

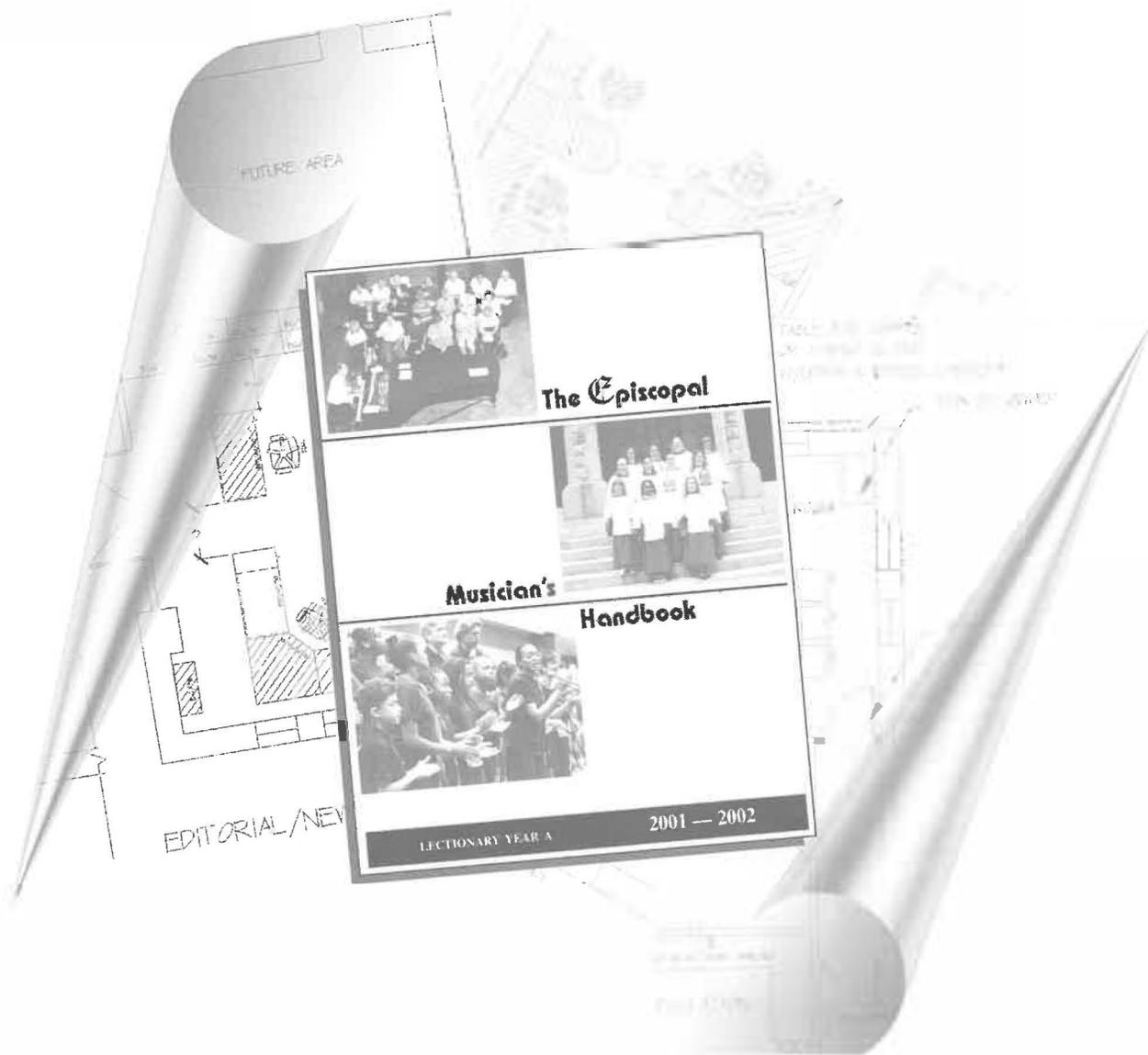
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THIS WEEK

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TRAVELING?
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DIRECTORY GUIDE. (SEE PAGE 18)

SUNDAY'S READINGS

Jesus Enters Into His Glory

'We are witnesses' (Acts 10:39a)

Easter Day, April 15, 2001

Early Service: one of the Old Testament lessons from the Great Vigil; Psalm 114; Rom. 6:3-11, Matt. 28:1-10

Principal Service: Acts 10:34-43 or Isa. 51:9-11; Psalm 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; Luke 24:1-10

Evening Service: Acts 5:29a, 30-32 or Dan. 12:1-3; Psalm 114 or 136 or 118:14-17, 22-24; 1 Cor. 5:6b-8 or Acts 5:29a, 30-32; Luke 24:13-35

"Why should it be thought incredible by any of you that God raises the dead?" said Paul in the course of his defense before King Agrippa in the book of the Acts of the Apostles (26:8). In his words — far more testimony than defense — Paul says he is "on trial on account of [his] hope in the promise made by God to [the Jews'] ancestors" (26:6). Paul bases his defense/testimony on the well-known promises of the prophets themselves. The risen Jesus makes the same assertion in one of today's readings from Luke when he teaches "that the Messiah should suffer these things and then enter into his glory." The passage goes on to say, "Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures" (Luke 24:26-27).

Peter's remarks to the first Gentile converts, presented in the reading from Acts, summarizes the first-generation church's proclamation: Jesus "is

Lord of all"; "they put him to death ... but God raised him"; "he allowed him to appear ... to us who were chosen by God as witnesses"; "he commanded us to preach ... and testify that he is ... judge of the living and the dead"; and "that everyone who believes in his name receives forgiveness of sins through his name." This is the heart of the Christian faith and proclamation. This should be the essence of every Easter sermon.

On this best-attended Sunday of the year, there are many visitors to our churches. Many members of the Episcopal Church, who may have a hard time inviting unchurched or unbelieving friends and family members to join them in church on any other time, find it easier to do so on Easter. There are also many visitors who come on their own, and many lapsed or very occasional visitors who will attend Easter. Let the good news be preached with power, with boldness, with excitement, and without dilution to all who attend.

Look It Up

For the deep meaning of Easter, look at Romans 10:9 and Revelation 21:5.

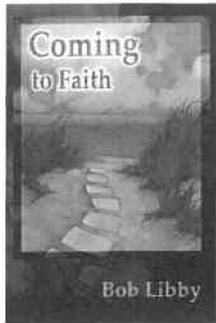
Think About It

Jesus was not raised from the dead for his own advantage or his own sake, but for ours. The benefit of his Resurrection becomes ours when we accept his invitation to believe in him in response to the words of Peter in today's lesson from the Acts of the Apostles.

Next Sunday

The Second Sunday of Easter: Thomas Sunday

Acts 5:12a, 17-22, 25-29 or Job 42:1-6; Psalm 111 or 118:19-24;
Rev. 1:(1-8) 9-19 or Acts 5:12a, 17-22, 25-29; John 20:19-31



Coming to Faith

By Bob Libby
iUniverse. Pp. 248. \$17.95 paper

How does a person become a Christian? Must there be a moment of conscious decision or a certain spiritual experience, manifestation, or expression? Is there some specific set of occurrences that typify the journey to Christian faith?

Of course there is holy baptism, but the purpose of this book is not to discuss sacramental or even dogmatic theology. Disavowing any academic intentions, the Rev. Bob Libby describes himself as a “parish priest, sometime religious journalist, communicator, and storyteller.” Beginning

Is there some specific set of occurrences that typify the journey to Christian faith?

his study with a quotation from William James’ *The Varieties of Religious Experience*, he proceeds to illustrate the multiformity of Christian religious experience.

Libby began his research while serving on the communications staff at the 1998 Lambeth Conference. The 26 cases he considers include such eminent Anglicans as Eileen Carey, wife of the Archbishop of Canterbury, and Presiding Bishop Frank Griswold. But his study is not limited to Anglicans or famous Christians or even contemporary personalities.

Libby’s focus is on individuals and

their stories. Some are earlier figures: Augustine of Hippo, Martin Luther and the Wesleys. Others are well-known Christians of this century, including Thomas Merton, C. S. Lewis, Billy Graham, Susan Howatch and Terry Waite. One is a convicted murderer in Oklahoma. Another, once wealthy, later reduced to homelessness, became an advocate for battered women.

The stories come from around the world. Several, from Lambeth Conference stewards or “gofers,” are as varied as their homelands: New Zealand, North Carolina, Japan, Uganda and Wales. A Chinese bishop once lived with a bomb on his roof. A Sudanese bishop lives with the daily reality of

bombs and bullets. An Iranian refugee in London lived with fear, sickness, and isolation until God visited her at 3 o’clock one Christmas morning.

From sudden conversion to gradual growth in Christ, from evangelical altar call to episcopal confirmation, from mystical vision to intellectual conviction, these stories exemplify the various ways one may come to faith. While there are recurrent patterns and themes, each life is unique. As we contemplate these stories, and the hymns and Bible verses chosen to accompany them, we may give thanks to the God who acts in history and knows us each by name.

*Susan Skelton
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Bishop Suffragan Consecrated in Massachusetts

Celebrating the Ministry of All Persons

Episcopalians in eastern Massachusetts celebrated the ordination and consecration of a local priest as their new bishop suffragan, March 24. The Rt. Rev. Roy F. Cederholm, Jr. (known familiarly as Bud) was made Bishop Suffragan of Massachusetts during a two-and-a-quarter-hour liturgy at Trinity Church in Boston that was marked by solemn ritual, colorful pageantry, prayer and praise. More than 1,500 bishops, priests, lay persons and ecumenical guests from the diocese and New England region attended.

The liturgy was an occasion for at once celebrating a new episcopal ministry and the ministry shared by all who are baptized. The Rt. Rev. Douglas E. Theuner, Bishop of New Hampshire, presided in his role as the president of Province 1. The sermon was preached by noted lay person and scholar Fredrica Harris Thompsett, professor of historical theology at Episcopal Divinity School. She noted that throughout the day's liturgy, "baptism and *episcopate* stand side by side."

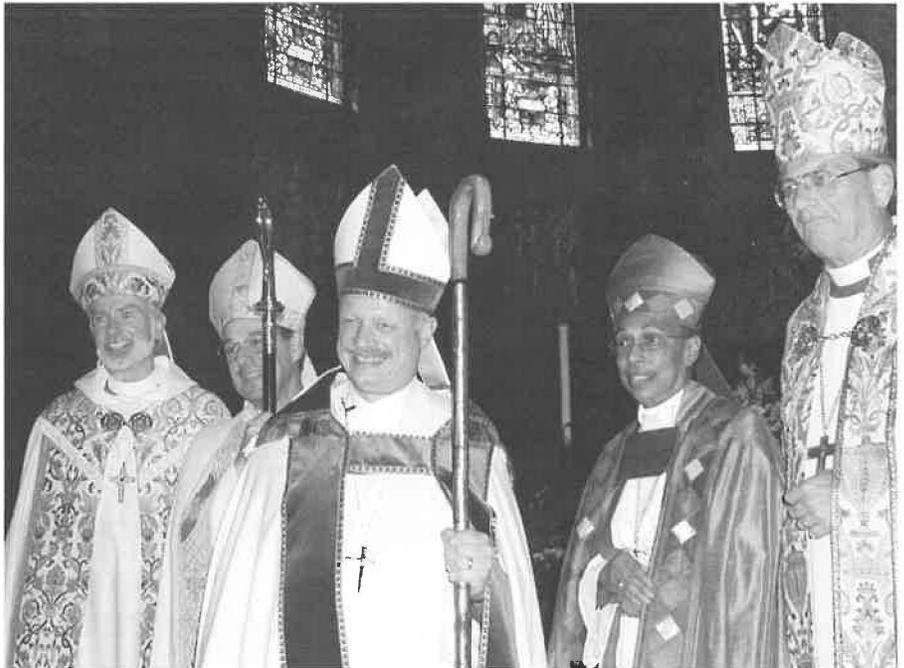
"No one ever gets 'beyond' bap-

Priest Sent to Prison

The Rev. Travis Koerner, rector of St. Bartholomew's Church, Laytonsville, Md., was sentenced to nine months in prison March 19 after pleading guilty to dealing methamphetamine, or "speed," the *Washington Post* reported.

Fr. Koerner, 56, will not begin serving his sentence in Montgomery County, Md., until similar charges against him in Arlington, Va., are resolved.

He was arrested in October 2000 when police raided his church's rectory and found an estimated \$14,000 worth of drugs. He has been held at an inpatient drug treatment facility since his arrest.



Tracy J. Sukraw photo

Newly consecrated Bishop Cederholm (center) with others participating in the service (from left), Bishop Andrew Smith of Connecticut, Bishop Shaw, Bishop Harris, and Bishop Theuner.

tism," she said, quoting Bishop Stephen Sykes of Cambridge University. "This celebration is designed to advance ministry: Bud's new ministry, your ministry and mine and our shared mission as the body of Christ in the world.

"Wade more deeply into the baptismal waters of ministry," she urged the congregation. "I ask you to join in building a new church that actually is grounded in baptism, and not in ordination."

Children and youth participated alongside adults, both lay and ordained, in leading the congregation in the renewal of baptismal vows. Then, to the spiritual "Wade in the Water," the 15 bishops in attendance moved throughout the church, sprinkling the congregation with water. Portions of the service were conducted in Chinese, Spanish and American Sign Language as well as English, and there was an eclectic

array of music, including traditional, gospel and contemporary hymns and anthems, with accompaniment by organ, piano, an ensemble of Celtic instruments, guitar, brass and timpani.

Bishop Cederholm, a Brockton, Mass., native, is the former rector of Christ Church in Needham, Mass. He will serve alongside the Rt. Rev. M. Thomas Shaw, SSJE, diocesan bishop, and the Rt. Rev. Barbara C. Harris, bishop suffragan.

"The episcopacy represents our unity in serving Christ in all people, and so it is with great anticipation and excitement that I approach this occasion for bringing the whole diocese together for the celebration of all our ministries," Bishop Cederholm said prior to his ordination and consecration. "On a personal level," he added, "I am humbled by this honor and trust."

Tracy J. Sukraw

Gallows Humor No More

In less than a decade, a parish goes from near death to vibrant new life

Trinity Church in Washington, Pa., a parish that less than 10 years ago had fewer than 100 worshipers and feared long-term support for a priest, has moved into its new 19,000-square-foot building, designed to accommodate its 200-plus members and to see Trinity into a future of growth.

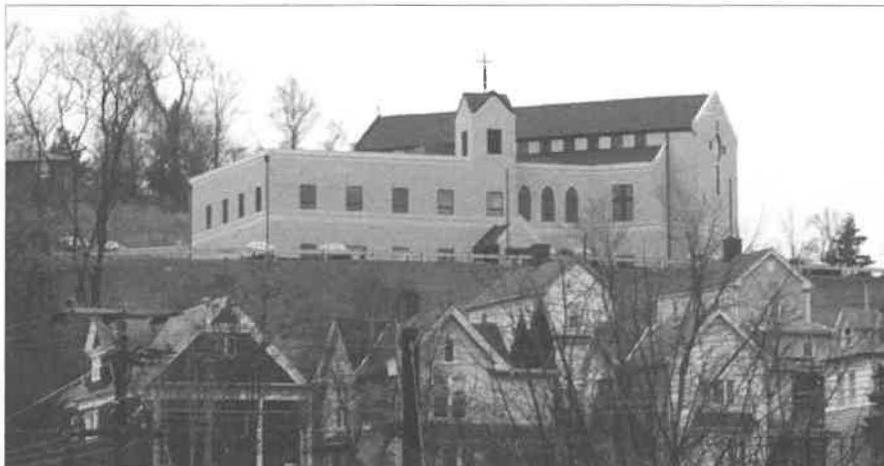
"This is something only God could have done," said Bishop Robert Duncan of Pittsburgh in his sermon at the dedication of the new building on Nov. 18. "God's plans are so much bigger and so much better than we can imagine. The site of this building was once the site of the city gallows where men were executed. Only God could redeem such a place."

The final service in the old church took place Nov. 26, making the first Sunday of Advent the date of the first Sunday service in the new building.

Trinity, Washington, was organized in 1844, and from that year until 2000, the parish worshiped in a small church building on the campus of Washington & Jefferson College. When she joined Trinity in 1993, Ann Rodgers-Melnick, who chaired the search committee that called Trinity's newest rector, was one of about 40 who attended the 10:30 service. The building was in severe disrepair and lacked indoor plumbing, and the parish's \$200,000 reserve fund was quickly dwindling. The rector had just retired.

The parish found itself with a daunting choice: life or death. It could raid its reserves to support outreach and ministry until the parish became self-sufficient, or it could slowly spend its reserves on a "caretaker" priest.

"The search committee for a new rector chose life. But they told candi-



The new home of Trinity Church, Washington, Pa., replaces one that was in severe disrepair.

dates that without renewal, Trinity would die within five years," Ms. Rodgers-Melnick recalled.

Renewal began with the call of the Rev. Jonathan Millard, who served as Trinity's rector until August 1999. It picked up speed with the Alpha program, "imported" by Fr. Millard, an Englishman. To the astonishment of the parish, 55 people attended the first Alpha Course regularly. Small groups flourished,

a ministry to W & J students was in full swing, and the youth group grew rapidly.

The small church building became inadequate and couldn't accommodate future growth. A building fund drive was launched just before Easter 1997. Parishioners gave with unprecedented generosity. But the church sat on the Washington & Jefferson campus, and the college refused to give Trinity land the church needed for additional parking.

"The college wouldn't part with it. Instead, it gave us far, far more," said Ms. Rodgers-Melnick.

In September, the Washington zoning board vetoed the parish's plans for remodeling and building. Trinity

appealed, and during the appeal process, W & J approached the church about buying its property. After negotiations, the college offered \$1.55 million "for buildings," one parishioner said, "that I wouldn't give \$20,000 for."

On Palm Sunday 1999, Trinity Church broke ground for a \$2.2 million church, three-quarters of which was paid for by Washington & Jefferson College.

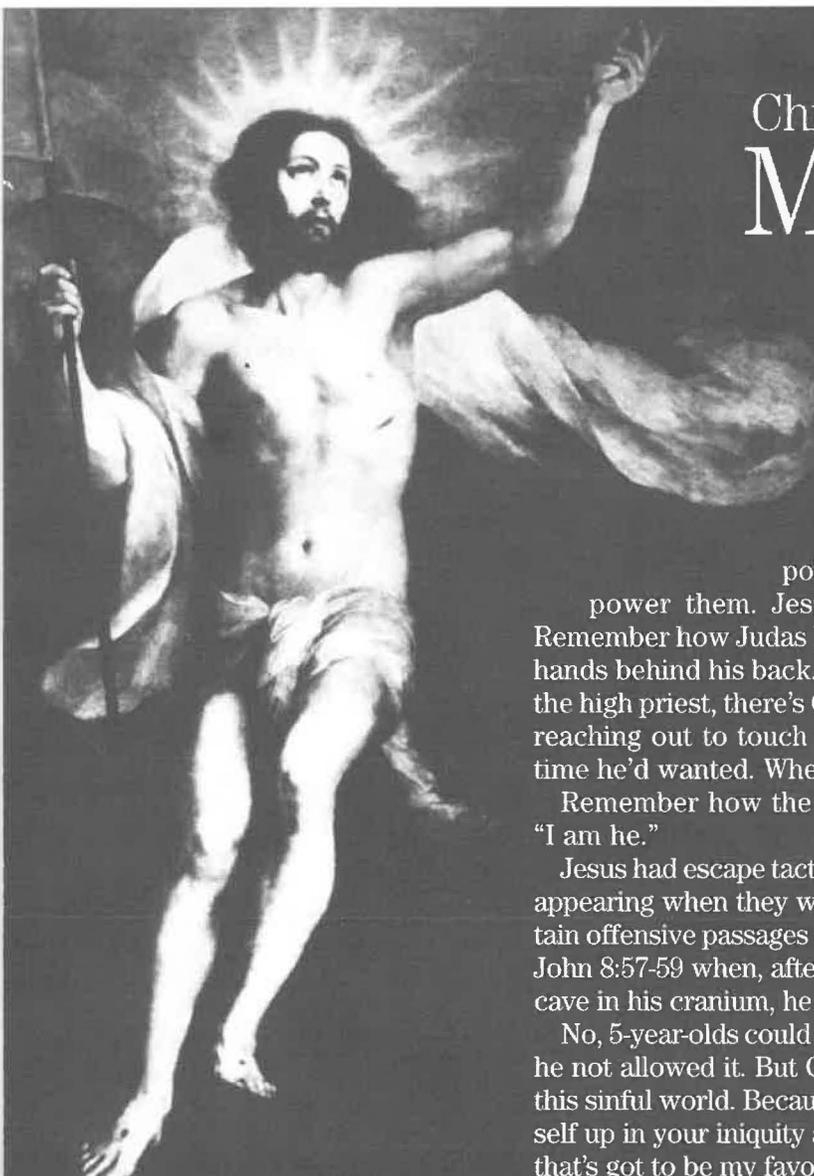
The Rev. Karen Stevenson was instituted as Trinity's 37th rector on Jan. 14. She began her work as rector the previous September, seeing the parish through the final stages of building construction and transition. Deacon Mark Stevenson, her husband, was assigned by Bishop Duncan to Trinity.

The Old Testament reading at the church's dedication, taken from 1 Kings, captured well the awesome nature of God and his work at Trinity: "O Lord, God of Israel, there is no God like you in heaven above or on earth beneath, keeping covenant and steadfast love for your servants who walk before you with all their heart. Even heaven and the highest heaven cannot contain you, much less this house that I have built."

Beth Bogard Vander Wel

**'Only God
could redeem
such a place.'**

Bishop Duncan



Even in the miracle
of his death,
Christ taught us
to forgive
our enemies.

Christ's Most Remarkable Miracle

By Ron Reese

Perhaps Jesus' most remarkable miracle was his own Resurrection. In the first place it was remarkable because he allowed mankind to kill him.

Imagine yourself a captive of 5-year-olds. They've got you by the leg. They're going to feed you poison. Looks like poison. Smells like poison. You know it's poison. You could easily overpower them. Jesus could have easily overpowered his creation. Remember how Judas had told the soldiers to hold Jesus fast. They tied his hands behind his back. Yet when Peter amputated an ear off the servant of the high priest, there's Christ's hand, (all of a sudden, loose from the ropes), reaching out to touch an enemy's wound. Jesus could have escaped anytime he'd wanted. When Christ had said, "Whom seekest thou?"

Remember how the soldiers fell as dead men when Christ responded, "I am he."

Jesus had escape tactics, which we haven't experienced. Remember his disappearing when they were about to throw him over the cliff for reading certain offensive passages of scripture (Luke 4:28-30). And how about the time in John 8:57-59 when, after Christ had told the people he was God they went to cave in his cranium, he all of a sudden showed up missing.

No, 5-year-olds could not detain you, nor could we have killed our Lord, had he not allowed it. But Christ knew it was the only way for the atonement of this sinful world. Because you're part of the sin problem, Jesus wrapped himself up in your iniquity and took your punishment. He took your lumps. Now that's got to be my favorite miracle!

Our loving Creator, the Word, who was in the beginning, came to bring us an idea of how we ought to act toward one another. He didn't spend his time here on earth being entertained. He didn't waste his time by over-eating, developing a drinking habit, sleeping in, lusting, fighting, or scheming.

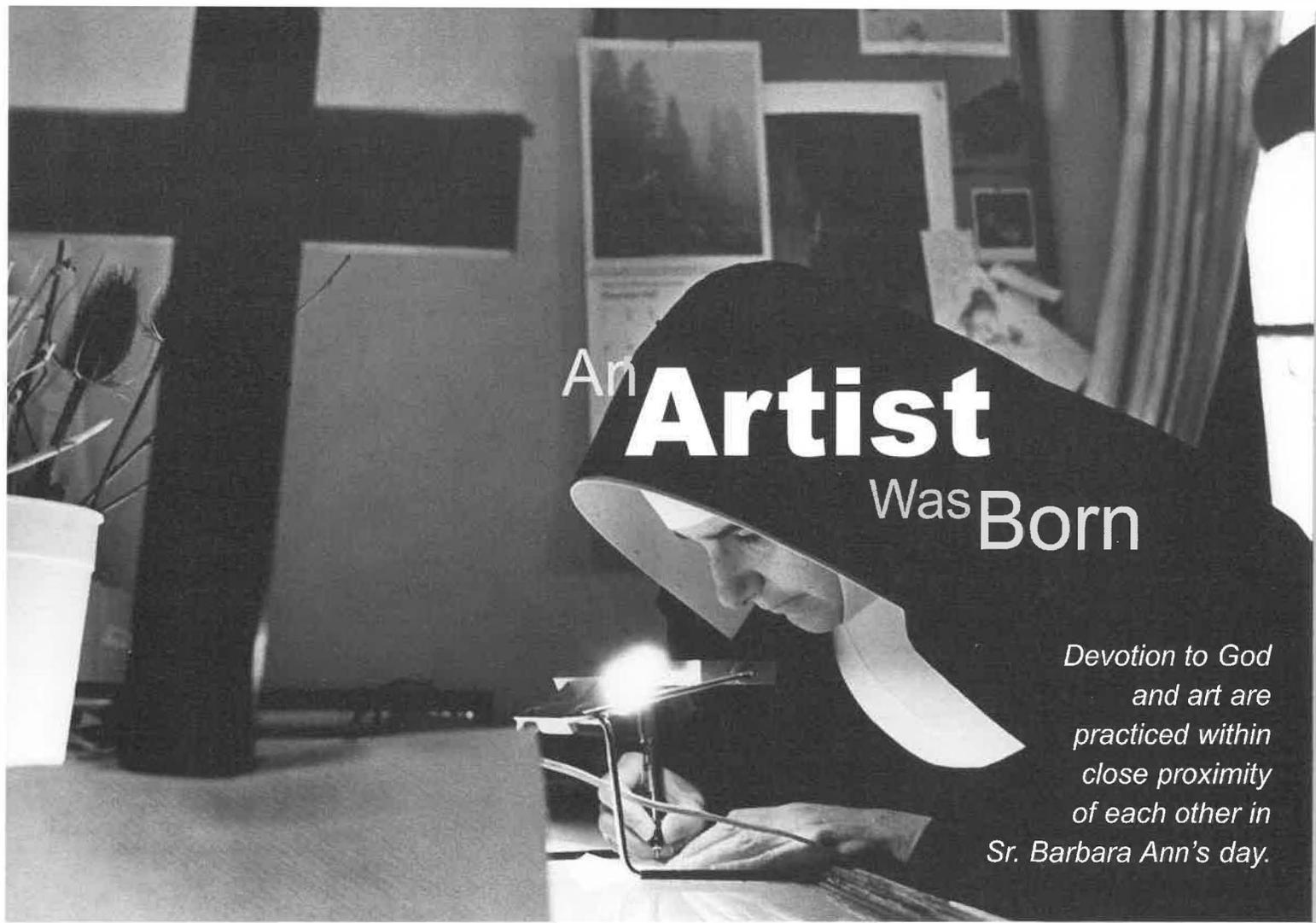
Jesus became a man — a servant. He spent his time here, healing the sick, the blind, the deaf and dumb, the lepers. He used his time to teach us tolerance of others, be they of different ethnic origin, political persuasion, or religious affiliation. Jesus took time for others, time for the children, time to heal a lady on a busy intersection, and time to raise the dead.

Even in the miracle of his death, Christ taught us to forgive our enemies, "Father forgive them, for they know not what they do." Jesus taught us to put others first, even when we go through our most gut-wrenching trials. During the time of his death, he assured that thief on his right eternal life, and he also asked John if he'd take care of his mom.

He didn't need to come here in the first place. He didn't have to die for us. He could have gotten out of it at any time. He could have said, "Beam me up, Father." He could have called 12 legions of angels, one in place of each of his disciples. And yet he chose to leave for us the legacy of eternal life, if we would only choose it. He chose to be an example for us. He chose to practice what his Spirit and the Bible still preach to us today.

For you see, Jesus so loved the world, that he gave his only life, that whosoever believeth in him, should not perish, but have everlasting life. □

Ron Reese is a nursing assistant who lives in Canton, N.C.



An Artist Was Born

*Devotion to God
and art are
practiced within
close proximity
of each other in
Sr. Barbara Ann's day.*

By Retta Blaney

God and art are the focal points of Sr. Barbara Ann's day, and she practices these devotions within close proximity of each other.

As a member of the All Saints Sisters of the Poor for the last 40 years, her days are marked by the ringing of a bell, calling her to chapel at 6 a.m. for meditation and then throughout the day, ending at 8:30 p.m. for Compline.

Down a sunny corridor, around the corner and down a dark hall from the chapel is a crowded workroom where her spirituality merges with her creativity, linking her back to monks of the Middle Ages. Sr. Barbara Ann designs greeting cards, but with her calligraphy pens and inspirational sayings, her creations keep her more in line with illuminators of yesteryear than manufacturers in today's commercial card industry.

"My ideas are conceived in prayer and they go out as mission," Sr. Barbara Ann says. "I want people to come

close to our Lord."

This mission has reached around the world, thanks to a catalog making the cards available to everyone. They are also sold at Washington National Cathedral, many church gift stores, and in a small shop across from Sr. Barbara Ann's workroom, where browsers help themselves



Card sales account for one-third of the support of the 18 sisters at All Saints' Convent.

— 35 cents a card or a box of 10 for \$3.50 — and leave the money in a cash box.

Buyers are almost as diverse as the cards, which include more than 600 designs. Sr. Barbara Ann laughs as she remembers seeing one woman in the shop loading up on illustrated psalm cards. "She said, 'I'm so glad you have these cards. My rabbi just adores them'."

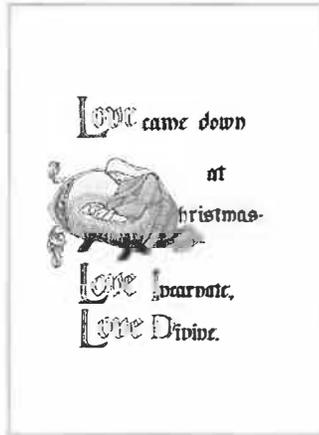
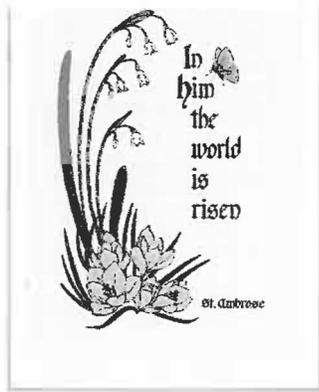
Card sales account for one-third of

the support of the 18 sisters at All Saints' Convent. Sr. Barbara Ann encourages the other sisters to design cards in what she calls "a community effort," although she is the creator of 90 percent. "It's the most amazing ministry," she says. "It just floors me."

What's equally amazing is that becoming an artist was the furthest

thing from her mind when she made her first visit to the convent on the hill. So were becoming a nun and an Episcopalian.

Barbara Ann Underhill, a Methodist, was teaching physically handicapped children in Baltimore and working on her master's degree in special education at Goucher College, in Towson, Md. When she spoke to her philosophy professor about making a retreat, he suggested All Saints' Convent in



“When an idea comes,
I play with it,”
Sr. Barbara Ann says.

“I usually have
a branch
or a flower
in front of me
to look at.
I’ll see something
and get an idea.”



Catonsville, Md., about 12 miles from downtown Baltimore. She hopped on the now-extinct #8 streetcar at one end of the line in Towson and rode it to Catonsville, the other end of the line. A cab took her four miles to the fieldstone convent, parts of which date to 1920, atop a hill surrounded by 88 acres.

“When we emerged from the woods, the cab driver stopped and we both gasped at the beauty.”

Becoming an Episcopalian and a nun followed. Then, thanks to Sr. Fidelia, her novice mistress, the artist in her was spotted. The sisters had been making cards for each other for anniversaries and other special occasions. Sr. Barbara Ann’s efforts offered no promise that she or her fellow novices could see, but Sr. Fidelia detected a gift.

“I had no idea,” Sr. Barbara Ann says. “She stood over me and kept me practicing.”

Sr. Elspeth, who had studied medieval manuscripts at the British Museum before becoming a nun and who was in her late 90s, began teaching Sr. Barbara Ann the ancient techniques and gradually the artist was born. Both Sr. Fidelia and Sr. Elspeth had been designing cards which were sold from a china cabinet by the front office.

All Saints’ card business has grown

greatly since that time. Floor-to-ceiling shelves full of cards dominate the boiler room and a basement hall. The cards are printed in large numbers to save money, and Sr. Barbara Ann estimates there to be about a million in boxes in the basement.

Inspiration for her drawing is all around her — in the convent gardens and woods, from the birds, rabbits, foxes, deer and other creatures who live on the All Saints’ property. The verses come from the Desert Fathers



‘If people have talents, it’s amazing how talents will be brought out in this life.’

— Sr. Barbara Ann

and other sources who wrote before copyright laws, and some are Sr. Barbara Ann originals. One of the most popular is a sympathy card inspired by the Oxford Movement: “Life is eternal and love is immortal, and death is only an horizon, and an horizon is nothing save the limit of our sight.”

Another sympathy card is definitely not inspired by the Oxford Movement. It’s for the loss of a pet and it comes from what could be called the Sr. Barbara Ann Movement: “God, who is infinite, unbounded Love, will not allow

the love which exists between his creatures to perish,” with the inside offering: “And may He comfort you in your loss.”

Some, like “There is healing in the still places of Life,” offer particularly Anglican-sounding messages. This one talks of times of trial as “a time of withdrawal for the soul, when it meets the angel of God and wrestles with him for a blessing.”

“When an idea comes, I play with it,” Sr. Barbara Ann says. “I usually have a

branch or a flower in front of me to look at. I’ll see something and get an idea.”

And the ideas are unlikely to stop for this Methodist special ed teacher turned Episcopalian nun — and artist.

“It’s the Holy Spirit,” Sr. Barbara Ann says. “If people have talents, it’s amazing how talents will be brought out in this life.” □

Retta Blaney, an arts and education writer, is editor of the anthology Journalism Stories from the Real World.

With God in Charge

The noblest — and most outrageous — statement ever enunciated regarding American sports was spoken on May 2, 1939, by Lou Gehrig the great Yankee slugger, the indomitable Iron Horse.

Gary Cooper repeated the incredible, historic words in 1942 in the epic film on the career of Lou Gehrig, "Pride of the Yankees."

Henry Louis Gehrig, at the top of his game, was told on his 36th birthday that he had a paralyzing disease now known by his own name. Lou Gehrig/Cooper stepped up to the microphone at home plate in Yankee Stadium and said, in a clear, unbroken voice, "Today I consider myself the luckiest man on the face of the earth."

This superb athlete, with seemingly less than half of his illustrious career behind him, was told, at age 36 that his baseball days were over. Lou Gehrig died less than two years after the Mayo Clinic diagnosis, in June, 1941.

"... the luckiest man on the face of the earth." Gehrig's magnificent statement was not fantasy, not vestigial denial. Only Gehrig himself could grasp the whole truth of his own words.

He knew the simple, divine truth that each one of us, no matter what misfortune, what "bad luck" the gods have visited upon us — no matter how dismal, how bleak our present circumstances — no matter what mean and awful things

Providence at this very moment has allowed to descend upon us — each one of us has the divine capacity to take it all in stride and still proclaim, not through gritted teeth, but with a great whoop and holler of joy and jubilation, that I, nobody else, am the luckiest man on the face of the earth!

Gehrig could pause, as he leaned on his bat

at home plate, and remember all the joy and fulfillment that had been his through 16 years of wondrous baseball. He knew that he had been blessed as very few — probably none at all — had ever been blessed on this earth.

This is not the irrational, mob-induced psychology that causes pentecostal types to be slain in the Spirit and sends them rollicking down the center aisle spouting gibberish.

The conviction that I am the luckiest man on the face of the earth is not mental and emotional gymnastics. It is not self-hypnosis or whistling in the dark through the graveyard.

This is total, absolute confidence, belief and trust in God. It is the apex of Christian faith, the whole hearted, down-to-my-toenails conviction that God is still in charge, right here, right now, with me.

When I pause, even momentarily, to think of all the suffering, all the pain and agony, and deep-down misery in the world, my tiny individual pain shrivels to infinitesimal. I am the luckiest man on the face of the earth.

Several weeks ago I was diagnosed with bone cancer (multiple myeloma.) It wasn't exactly the most joyous news I had ever encountered, but neither was it bad news, end of the world news. Lou Gehrig's words jumped immediately up at me, "... I am the luckiest man on the face of the earth." This is what God has allotted to me. This is my salvation.

These words have never left me, not even fleetingly, in these two months time.

They will never leave me. I know. I am there. Sixty years ago Lou Gehrig was the luckiest man on the face of the earth. Today I am.

Our guest columnist is the Rev. E. Frank Henriques, a retired priest of the Diocese of Northern California. He lives in Grass Valley, Calif.



**'Today
I consider
myself
the luckiest
man on
the face
of the earth.'**

— *Lou Gehrig*

Did You Know...

Church of the Transfiguration, Dallas, offers the Great Litany at 3:30 a.m. on Good Friday.

Quote of the Week

The Rt. Rev. Keith Whitmore, Bishop of Eau Claire, on membership in the Episcopal Church: "More people in this country believe they have been abducted by aliens than belong to the Episcopal Church."



Spirit of Unity

The pastoral letter to the Episcopal Church from its bishops contains some encouraging words, particularly regarding unity. At the conclusion of their gathering March 9-14, the bishops produced their pastoral letter which was to be read in all congregations on Sunday, April 1.

It is clear that even though this is an unsettling time for the church, the bishops are serious about achieving unity. It is heartening to read that the bishops intend to respond faithfully to God's call "for us to remain united and to learn from one another in a spirit of unity and interdependence." The bishops are to be commended for turning to the catechism found in the Book of Common Prayer which tells us the mission of the church is "to restore all people to unity with God and each other in Christ." This unity of which the bishops speak should not be misinterpreted. "Our unity does not mean we are in agreement about all of the difficult and complex questions before us," they wrote. "It means we have claimed our oneness in Christ."

Most encouraging is the bishops' determination to put their call to serve the mission of Christ above all else. In pledging that they will give their "best energies" to restoring all people to unity with God and with one another, the bishops are committing themselves to remain in communion with each other. That is a positive sign for the rest of the church.

Queen of Feasts

*The strife is o'er, The battle done,
The victory of life is won;
The song of triumph has begun.
Alleluia!*



The venerable hymn expresses the joy of Easter Day in only 20 words. We have left behind the somber days of Lent and have come to the queen of feasts. As we celebrate our Lord's victory over death, we extend sincere Easter greetings. The staff of THE LIVING CHURCH wishes to all our readers a most joyous paschal feast.

Discouraging Results

About 10 percent of Episcopal churches in this country participated in a study of religious life conducted recently by the Hartford Institute for Religion Research. A total of 726 Episcopal churches were among the more than 14,000 from 41 different faith groups which took part in the survey. Among the findings of that survey, just over half (52 percent) of the Episcopal congregations reported that "a sense of God's presence" characterizes their worship "very well."

These particular findings are disappointing. For a church which places a strong emphasis on liturgy and worship, it is difficult to understand why only 52 percent reported a strong sense of God's presence. It makes us wonder what persons in the other 340 or so congregations must be experiencing when they participate in their church's services.

VIEWPOINT

A Lesson in

Warmth

By Charles Dickson

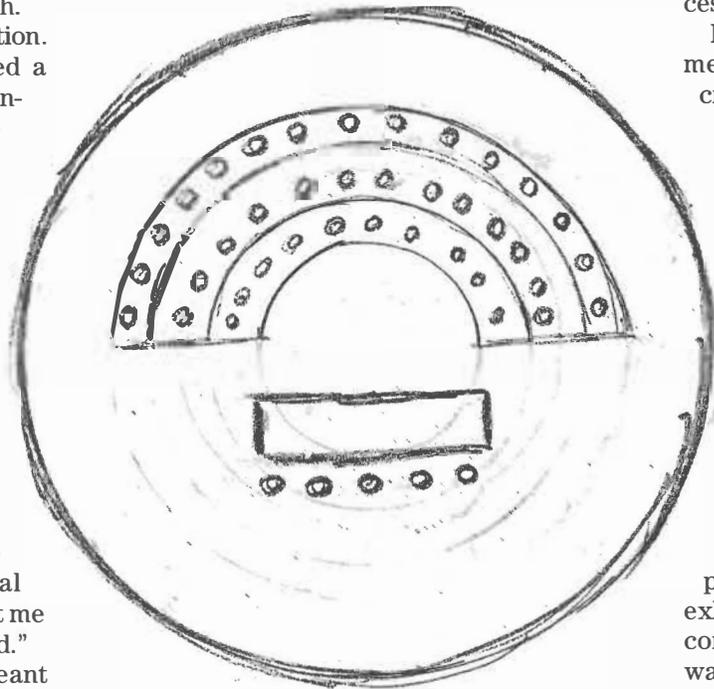
The Episcopal and Lutheran churches continue to debate what features of each tradition ought to be incorporated, or at least accepted, into the practices of the other as a result of the approval of *Called to Common Mission*. There is one feature of the Episcopal Church which I, as a Lutheran clergyman, believe ought to become part of the Lutheran tradition: more workable human groups which engender an atmosphere of togetherness and warmth.

Permit me this illustration. Some years ago I attended a Lutheran synodical convention along with the bishop's assistant of the local Episcopal diocese. There were more than 800 delegates and clergy sitting in a large auditorium while the synod leaders occupied a table on a stage far removed from the delegates. Microphones were required on the auditorium floor so one could address the person conducting the meeting. The Episcopal bishop's assistant looked at me and commented, "How cold."

I realized what he meant when shortly after that, I was a guest at their diocesan convention. There were fewer than 200 delegates sitting in a cozy semicircle around the speaker's table, enabling anyone to practically whisper and be easily heard up front.

The difference in the two settings has little to do with theology, but everything to do with organizational attitudes. Within the United States, the Evangelical Lutheran Church in

The difference in these two settings
has little to do with theology,
but makes all the difference
in the world in human relationships.



America (ELCA) has 65 synods averaging nearly 200 congregations per synod, while the Episcopal Church, with less than half the membership of the ELCA, has 94 dioceses averaging a little over 70 parishes per diocese. This makes all the difference in the world in human relationships.

As a college chemistry professor and pastor, I serve a small Lutheran

parish on weekends. That parish has not been visited by a bishop in more than 20 years and will probably not be visited by one for another 20 years. Personally, I have been a parish pastor for 41 years and, in that time, I have never even had a synod official call me to inquire if I were still alive. In contrast, I recognize the norm is for bishops in the Episcopal Church to attempt to visit each parish in the diocese once each year.

Having made this point, let me hasten to add that this discrepancy is not entirely the fault of Lutheran bishops.

In my own synod there are 237 congregations spread over a distance of 500 miles from east to west. In such a colossal structure there is no way the synod bureaucracy can keep in touch with individual congregations or pastors. Just moving the administrative apparatus of such a megamachine has to be physically and emotionally exhausting. As a result, synod conventions have all the warmth of a corporate stockholders' meeting.

I fervently hope that our friends in the Episcopal Church will teach us a lesson in warmth and, in some way, motivate Lutheran leaders into restructuring our bulky administrative structures into much more workable human groups. □

The Rev. Charles Dickson is a college chemistry professor and Lutheran pastor who lives in Hickory, N.C.

Moving Forward

The conversation
has not stopped
in Washington,
nor will it.

In reference to the editorial which used the action of the convention of the Diocese of Washington as a negative example of "keeping the conversation going" [TLC, March 18], it is important to know that the resolution (there was only one in which the issues of sexuality and ordination of women were combined) which was defeated sought to return the conversation to a "neutral" starting point, as if no decisions had already been made.

The conversation has not stopped in Washington, nor will it. It is clear, however, by the overwhelming vote that the convention does not want to continually go over old ground. There is, rather, a great spirit of moving forward in all areas of mission and ministry here.

I was one of those on the floor of convention whom the editorial describes as an "emphatic opponent." I did not say, however, nor did anyone else, that there was "no need for dialogue." I said there was need for dialogue on how we stay together with differences of opinion and practice on these issues, but not on whether or not women or gay and lesbian persons should be ordained.

Those issues were settled in the Diocese of Washington long ago.

*(The Rev.) Michael W. Hopkins
St. George's Church
Glenn Dale, Md.*



Church of the Resurrection, Dallas [TLC, March 11].

Where's the Sanctuary?

"The sanctuary is destroyed. The narthex is also lost ..." [TLC, March 11]. A most unusual circumstance if a fire left the nave spared and destroyed only the ends of the church.

From a recent issue of a diocesan paper: "Deputies ... mingle over lunch in the sanctuary at ..." is the caption for a photo showing the deputies enjoying lunch in the nave of the church.

These are only two examples of what is now commonplace in Episcopal publications. It is obvious that reporters do not know what the sanctuary of the church is, as opposed to the nave. Even clergy of this church refer to the nave of the church as the "sanctuary." If for no other reason than proper use of words, these people would do well to go to their dictionaries to learn the difference between the sanctuary and the nave of a liturgical church. Some may say this is inconsequential in light of the larger issues facing this divided church. Perhaps it is. Perhaps it will be likewise inconsequential when eucharistic vestments (is it a chasuble or a robe?) are abandoned and Bermuda shorts, a golf shirt, and perhaps a brightly colored stole for good measure are suitable at the altar.

*Roger D. White
Rochester, Minn.*

Has contemporary ecclesiastical architecture influenced a change in definitions? Why have you called the exterior of the

church building pictured on the cover a "sanctuary"? Although I have sometimes heard people of protestant background use that word for the whole interior of a church, I was under the impression that Episcopalians limit the use of "sanctuary" to the space immediately around the altar.

*Charles E. Dickson
Tucson, Ariz.*

Being Judgmental

The March 11 issue was curious indeed. A news article informed readers of the court's judgment that Bishop Jones of Montana be deposed, and in the Viewpoint article, Bishop Bruno and Fr. James warned against the "Hazards of Judgment." The authors of the latter article seem to believe that "judgment" is a terrible sin that threatens one's soul, if not the entire Episcopal Church. Consequently, one wonders if their advice to the court would not be "Abandon your judgmental ways and leave judgment of Bishop Jones to our Lord on the last day; only our Lord can judge rightly."

It seems to me that one cannot be a Christian without discerning between right and wrong. In other words, making judgments. The Bible and Christian tradition repeatedly admonish us to avoid doing what is wrong and to repent if we do what is wrong. In fact, it is quite impossible to live in society without making judgments. And Bishop Bruno and Fr. James seem to acknowledge this when they

argue that we should refrain from judgment because the church "... has been on the wrong side of some issues longer than it has been on the side of angels ..." Of course, to say the church has been wrong is to make a judgment.

To be truly nonjudgmental, one must allow all beliefs and conduct without comment as to whether they are right or wrong, sinful or virtuous. After reading the New Testament, it is hard to imagine our Lord or his apostles being nonjudgmental. And once one realizes that one must make a judgment, then one must do the hard work of trying to discover what is right and wrong in God's eyes and do the right even if it is socially unpopular.

*A.L. Sulzenfuss
Salida, Colo.*

What a wonderful Viewpoint article by Bishop Jon Bruno and the Rev. David James. It speaks to a fundamental truth of the New Testament and an often overlooked aspect of our disputes within the church. Nobody can assume that his or her judgment is the ultimate right.

According to the Book of James, which has a great deal to say on the subject of judgment and the sins of the tongue, "There is one lawgiver and judge" (4:12). I know that it isn't I and that my responsibility is to take notice of the log in my own eye.

The article should be reprinted, widely distributed and discussed.

*Cynthia H. Schwab
Joplin, Mo.*

The Tractarians

I read D.A. Drennen's admiring, almost hagiographic, account of John Henry Newman [TLC, Feb. 18] honoring the bicentennial of his birth. Equally interesting, to me, were the two letters [TLC, March 18] taking a rather different view of Newman's career.

Cardinal Newman is, of course, the best known today of that select coterie at Oxford University in the 1830s who, as Prof. R.K. Webb observed, "represent the religious

manifestation of Romanticism in 19th-Century England." Newman, however, formally ceased to be a part of the Oxford Movement (1845) when he became a convert to Roman Catholicism. In retrospect, it seems ironic that for more than half of Newman's life as a Roman Catholic the papal tiara was worn by Pius IX (1846-1878) who came increasingly to evince hostility to all things "liberal" or "ecumenical." One wonders what Newman may have thought of Pius IX (privately).

In their own day, the best known in England of the Oxford Movement group, or Tractarians, was Edward Bouverie Pusey (1800-1882), ordained priest in 1828 and for the rest of his life Regius Professor of Hebrew and canon of Christ Church, Oxford. After Newman's withdrawal from the Oxford Movement, Pusey became the unofficial head. So important was his influence that the popular name for the movement, in his time, was "Puseyism."

*Franklin M. Wright
Memphis, Tenn.*

Retirement Rights

As a retired priest, the thought comes to me about the status of our retired clergy in regard to their place in the church.

Are we legal members of a congregation? As a regular contributor to the parish where I attend, I expect it's by courtesy that I'm allowed to vote at the annual parish meeting.

As of the 30th convention of the Diocese of Southeast Florida, it would appear that retired clergy no longer have a vote in convention.

It seems to me that in retirement the clergy have even fewer rights than the laity. It would be interesting to note what other dioceses do in this regard.

*(The Rev.) Robert G. Preston
Hallandale, Fla.*

To Our Readers:

We appreciate your letters to the editor. Letters that are brief are more likely to be published.

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Central New York Nominees

The search committee to elect a bishop in the Diocese of Central New York has announced a slate of five candidates. The person elected will succeed the Rt. Rev. David B. Joslin.

Those presented by the committee are: the Very Rev. Gladstone B. Adams III, rector of St. James' Church in Skaneateles, N.Y.; the Rev. Katherine Merrell Glenn, vicar of Episcopal Mission in the San Luis Valley of Colorado; the Rev. Dorsey Winter Marsden McConnell, rector of St. Alban's, Edmonds, Wash., and professor of theology at Seattle Pacific University; the Rev. Canon Barbara Jean Price, vicar of St. Peter's, Eggertsville, N.Y., and director of admissions and alumni relations at Bexley Hall Seminary; and the Very Rev. Peter B. Stube, rector of Church of the Redeemer, Springfield, Pa.

The election will be held during diocesan convention June 1-2 at St. Paul's Cathedral in Syracuse.

BRIEFLY...

Police in Ecuador have arrested a man **dressed as an Anglican bishop** on charges of arms smuggling. The British Broadcasting Co. reports that Walter Crespo was detained during the first week of March after police intercepted a shipment of rockets and anti-personnel mines near the country's border with Colombia.

The **Diocese of Idaho** has joined with a number of business and religious organizations which are calling for amendments to a new state law that took effect in February. Under the "Free Exercise of Religion Act" the state must prove a "compelling interest" before passing laws or imposing regulations that could potentially interfere with religious freedoms. Those who oppose the law say it could sanction among other things child abuse and discrimination.

Correction: Trinity Church, Seattle, Wash., was named incorrectly in a photo outline [TLC, March 25, p. 7].

CLASSIFIEDS

BOOKS

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

COMING TO FAITH, a new book by the author of *The Forgiveness Book* and *Grace Happens* is available through your local Episcopal bookstore or www.bn.com or Amazon.com

THE HYMNARY PRESS. The Hymnary II. A Table for Service Planning \$18.50. The Psalmnary: Gradual Psalms for Cantor and Congregation. James Barrett, \$26.00. Making Eucharistic Vestments on a Limited Budget. Linda Hall. \$10.50. Notes on the Celebration of the Eucharist, Bruce Ford \$7.50. 1223 Southeast Blvd., Spokane, WA 99202. Voice/FAX (609) 535-5934. E-mail: HymnaryP@aol.com

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CONFERENCES

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

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DIRECTOR OF YOUTH MINISTRY. Christ Church Charlottesville, VA, seeks a full-time Christ-centered youth minister who will have the challenge to create a ministry for the spiritual development of junior and senior high school aged youth. The ministry will operate in coordination with other ministries in a growing congregation committed to forming Christians to serve Christ in the world. Send inquiries and resume to cec@intelos.net or 103 W. Jefferson St., Charlottesville, VA 22902.

DIRECTOR OF CHRISTIAN EDUCATION. Palmer Memorial Episcopal Church, Houston, TX. Full-time position. This vibrant 1,000-household parish seeks a DCE to run our Christian formation programs for children and adults and to oversee the youth director and program. Salary, benefits and budget are competitive. For more information about Palmer, visit www.palmertx.com. To apply send resume, names of three references, and letter about your vision to: John Wallace, Search Chair, 5401 Pine St. Belaire, TX 77401, or by e-mail to: jbw@houston.it.com. Application deadline is April 16, 2001.

POSITIONS OFFERED

MINISTER OF MUSIC, full time, sought for lively, program-sized parish in university town. You would inherit a fine parish choir and two children's choirs Possibility of directing an outstanding existing early music ensemble. Three Sunday services, daily sung Evening Prayer, feast days, concerts. Familiarity with Anglican tradition and full repertoire of sacred music, including contemporary styles, is necessary. You will be working with a Rector with a master's degree in music who will respect your gifts and training and give you freedom with clear boundaries. Collegial, sane working environment. Team players only need apply. Personal commitment to the Christian faith is expected. Bachelor's degree in music (organ major) required; master's degree preferred; previous experience in Episcopal parish essential. Competitive salary and full benefits with annual raises. Please send cover letter and resume to **The Rev. Caroline M. Stacey, Rector, All Saints' Episcopal Church, 800 Abbott Road, East Lansing MI 48823.** Telephone: (517) 351-7160. Fax: (517) 351-7113. Email: Cs765@aol.com.

PALMER MEMORIAL EPISCOPAL CHURCH, Houston, Texas, seeks qualified candidates for the position of Director of Youth Ministry. Please submit resume and letter of intent detailing your interest in the position and your philosophy of youth ministry to **Carol Nybeeg, Director of Christian Education, Palmer Memorial Episcopal Church, 6221 Main St., Houston, TX 77030.**

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RECTOR, Carmel (Indianapolis), IN. St. Christopher's Episcopal Church is seeking an experienced, energetic rector with the vision to lead our growing corporate sized church in traditional worship, spiritual growth, education and community outreach. The ideal candidate will inspire and challenge the congregation to use its untapped treasures and talents to expand existing activities and create new programs and ministries. St. Christopher's is a conservative, family-oriented church located in a thriving, suburban community and has plans and funding in place for a new church facility. If interested, send a resume and CDO profile by May 31, 2001 to: **Tom Poyser, Search Committee Chair, St. Christopher's Church, 1440 W. Main St., Carmel, IN 46032** or by e-mail: ash4936@aol.com. The church telephone is (317) 846-2189 and fax is (317) 846-2189, web site is www.st-christophers.org

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CLASSIFIEDS

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UNIVERSITY CHAPLAIN: St. Paul's, a rapidly growing Episcopal parish in Murfreesboro, Tennessee, 30 miles southeast of Nashville, seeks a priest to serve as Episcopal chaplain at Middle Tennessee State University and assistant to the rector. MTSU, with nearly 20,000 students, faculty members and staff, is the second largest university in the board of regents system. The chaplain will develop Canterbury fellowship, serve as liaison between Episcopal students and St. Paul's, provide pastoral counseling on campus and work with other religious organizations there. This position also offers the exciting opportunity to support the growing Christian education program at St. Paul's (which includes the Catechesis of the Good Shepherd for small children) and sacerdotal ministries. This full-time position will remain open until it is filled. Come join in our mission to "worship God and to bring all into a loving relationship with Jesus Christ." Please address inquiries to: **Search Committee, St. Paul's Episcopal Church P.O. Box 261, Murfreesboro, TN 37133-0261.**

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

COUPLE for residential youth home. Group foster home seeks energetic couple to live-in and work with 6 youth ages 5-18. Experience a plus. Degree in human services or related fields helpful. Benefits, salary, housing, utilities, meals. An equal opportunity employer. Salary based on experience. **St. Jude's Ranch for Children, Boulder City, NV. Call (702) 294-7106 for information or e-mail pbrewer@stjudesranch.org. attention Pat Brewer.**

RECTOR: We are a small orthodox traditional church in Marlborough, MA, looking for a full-time Rector, skilled in pastoral care, lay leadership, and church growth. Needs to be at ease with both children and the elderly, and to take some administrative responsibility. Please send resume and CDO profile to: **Search Committee, Church of the Holy Trinity, PO Box 65, Marlborough MA 01752.**

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

RECTOR: Trinity Episcopal Church in Iowa City, Iowa, a dynamic university community, is seeking a rector with experience in sharing parish leadership with lay leaders. We are looking for a person who has a vision for equipping and invigorating the congregation for ministry, and who can assist us in our efforts to connect our faith to our lives. Contact **Jean Lloyd-Jones, Trinity Episcopal Church, 320 East College, Iowa City, IA 52240.**

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RECTOR: Trinity Episcopal Church, located in vibrant St. Louis neighborhood, needs a caring pastor and thoughtful preacher. Our multi-racial parish embraces rich and poor, gay and straight, urban and suburban. We thrive on formal worship and welcome new liturgies. We seek a rector who will lead and equip us for our ministry to one another and the community. **Trinityepiscopal.net.** Address inquiries to **Barbara Uhlemann, co-chair, search committee, 6940 Cornell Ave., St. Louis MO 63130.**

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 à Becket Episcopal Church, P.O. Box 1775, Roswell, NM 88201. E-mail stthomas@dfn.com**

RECTOR: Somerville, Tennessee. Historic mission church (est. 1834) seeking leadership to sustain revitalization and growth back to parish status. Perhaps a perfect fit for a retired or bi-vocational individual who would be comfortable in a small, friendly, southern town (near Memphis). Retired communicants eager to help with the transition. (Prior fishing experience a definite plus.) Contact: **Jim Lees, Vestry, 2245 Burnette Rd., Williston, TN 38076 (901) 465-8020 (phone and fax). Email: JasDLee2000@aol.com**

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

PRIEST: Executive Director for the Society for the Increase of the Ministry, which supports postulants and candidates for Holy Orders in ECUSA, requires priest with outstanding pastoral, fund raising and administrative skills. Some travel. Hartford, CT, location. Inquiries, resumes or CVs to **President, P.O. Box 602, Rye Beach NH 03871 or (603)964-6424 or maxatrye@aol.com**

MINISTER OF YOUTH AND YOUNG ADULTS A full time position with responsibilities including the organization and administration of the ministry for the junior and senior high students and grades K-6. Establishing relationships with other community youth organizations and community outreach in schools. He/she would work closely with the Rector and Music Director in designing contemporary worship services, and would coordinate his/her efforts with the already established Journey to Adulthood and Rite 13 programs. Send inquiries to **rectorchristchr@icconnect.net** or **The Rev. Albert W. Majkrzak, Christ Episcopal Church, 410 Grand Avenue, Waukegan, IL 60085**

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ADVERTISING MANAGER — THE LIVING CHURCH is looking for an experienced person to manage all facets of our advertising from our Milwaukee office. We need a self-starter who would enjoy working collegially with other departments. Send resume and salary history to **David Kalvelage, The Living Church Foundation, PO Box 514036, Milwaukee, WI 53203-3436.** No phone calls, please.

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DIRECTOR OF YOUTH MINISTRIES, Holy Innocents' Church, Atlanta, Georgia. We are seeking a person (lay or ordained) with a good track record in the area of youth ministry. There are many enthusiastic laypersons already in place. A recently completed "Youth Pavilion" is a tangible sign of our commitment to youth ministry. Holy Innocents' is a very large parish with a school of 1,300+ students. Salary and benefits competitive. Send resume and letter about your vision of youth ministry to **Dave Stockert at dstockert@postproperties.com** or address to **Dave Stockert, 1595 Lazy River Lane, Atlanta, GA 3035.**

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THE CHURCH DEVELOPMENT INSTITUTE in New York City. Training in congregational development for parish leaders and consultants. Grounded in Anglican spirituality and pastoral theology, Organization Development methods, and knowledge; seeking better ways while remaining deeply appreciative of the heritage. The program includes two weeks this summer (8/6-8/17); reading in the field and application projects between summers; and two weeks in 2002 (8/12-8/23). For more information see our website: www.cditrainers.org or contact the coordinator at cdi@maine.rr.com or (207)761-4613.

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PEOPLE & PLACES

Appointments

The Rev. **Harry W. Baldwin, Jr.**, is priest-in-charge of St. Martin's, 9000 St. Martin La., Richmond, VA 23294.

The Rev. **Paul B. Williams** is rector of Christ Church, 74 Park Ave., Bloomfield/Glen Ridge, NJ 07028.

The Rev. **Jane Patterson** is associate at All Saints', 3026 S Staples St., Corpus Christi, TX 78404.

The Rev. **Duane Sisson** is rector of St. Giles', Box 187, Moraga, CA 94556.

The Rev. Canon **Mark Stanger** is canon precentor of Grace Cathedral, 1051 Taylor St., San Francisco, CA 94108.

The Rev. **Peggy Tuttle** is pastoral associate at St. David's, 13000 St. David Rd., Minnetonka, MN 55343-4119.

The Rev. **Thomas H. Webster** is missionary in the East Regional Ministry of the Diocese of North Carolina; add. PO Box 1527, Wilson, NC 27894.

Retirements

The Rev. **William Hill Brown III**, as rector of Grace and Holy Trinity, Richmond, VA.

The Rev. **Alan B. Conley**, as rector of St. Peter's, Kerrville, TX; add. PO Box 350, Hunt, TX 78024-0350.

The Rev. Canon **Betty Lorraine Drake**, as canon of St. John's Cathedral, Jacksonville, FL.

The Rev. **John Gibbs**, as rector of St. Paul's, Bellingham, WA.

The Rev. **David J. Jones**, as rector of Calvary, Santa Cruz, CA.

The Rev. **James W. Kellett**, as rector of Hickory Neck, Toano, VA; add., 4910 Whitby Mews, Williamsburg, VA.

The Rev. **Nick Mayer**, as vicar of Ascension, Montell, TX.

The Rev. **Loring McAllister**, as deacon at St. Mary's, Basswood Grove, MN.

The Rev. **Bili Mutchler**, as local priest at St. Luke's, Elma, WA.

The Rev. **Jan Owen**, from the staff of St. Mark's, San Antonio, TX.

The Rev. **Martin Pfab**, as rector of St. Peter's, Kasson, MN.

The Rev. **Charles E. Walling**, as vicar of St. John's, Aberdeen, MS.

Change of Address

The Rev. **Richard C. Nevius**, Apdo 268, San Miguel de Allende, 37700 GTO, Mexico.

Correction

The Rev. **Mike Shank** continues as priest-in-charge of St. Paul's, Franklin, and St. Paul's, Sidney, NY.

Deaths

The Rev. **Kenneth Perkins**, senior priest of the Diocese of Hawaii, died Jan. 23. He was 90.

A native of Himrod, NY, Canon Perkins was a graduate of Bard College and Berkeley Divinity School. He was ordained deacon in 1932 and priest in 1933. He moved to Hawaii in 1932 and spent his entire

ordained ministry there, teaching at Iolani School, then as curate at St. Andrew's Cathedral, 1933-39; vicar of Holy Apostles', Hilo, 1939-41; chaplain in the U.S. Navy, 1941-62; vicar of St. George's, Honolulu, 1962-65 and rector there until his retirement in 1972. He was named rector emeritus of St. George's in 1973. Canon Perkins was a deputy to General Convention, delegate to Province 8 Synod, secretary of the diocesan convention, historiographer of the diocese, and an honorary canon of St. Andrew's Cathedral. He is survived by his wife, Jean.

The Rev. **Willis Herman Steinberg**, 73, rector emeritus of St. Paul's Church, Salem, OR, died Feb. 11.

Fr. Steinberg, a native of Omaha, NE, was rector of St. Paul's for 16 years, retiring in 1990. He was named rector emeritus in 1993. He was a graduate of Doane College and Seabury-Western Theological Seminary. Ordained deacon and priest in 1951, he was vicar of three missions in the Diocese of Nebraska from 1951 to 1955. He also served as dean of St. Mark's Cathedral, Hastings, NE, 1955-67, and rector of St. Paul's, Minneapolis, 1967-74. Surviving are his wife, Barbara, and three children.

Next week...

First-time Missionary

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EL CENTRO, CA

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The Rev. Robert J. Tally, r
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The Rev. Wayne F. Sanders, r, Michael Steel, youth pastor
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Sun H Eu 8 & 10. Tues Bible Study 10 & 7 Wed sml grp mtgs

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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Sun Eu 8, 10:30. Daily Eu 12 noon

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The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland, D.M.A., Canon Precentor, Organist & Choirmaster
Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

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

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The Rev. Kirtley Yearwood, M.D., r (202) 333-3985
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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

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 www.stpaulsparish.org (708) 447-1604
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 Web: www.theadvent.org
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 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

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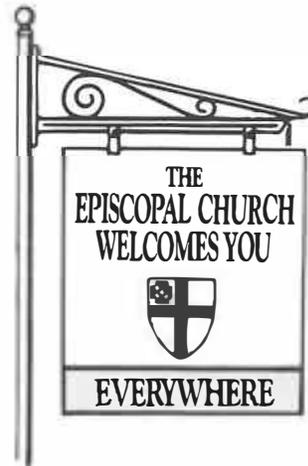
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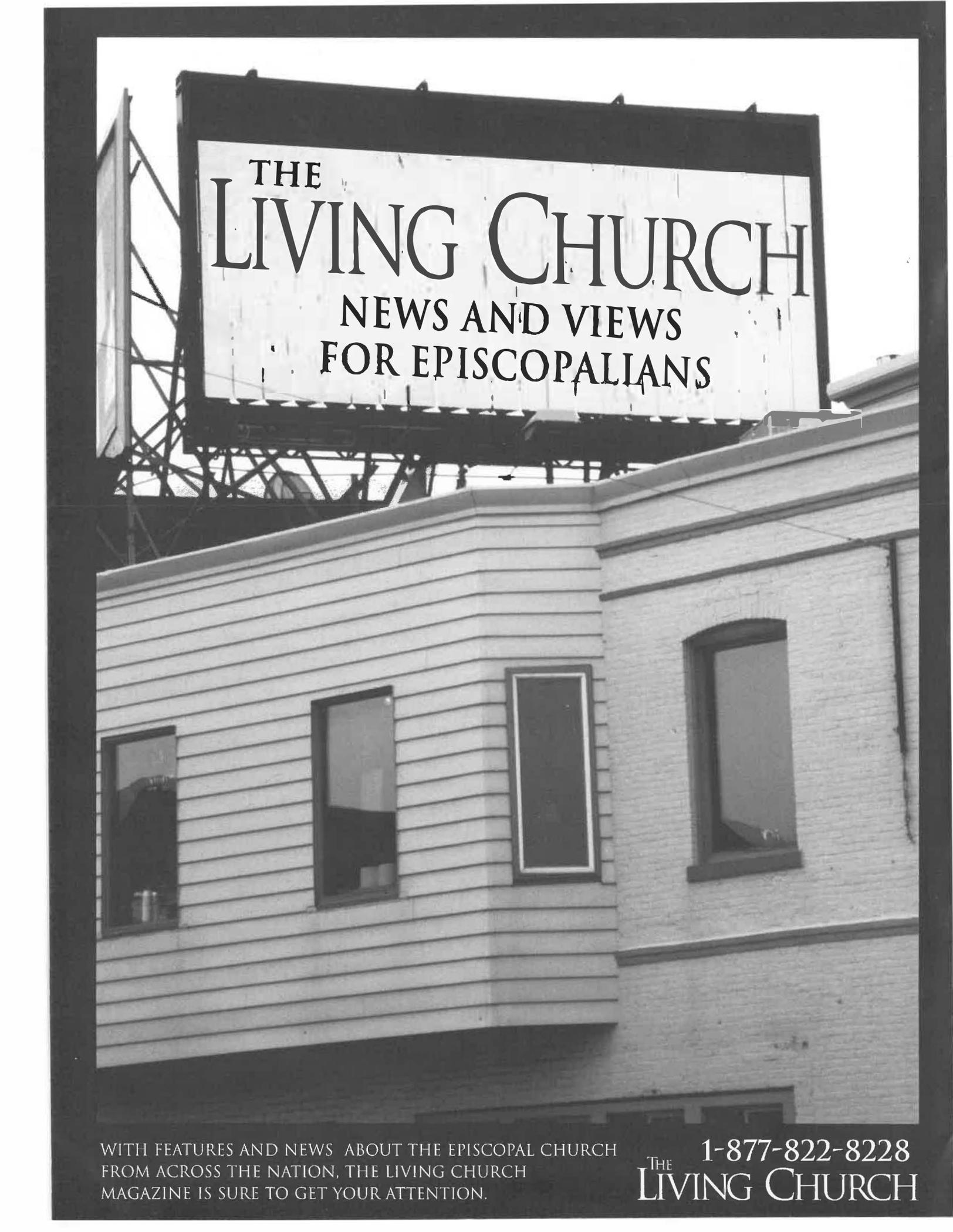
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