week

**Richard Morrison, writing in *The Times* of London on *Common Worship*, the Church of England's new prayer book: "It's the work of a committee that has been told to bake a pudding which won't poison anybody, and has ended up with a dish so bland that even pudding lovers may slip quietly and sadly away from the table."**



**People don't give up things for Lent anymore. Especially sweets. They add things for Lent.**

## A Remarkable Gathering

The meeting of Anglican primates at Kanuga [p. 6] was in some ways a remarkable gathering. While the primates did not take formal action against the Episcopal Church or anyone else regarding issues of sexuality, they did emphasize the importance of unity, and showed a willingness to address potentially divisive matters.

Persons who were looking for quick solutions on whether the Episcopal Church ought to be disciplined for its tolerance of same-sex blessings, ordinations of homosexual persons, and for its pressure on those unable to accept ordination of women, will be disappointed that the primates did not take action. But the 35 primates who gathered in North Carolina did acknowledge "alienated groups" within the church's life and committed themselves "to seek for ways to secure sustained pastoral care for all in our Communion."

Gathered in a heavily guarded setting of retreat and rooted in daily Bible study and worship [TLC, March 25], the primates offered to Anglicans everywhere some encouraging developments. Their pastoral letter and call to prayer emphasize the importance of scripture and the need for unity among the 38 churches of the Anglican Communion. The document calls for a time of prayer across the Communion, between Ascension and Pentecost, and it acknowledges that this is "a crucial and testing time for our Communion."

The Action Plan produced by the primates shows their willingness to take seriously the mind of the 1998 Lambeth Conference of Anglican bishops calling for an increased role for the primates. The Action Plan addresses such matters as poverty/trade, HIV/AIDS, theological education, regional issues, the role of the primates, and the unity of the Communion. We are encouraged that *To Mend the Net*, the book published by two of the primates [TLC, Feb. 25], is being referred to the newly formed Inter Anglican Theological and Doctrinal Commission (IATDC) and brought back to the 2002 primates' meeting in the United Kingdom.

It is also a hopeful sign that the primates held a plenary session on Canon Law and the Communion. A distinguished Welsh professor made a presentation on canon law, reflecting on Anglican experiences of church order and law, and how the law of each church might be developed to enhance global communion. The study of canon law by the primates probably will be a lengthy process, but eventually it could be helpful in clarifying important issues facing the Communion.

Another encouraging sign is the fact that several of the participants noted that the meeting was one of the most successful of the primates' gatherings, and that they were able to speak candidly and forthrightly with one another. Considering the fact that there are major differences of opinions among the various archbishops and presiding bishops, such remarks can be viewed as positive.

We are aware that there are congregations and individuals considering departure from the Episcopal Church. They probably will perceive the announcements from Kanuga as lack of action. We beg to differ. Like the Lambeth Conference, the primates' meeting has no legal authority over the 38 individual churches of the Anglican Communion. The group is unable to make decisions that will bind particular churches. Nevertheless, the primates have taken some major steps toward strengthening the Anglican Communion. They have heard the concerns of those who feel alienated from the church and have committed themselves to provide pastoral care for all.

The primates, under the leadership of the Most Rev. George Carey, Archbishop of Canterbury, exercised responsible leadership during their time in this country. Their commitment to meet the challenges facing the Anglican Communion should be appreciated by all.



Anglican primates at Kanuga. *Anglican World*/James Rosenthal photo

Gathered in a heavily guarded setting of retreat and rooted in daily Bible study and worship, the primates offered to Anglicans everywhere some encouraging developments.



## VIEWPOINT

# The Dance Has Gotten Old

It's time for the church to break out of its familiar pattern when debating sexuality issues.

By Ralph Spence, Jr.

While the Episcopal Church has dedicated an incredible amount of time and energy to the discussion of sexuality and sexual behavior, there is little evidence that we have gotten any closer to knowing God's truth. Many persons seem to feel they know the direction the church is heading; however, the final destination and the path we take to get there are far from clear. I have called the reasoning being applied to our journey "multiple choice theology" because scripture is selectively applied and there are often contradictions in the arguments used. Regardless of who is having the discussion, the conversation between advocates of homosexual behavior and those who see themselves as guardians of the faith often seems to go something like this:

**Advocate** - The Bible says nothing about loving homosexual relationships.

**Guardian** - There are direct references in *Leviticus*, *Romans*, and indirect references elsewhere.

**Advocate** - The words used for homosexual behavior in *Leviticus* were referring to exploitation, not love.

**Guardian** - But *Leviticus* clearly includes homosexual behavior in the list of forbidden activities.

**Advocate** - *Leviticus*, and the Old Testament, condemns many things we now consider to be acceptable.

**Guardian** - In the New Testament, Paul clearly teaches against homosexual behavior.

**Advocate** - Paul also opposed women clergy and may have been fight-

ing his own temptations.

**Guardian** - Scripture is the inspired word of God; therefore, the teachings and opinions tell us about God.

**Advocate** - Paul's writings are distorted by cultural influences and Jesus says nothing about homosexuality.

**Guardian** - But in *Matthew 19*, when disciples question marriage, Jesus refers to eunuchs as the alternative.

**Advocate** - In that same passage Jesus also condemns divorce, but now we allow divorce and remarriage.

**Guardian** - But divorce is still viewed as wrong and we do not

**Have we gotten any closer to knowing God's truth?**

approve a life of repeating divorces.

**Advocate** - Scripture includes many contradictions, men recorded it, and it is culturally flawed.

**Guardian** - Many scriptural teachings are based on common sense and concerns for health and well being.

**Advocate** - Scripture is influenced by cultural norms, and many teachings supported male dominance.

**Guardian** - Homosexual activity can cause physical harm and lead to confusion of sexual identity.

**Advocate** - There are ways to avoid

disease, and homosexual persons should not deny their sexual desires.

**Guardian** - They can choose abstinence and many are able to join in heterosexual relationships.

**Advocate** - But they are denying their own identity, and sexual orientation is not a matter of choice.

**Guardian** - Authorities say sexual orientation is not well defined, and we are all bisexual to some degree.

**Advocate** - We are all sexual creatures with desires that should be understood and not repressed.

**Guardian** - We should not follow all desires. Scripture teaches us to overcome temptations of the flesh.

**Advocate** - Scripture is flawed. Our individual sexuality is a gift from God that is wrong to deny.

**Guardian** - Unrestricted sexual activity can harm a person's physical and emotional health.

**Advocate** - The only harm is caused by cultural norms that pass judgment and say that behavior is wrong.

**Guardian** - But sexual activity can lead to disease, unwanted pregnancy, and harm to spiritual well being.

**Advocate** - If society was not repressed, we could educate more so disease and pregnancy could be avoided.

**Guardian** - We should not overturn scripture and change social norms for the sake of physical pleasure.

**Advocate** - Jesus overturned scripture and norms by teaching love and condemning judgmental behavior.

**Guardian** - If we believe the gospel,





*we cannot selectively disregard scripture in areas of sexuality.*

Advocate - The Bible says nothing about loving homosexual relationships (continue at the beginning).

This exchange has become so familiar that many are not listening any more. We've begun a pattern of behavior similar to the behavior described as "the dance" within a marriage. When partners become frustrated or hurt by these patterns of behavior, they sometimes seek divorce. As I look at the church today, I see similar frustrations undermining our trust and destroying our community.

It is essential that we break this pattern and seek a deeper understanding of mutual concerns. Part of that deeper understanding could be based on a discussion of what we seek in a church. Some members want a church that strives to be a community with similar beliefs that can join together in advocating cultural change. Others seek a community with diverse experience that avoids passing judgment on beliefs that are different from their own. It is hard for one church to satisfy both, and even harder to foster trust and build community when the effort to be inclusive is combined with social activism.

There are many issues where we are united in our beliefs. However, there are others where one position cannot be supported by all members of the church. While judgmental behavior is condemned and diversity is embraced, the frustration created by our differences causes many in our church to be subjected to ridicule and attack. This discussion is not just about homosexual behavior, but it is about when the church's power should be used to change lives and influence cultural norms.

In our discussion of sexuality, I have seen little indication that we have come closer to understanding God's truth in our reinterpretation of scripture and tradition. Yet, based on personal experience, members of both sides believe they have discerned God's truth and seek to control the power and influence of the church. If it

is possible that God's word in scripture is influenced by cultural bias, it is very likely that cultural bias also influences our interpretation of scripture today. I once asked in a discussion of the Virginia Report, if the interpretations of scripture by two cultures disagree, which interpretation should prevail? The response I received was that God's interpretation should prevail. As long

as we disagree on what that interpretation may be, rather than arguing over who speaks for God, it would be better for all of us to focus on ministry and listen. □

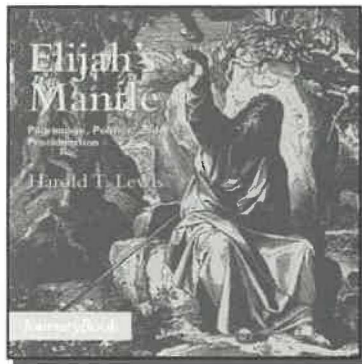
*Ralph Spence, Jr. resides in Billings, Mont., where he is a member of St. Stephen's Church. He is a past member of the national Executive Council.*

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# Good Stewardship

As one who has served in the present Episcopal Church Center at 815 Second Avenue and who has served as a lay deputy to eight General Conventions and favored moving the Church Center out of New York, let me just say that I consider the present study of the feasibility of relocating to the Chelsea Square site to be appropriate, problem solving and much needed [TLC, March 11].

The present facilities are inadequate to the needs of a mission-oriented church. They are inflexible and present substantial barriers to staff collegiality and teamwork. Also, being in mid-town Manhattan projects a "corporate" image I believe is inconsistent with a servant church. Being on the same ground as General Seminary and the proposed conference center could

deal with these shortcomings and could offer new means for overnight housing and incorporate up-to-date technology for meetings which could be much more "user friendly" and less expensive.

If such a relocation is made to solve these problems and recover the substantial value of the 2nd Avenue property for use in participating with the seminary in its redevelopment plans, it will be an example of good stewardship. Also, nothing that may be done in this matter will foreclose an eventual move off Manhattan Island, if that is to be. That is a separate matter and it should not be used to hold the Presiding Bishop and his staff hostage in bad facilities. In this time of fruitless controversy over authority and mission, the church needs to renew its dedica-

**Being in mid-town Manhattan projects a "corporate" image I believe is inconsistent with a servant church.**

tion to getting its work done and this incremental step toward good stewardship will help us down the road.

I hope the study affirms feasibility of this positive change and that the church at large will support the steps needed to fulfill its results.

*George L. McGonigle  
Austin, Texas*

I continue to be amused by the suggestion that moving the Episcopal Church Center out of New York City will make things better or different. It is more an issue of moving problems from New York to place X than anything else. (Ask the Presbyterians and Lutherans about their moves.)

Moreover, "Eastern elitism" at the Church Center is a myth. If one were to do a poll of professionals there about their geographic origin before going to New York, my guess is Mid-America would win.

The economic cost of coming west to east is deflated by my continuing experience, e.g. most recently, Newark to Los Angeles, \$360; Newark to Pittsburgh, \$700.

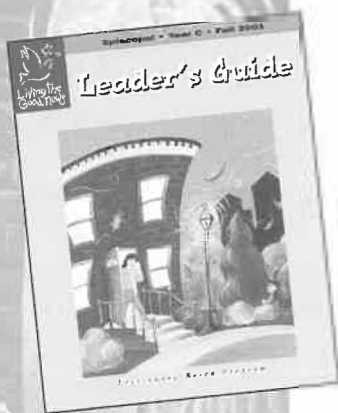
In these days of virtual office and advanced telecommunications technology, location becomes less an issue in affecting how decisions are made. What has been and is important, and what irks people, is the quality of "relationship" in interpersonal exchange, whether it's the church nationally, regionally, or locally. The constant question is where the community is in "communion."

*William G. Andersen, Jr.  
Executive Director  
Episcopal Church Foundation  
New York, N.Y.*

## Just Drop It

In a recent reflection on the first three years of his term as Presiding Bishop that was reported by the Episcopal News Service, the Most Rev. Frank Griswold suggests that "some in our community of faith have reduced 'orthodoxy' to particular views of sex-

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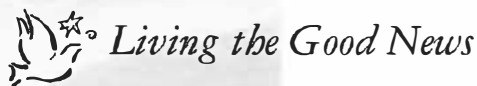
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uality” and that these unnamed persons “make sexuality an idol.” I suggest that the reductionism is Bishop Griswold’s own. His advocacy on the issue of human sexuality seems to have blinded him to who brought this particular idol into the house of God.

On the first point, theological conservatives are pleased to make evangelism and discipleship the core issues for the church. We see theologically conservative churches and dioceses taking the lead in planting new churches and growing old ones through evangelism. Theologically liberal dioceses, on the other hand, have made human sexuality the justice issue of the day and have put countless hours and untold energy into seeking to change the historic position of the church. I feel confident that conservatives would be very happy for the Presiding Bishop and those others pushing the homosexual / lesbian / transgender / bisexual agenda to drop it and move on to the essential mission of the church (the reconciliation of all people to God in Christ). The fact that the Presiding Bishop has publicly said on more than one occasion that he will not drop this issue shows with whom the idol resides.

(The Rev.) M. Anthony Seel, Jr.  
Vestal, N.Y.

### ‘Ring of Pettiness’

Concerning the Rev. William Countryman’s review of Stephen Holmgren’s *Ethics After Easter* [TLC, Feb. 25], one could only wish that a “review” of Fr. Countryman could have been printed alongside. The unfortunate “weaknesses” identified by the reviewer are so blatantly an extrapolation of his biases as to be of little use in an article that purports to be a review of another’s work.

To wit, he faults Holmgren for taking the first half of the book to explicate “definitions of analytical elements that are not immediately put to use.” That strikes me as odd, for in the next paragraph the reviewer explicitly assumes an experienced and educated readership with regard to the issues of racism and sexism. Thank God that someone

— such as Holmgren — has made the effort to put the “highly abstract and intellectual character of Anglican moral theology” before such a readership. This criticism has the ring of pettiness to it, and seems more inclined to advance the reviewer’s own agenda than to fairly represent the book.

And why would we necessarily “profit from feminist critiques of classic moral theology as male-oriented?” Feminism is only one critical voice in a cacophony of dissent in our time; not everyone accepts it as a necessary critical filter. This criticism tells us more about the reviewer’s stance than it does about the book he is purporting to review.

It is not Holmgren’s book that is unfortunate and disappointing. Rather what is unfortunate and disappointing is that some might read this article and think they were getting a fair, unbiased and accurate review of the book. Contrary to the reviewer, Holmgren has effectively communicated in this work, and has done so very well. The reviewer just doesn’t agree with it.

(The Rev.) Christopher L. Ashmore  
Trinity Church  
Jacksonville, Ill.

### A Common Error

David J. Lynch’s extraordinary enthusiasm for his subject is quite apparent [TLC, Feb. 11]. However, he makes serious errors in supporting this enthusiasm.

He writes of “the temple” in the biblical accounts of the desert wanderings of the Israelites and the use of incense at this point in their history. First of all, there was no Israelite temple until the first one was built by King Solomon centuries after Moses. In the wilderness period there was simply the Tent of Meeting along with the Ark of the Covenant. Furthermore, biblical scholars recognize that the elaborate ritual described in the Torah is not historically factual but is retrojected into this period by the later redactors, using the Jerusalem temple’s liturgy as their model.

In addition, he makes the common error of saying that the Oxford Movement “promoted” incense. He confuses

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the Ritualist Movement, whose roots were primarily in Cambridge, with the Oxford Movement, whose central concern was theology and whose great leaders (Newman, Pusey, Keble) were very conservative in all outward observances, following the customs of their day. While Ritualism has some ties with Tractarianism, the two are not identical.

In the world where most of us worship — protestants, Anglicans and Roman Catholics — incense is not regarded as “conspicuous by its absence.”

*(The Rev.) J. Raymond Lord  
Owensboro, Ky.*

## Never C of E

TLC's article occasioned by the bicentennial of John Henry Newman's birth [TLC, Feb. 18] calls to mind the interesting technicality that Newman was never a member of the Church of England. On Jan. 1, 1801, just a few weeks before his birth, the Church of England as a constitutional body disappeared into the United Church of England and Ireland, a situation that obtained until 1870, 25 years after his reception into the Roman Catholic Church. Of course, the term “Church of England” continued to be used in informal speech and writing, but the longer title was used on all official documents, including the title page of the Book of Common Prayer.

*(The Rev.) Lawrence N. Crumb  
St. Louis, Mo.*

## Courageous Witness

The rector and people of the parish of the Good Shepherd, Rosemont, in the Diocese of Pennsylvania are to be commended for witnessing courageously to their understanding of the faith [TLC, March 11]. The bishop, however, having been properly called and consecrated, is their father in God and it is wrong for them to refuse his ministrations. Attacking or arguing against the bishop's views is one thing. Refusing his proper ministrations is another.

*(The Rev. Canon) Robert S.S. Whitman  
Guilford, Conn.*

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**Deaths**

The Rev. **Edwin B. Stube**, priest, missionary, composer and writer, died in his sleep Feb. 17 in Baltimore. He was 79.

Fr. Stube was born in Orange, NJ. He was a graduate of Williams College, New England Conservatory and Episcopal Theological School. He was ordained deacon and priest in 1957 and served in the Diocese of Montana, as chaplain to Montana State College and assistant at St. James' Church, Bozeman, as vicar of St. Matthew's, Glendive, and St. Luke's, Sidney. In 1965, he founded a nonprofit mission, the Holy Way, and traveled with his wife, Barbara, to Indonesia. There he established the Lawang

Bible Training Center. In 1977 he moved to the Diocese of Maryland, as rector of St. George's, Mt. Savage, 1977-80, assistant at St. Timothy's, Catonsville, 1980-81, and rector of St. Paul the Apostle, Baltimore, 1981-87. There he became involved in inner-city ministry to the homeless, developing neighborhood outreach through a soup kitchen, shelter, counseling and a housing development. Following his retirement in 1987, he became organist-choirmaster and priest associate at St. Andrew's, Baltimore, and assisting priest at Mt. Calvary, Baltimore. He was a composer of classical music and was writing his eighth book the night he died. He was preceded in death by his wife, Barbara, and a son, Lt. Richard Stube. He is survived by five sons: The Very Rev. Peter, Christopher, David, Herry and Andrew, a daughter, Rebekah Hayfield, 21 grandchildren and one great-grandchild.

The Rev. **Joseph H. Chillington Jr.**, 95, a priest for 69 years, died Jan. 13, in Hillsboro, TX.

Born in Wales, Fr. Chillington attended the University of the South. He was ordained deacon in 1930 and priest in 1931, then became priest-in-charge of St. Thomas', Beattyville, and rector of Good Shepherd, Lexington, 1931-33, rector of St. John's, Abilene, KS, 1933-36, rector of Grace, Hutchinson, KS, 1936-46, assistant at St. Cross, Hermosa Beach, CA, 1969-74, and priest-in-charge at Holy Communion, Gardena, CA, 1974-75. Following his retire-

ment in 1975 he also assisted at St. Francis', Palos Verdes Estates, CA, St. Mary's, Hillsboro, TX, and St. Alban's, Hubbard, TX.

Sr. **Ruth Angela**, ASSP, 95, died Jan. 13 at All Saints' Convent, Catonsville, MD. Sr. Ruth Angela was in the 45th year of profession with All Saints' Sisters of the Poor.

**Thomas S. Hutchinson**, a lifelong Episcopalian who served on national, diocesan and parish ministries, died Feb. 19. He was 74.

Born in Boulder, CO, Mr. Hutchinson was a graduate of the University of Colorado. He had a long career with Atlantic Richfield Co. in the Dallas area, retiring in 1985. He was a member of the Church of the Good Shepherd, Dallas, the executive council of the Diocese of Dallas as well as a board member and chairman for its Bishop Mason Retreat and Conference Center. He served the national church as secretary of the Standing Commission on Stewardship and Development, 1985-91, and was a member of the Special Committee on the Funding of the Church, 1985-91. He is survived by his wife, Dixie, a daughter, Katherine Fox, Hendersonville, TN, a son, Thomas, Boulder, CO, three grandchildren and two brothers, Charles, of Houston, and James, of Boulder.

**Next week...**

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Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

**ST. MARY'S, Foggy Bottom**  
728 23rd St., NW 1 block south Foggy Bottom/GWU Metro  
The Rev. **Kirtley Yearwood**, M.D., r (202) 333-3986  
Sun H Eu 8, Cho Eu 11. Wkdays MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

**WASHINGTON, DC**

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

**PALM HARBOR, FL**

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

**STUART, FL**

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

**AUGUSTA, GA**

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

**CHICAGO, IL**

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

**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.

# LENT CHURCH DIRECTORY

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

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
 Monument Circle, Downtown  
 The Very Rev. Robert Giannini, dean  
 Sun Eu 8, 9 & 10; 10 Christian Formation; 1 Santa Misa

## BATON ROUGE, LA

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

## BOSTON, MA

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

## LENOX, MA

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

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
 The Rev. Paul Cook [www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
 Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## PLYMOUTH, MN

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

## MILFORD, NH

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

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq. (973) 735-7655  
 The Rev. J. Carr Holland III, r  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## WAYNE, NJ

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

## LAS VEGAS, NV

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

## SANTA FE, NM

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

## NEW YORK, NY

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

## EPISCOPAL CHURCH CENTER

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

## NEW YORK, NY

**ST. MARY THE VIRGIN** (212) 869-5830  
 145 W. 46th St. (between 6th & 7th Aves.) 10036  
[www.stmvmv.org](http://www.stmvmv.org)  
 Sun Masses 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), Noonday Office 12. Masses: 12:15 & 6:15 (ex Sat), Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5

**ST. THOMAS** 5th Ave. & 53rd St. (212) 757-7013  
[www.saintthomaschurch.org](http://www.saintthomaschurch.org)  
 The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedeck, c; the Rev. Robert H. Stafford, asst  
 Sun Eu 8, 9, 11, Cho Ev 4. Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Cho Ev & Eu 5:30. Cho Eu Wed 12:10. Sat Eu 10:30

### PARISH OF TRINITY CHURCH

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

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

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

## WHITE PLAINS, NY

**ST. BARTHOLOMEW'S** 82 Prospect St. (914) 949-5577  
 The Rev. David F. Sellery, p-i-c; Br. Richard T. Biernacki, BSG, Dir. Music  
 Sun Eu 8 & 10:30, Ch S 9:30. Wkdy as anno

## CLEVELAND, OH

**TRINITY CATHEDRAL** E. 22 & Euclid Ave. (216) 771-3630  
 Sun Eu 8, 9, 11; educ. for all 10. Wed in Lent EV 6; Light Supper 7; Film Series on Ten Commandments 7:30 followed by discussion

## SAND SPRINGS, OK

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

## ARDMORE, PA

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

## PHILADELPHIA, PA

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

**PHILADELPHIA, PA** (Rittenhouse Square)  
**HOLY TRINITY** 1904 Walnut St. (215) 567-1267  
 The Rev. Terence C. Roper, r; Douglas N. Rorapough, lay minister; Dr. John H. French, organist  
 Sun 8:30 H Eu, 11 (Sung), Thurs 12:15 H Eu. Carillon plays Sun 11, daily noon & 6

## SELINGSGROVE, PA

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

## WHITEHALL, PA

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

## PROVIDENCE, RI

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

## EUTAWVILLE, SC

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

## CORPUS CHRISTI, TX

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

## DALLAS, TX

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

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

## MILWAUKEE, WI

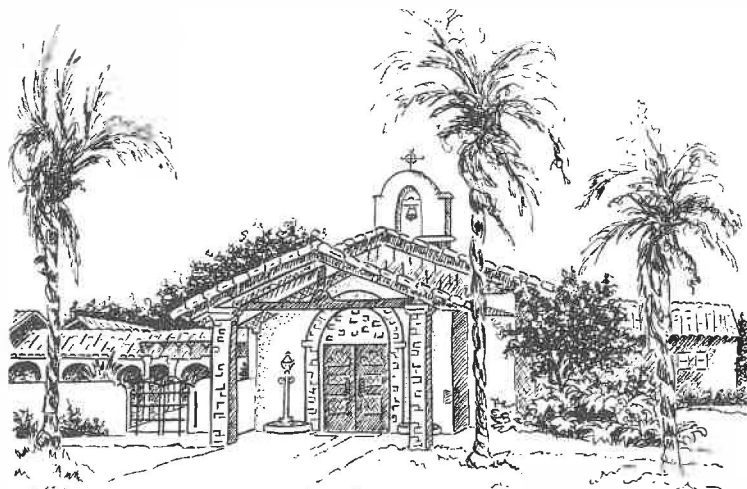
**ALL SAINTS CATHEDRAL** 818 E. Juneau  
 The Very Rev. George Hillman, dean  
 Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY** 23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
 The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Ian B. Montgomery, M.Div., the Rev. Bernard Vignot, Francophone ministry the Rev. Nathaniel Hsieh, Taiwanese ministry; the Rev. George Hobson, canon theologian  
 Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F; 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

## SAN JUAN, PUERTO RICO

**ST. JOHN'S CATHEDRAL** (English speaking parish)  
 1401 Ponce de Leon, Stop 20 in Santurce (787) 722-3254  
 Sun H Eu 8 & 11 (Cho). [www.forministry.com](http://www.forministry.com)



St. Mary's Church, Stuart, Fla.

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