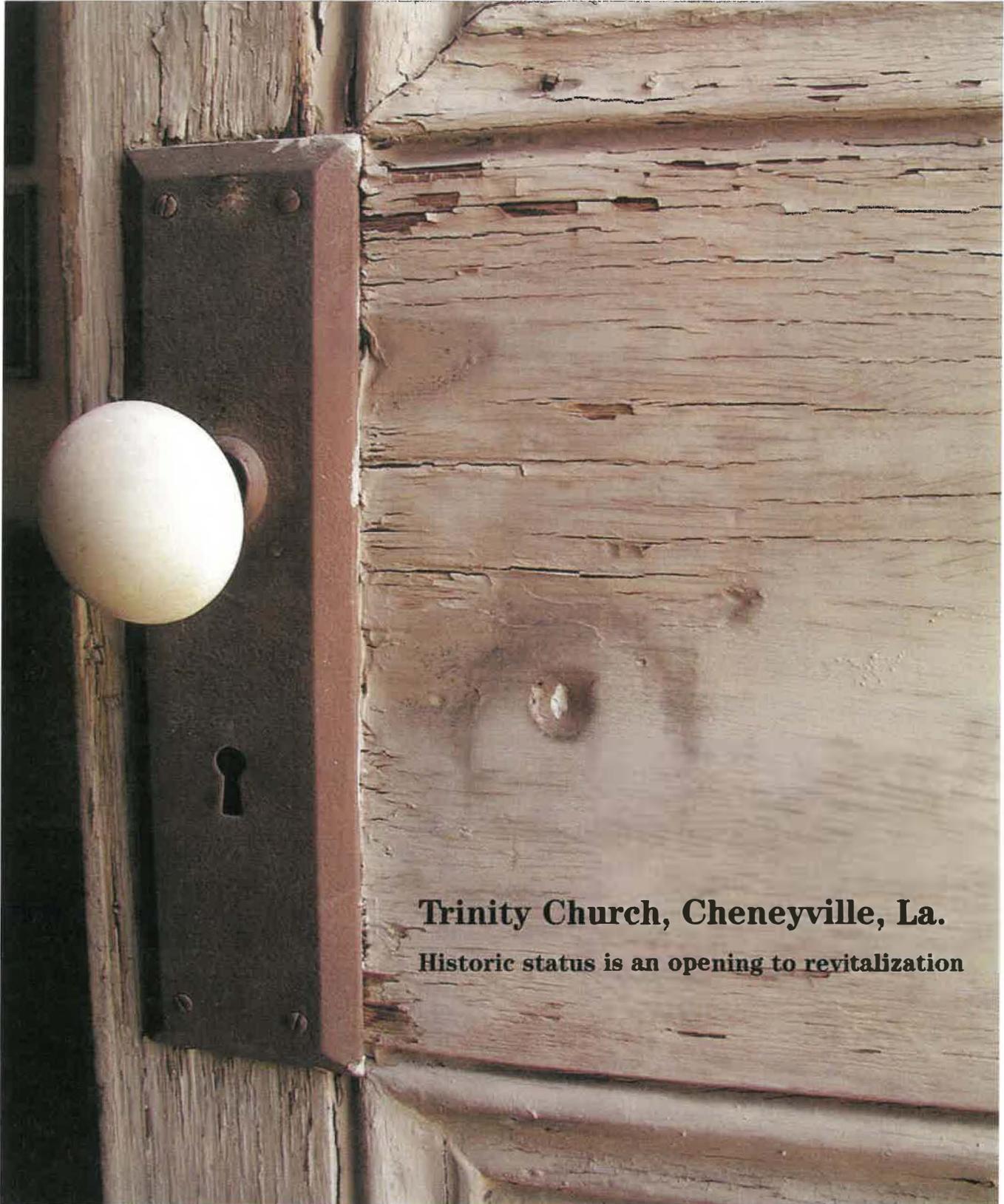


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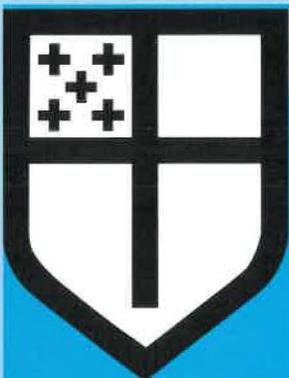
PARISH ADMINISTRATION ISSUE

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Trinity Church, Cheneyville, La.

Historic status is an opening to revitalization



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BY PATRICIA NAKAMURA



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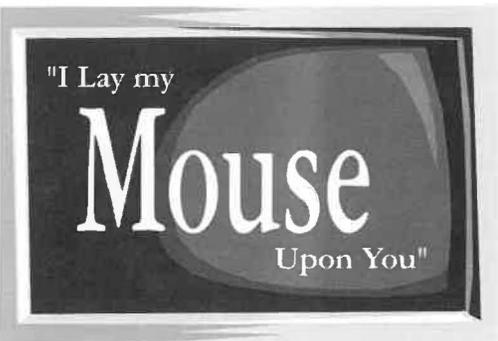
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Volume 222 Number 22



*The triumphs and temptations
of an e-mailing priest*

BY TIMOTHY SCHENCK



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News

- 10 Bishop Ashby of Western Kansas Dies
- 11 Historic status helps revitalize a Civil War-era church in Louisiana.

The Cover

The front door of Trinity Church, Cheneyville, La., still bears bullet holes from a Civil War skirmish.

Left: Trinity Church, circa 1860.

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(SEE PAGE 34)

SUNDAY'S READINGS

No Longer Scattered

'Believers in [Jesus] were to receive [the Spirit]' (John 7:39)

Pentecost, June 3, 2001

Vigil or Early Service: Gen. 11:1-9 or Ex. 19:1-9a, 16-20a; 20:18-20 or Eze. 37:1-14 or Joel 2:28-32; Psalm 33:12-22 or Canticle 2 or 13 or Psalm 130 or Canticle 9 or Psalm 104:25-32; Acts 2:1-11 or Rom. 8:14-17, 22-27; John 7:37-39a

Principal Service: Acts 2:1-11 or Joel 2:28-32; Psalm 104:25-37 or 104:25-32 or 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

The number of choices of lessons for the Feast of Pentecost indicates the enormous depth and breadth of meaning of the celebration. Taken together, the lessons teach that the descent of the Holy Spirit upon the faithful is a reversal of the scattering of peoples as a result of sin (Gen. 11); the beginnings of renewed holiness in a fallen people (Ex. 19); restoration of life beyond all hope (Ezek. 37 and Psalm 130); empowerment of all people by intimate knowledge of God (Joel 2); an inspiration to praise the Lord and find joy in his presence (Psalm 33 and the Canticles); an urgent vocation to proclaim his wonders to others (Acts 2); deliverance into intimate, loving relationship with a personal God (Rom. 8); the deepest possible kind of life, received and overflowing, as a gift from Jesus (John 7); a source of a vast variety of gifts distributed for the good of all the

faithful (1 Cor. 12); a means of conveying authority for the forgiveness of sins (John 20); and a source of ultimate, absolute truth as a gift from the Father through the Son (John 14).

The Catechism summarizes the scriptural teaching about the Holy Spirit by affirming that he is "God at work in the world and in the Church even now," "the Lord who leads us into all truth and enables us to grow in the likeness of Christ," whose presence "we recognize ... when we confess Jesus Christ as Lord and are brought into love and harmony with God, with ourselves, with our neighbors, and with all creation" (prayer book, page 852). Pentecost fittingly concludes the Great 50 Days of the Easter season. The season began with the proclamation that Jesus is risen from the dead, and ends with the feast of the Holy Spirit: "God at work in the world and in the Church even now."

Look It Up

How is the Holy Spirit described in one of the most ancient prayers of the liturgy? See the second paragraph on page 374 in the Book of Common Prayer.

Think About It

Reflect on the description of the Holy Spirit in the Nicene Creed as the "giver of life," and apply that description to the summaries of the lessons provided in the commentary above.

Next Sunday

The First Sunday After Pentecost: Trinity Sunday

Isa. 6:1-8; Psalm 29 or Canticle 2 or 13; Rev. 4:1-11; John 16:(5-11) 12-15

Reclaiming the Great Commission

A Practical Model for Transforming Denominations and Congregations

By Claude E. Payne and Hamilton Beazley.
Jossey-Bass. Pp. 268. \$23.

This book differs from most church growth literature by telling how a mainline judicatory moved from maintenance to mission with miraculous results. What's been happening in the Diocese of Texas since 1995 is presented as reproducible in any judicatory willing to commit itself to the model presented here.

The authors claim that we live in the New Apostolic Age, which offers churches both crisis and opportunity. What must emerge is the New Apostolic Denomination, characterized by a different organizational structure and culture, and new ways of managing change, making disciples, and developing congregations.

Single-minded insistence on mission means that laity, clergy, and bishops will minister in ways significantly different than many of them do now. Communications, outreach, Christian education, and youth ministry must all be reconfigured to serve the new vision.

Payne and Beazley speak in a positive and gentle way. Their book is useful for all mainline churches, especially those with an episcopal polity. Especially helpful are tables contrasting the Maintenance and Mission models regarding congregations, laity, clergy and judicatory leaders.

One shortcoming here occurs in many books on church development: There is little acknowledgment of how demanding it is to change the culture of a church, judicatory or congregation. The transformation the authors describe may be miraculous, but it demands hard work, persistence and courage.

The Diocese of Texas has been conspicuously generous in welcoming leaders from other dioceses to Clear Vision Conferences to learn about this model. *Reclaiming the Great Commission* explains the model to a far wider audience. This

book deserves the attention of many, including members of bishop search committees and candidates for the episcopate.

*(The Very Rev.) Charles Hoffacker
Port Huron, Mich.*

Reclaiming the Great Commission



*Bishop Claude E. Payne
Hamilton Beazley*

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BOOKS

A History of Church Schools in the Diocese of Virginia

The Working Out of a Partnership, 1920-1950

By John Page Williams.
edited by Robert W. Prichard.
Pp 250. No price given.

Contact the Office of Church Schools in the Diocese of Virginia, 804-643-8451.

The 11 chapters of this volume are well written and well researched. It also includes an appendix on racial integration in the 1950s and 1960s and one on education in Virginia from the 17th to the 19th centuries. This book provides an interesting perspective on the first 30 years of the work of the Diocese of Virginia in secondary education. The Rev. John Page Williams (1910-2000) served as a teacher, headmaster, and dean of church schools in the diocese.

The system of church schools in the Diocese of Virginia had its beginnings in the vision of two 19th-century Bishops of Virginia, William Meade and his successor, John Johns. In the first two decades of the 20th century, secondary education was not available to everyone. High schools were relatively new institutions in many states. The bishops, other clergy, and laity wanted to provide quality education for children of Episcopal families at a moderate cost.

The diocesan council (convention) of 1920 formed the corporation, designating the princely sum of \$53,150 for the proposed diocesan system of schools. This amount secured the purchase of three existing schools — Chamberlayne Country School and the Virginia Randolph Ellet School in Richmond, and St Anne's School in Charlottesville.

This book, the first of a two-volume work, provides an insider's look at the development of a philosophy and system of Christian education consisting of "biblical instruction, the imparting of a moral code, regular worship, and participation in the school community." Even if it is particularized history, it is very readable and interesting history.

(The Rev.) Henry G. Randolph, Jr.
Elkhart, Ind.

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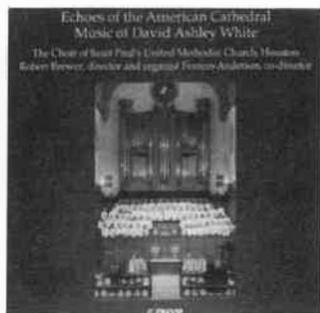
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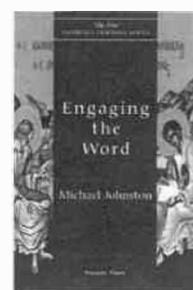
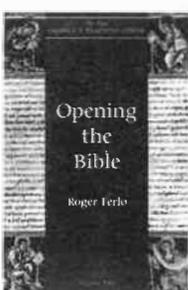
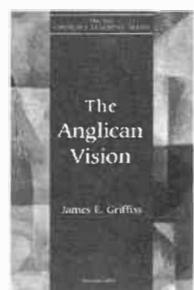
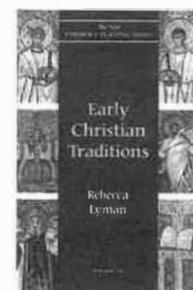
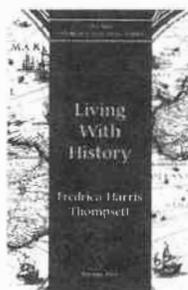
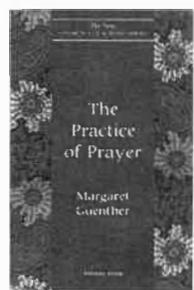
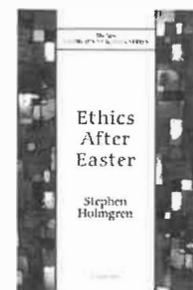
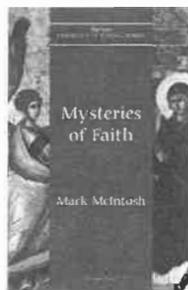
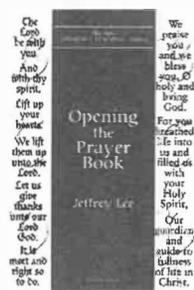
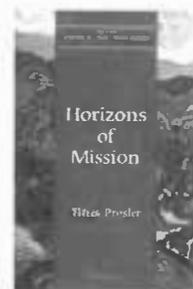
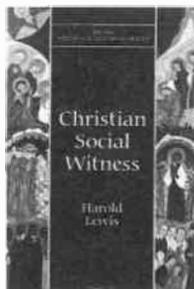
What a joy to recommend two new, strikingly different but richly complementary CDs of modern sacred choral music by two eminent contemporary composers — David Ashley White and James MacMillan — sung by a leading American Methodist choir and by one of the world's most accomplished Roman Catholic choirs, respectively. One CD opens with a setting of verses from Psalm 96; the other ends with a setting of verses from the same psalm; both collections epitomize the “new song” the psalmist calls for.

Echoes of the American Cathedral: Music of David Ashley White has a remarkable symmetry in its 27 tracks, at the center of which are two (unpublished) settings of the standard evening canticles (in Rite II translations), one for a capella choir, the other accompanied by organ. Two major choral works, “Alleluia” and “Cantate Domino” provide the opening and closing tracks. Most of the remaining tracks are White’s own hymns, original motets (some based on his hymns), and three anthems he has based on early American hymns (including “Amazing Grace” and “Star in the East.” Some are sung a capella; some are accompanied; the accompaniments sometimes include solo obbligato instruments (reeds, strings, percussion) or brass ensembles. The mixed choir of St. Paul’s United Methodist Church, Houston, a

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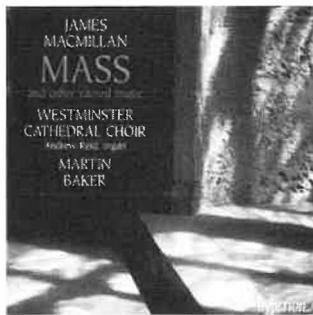


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75-member semi-professional ensemble, expertly directed by Robert Brewer (also the organist) and Frances Anderson, sings with exceptional discipline and sensitivity throughout. Many of the selections, however, would surely be within the grasp of much smaller parish choirs. It is particularly helpful, therefore, that the liner lists publishers and catalogue numbers for all of the anthems. The many listeners who will want to use more than White's single hymn tune ("Palmer Church") included in *The Hymnal 1982* are referred to the collection *Sing My Soul: The David Ashley White Hymnal*, published in 1996 by Selah.

James MacMillan's *Mass and Other Sacred Music* features the world-acclaimed choir of men and boys from Westminster Cathedral, London, Martin Baker, master of music, and Andrew Reid, organ. Seven of the 13 tracks are given over



to MacMillan's Mass commissioned for the "Glory of God in the Millennium Year of Jubilee," first performed this past Corpus Christi. An extraordinary composition repaying repeated hearings, it could surely be adapted for Anglican use, although it is permeated with a devout appreciation for contemporary Roman liturgy. Lacking a Credo, but including a Corpus Christi Alleluia, the Mass has a splendid through-composed Eucharistic Prayer, complete from the sursum

corda to the great Amen, capturing perfectly the drama and mystery of the central eucharistic action. The remaining tracks include the opening "A New Song," "Christus vincit" (a six-minute setting of the Royal Acclamations), "Seinte Mari moder milde" (commissioned for the King's College 1995 Christmas Eve Lessons and Carols), and "A Child's Prayer" (dedicated to the dead of the Dunblane tragedy, but perfectly suited for any First Communion celebration). The performances are sterling and make effective use of the marvelously reverberant acoustics of Westminster Cathedral.

In sum, both these CDs offer a wealth of worthwhile listening; they should be especially valuable resources for church musicians eager to expand their first-rate, serious contemporary repertory.

R. Alan Kimbrough
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David Day

David was Senior Lecturer in Religious Education at Durham University. He has also written a number of books on education, Christian apologetics and preaching.

John Pritchard

John is the Archdeacon of Canterbury and was previously Warden of Cranmer Hall, an Anglican Seminary in Durham. John has written several books, among which are Practical Theology in Action, The Intercessions Handbook and Living the Gospel Stories Today.

Roger Symon

Roger is a member of Chapter Canterbury Cathedral. He began his ministry at St. Stephen's in Westminster, thereafter becoming Chaplain at the University of Surrey, Vicar of Christ Church Lancaster Gate, London and a member of the Archbishop of Canterbury's Personal Staff in 1986.
Cost is: \$1500 (airfare not included)

Robert Willis

Robert has been appointed the new Dean of Canterbury and will be installed by the Archbishop of Canterbury on July 1, 2001. In 1992 he was appointed Dean of Hereford while also serving as Priest-In-Charge of St. John's Church in Hereford.

Paul Zahl

Paul is Dean of the Cathedral Church of the Advent, Birmingham, Alabama. He is a graduate of the University of Nottingham, UK (MPhil) and holds a Doctorate from the University of Tübingen, Germany. His publications include The Protestant Face of Anglicanism.

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Priest Stands in the Gap During Cincinnati Riots

The Rev. Kwasi Thornell, a priest in Southern Ohio and Province 5 Synod delegate, described his experiences in the racial confrontations which took place in Cincinnati [TLC, May 6], when he addressed the Province 5 Synod at the Proctor Camp and Conference Center in London, Ohio., April 23-24. Fr. Thornell told how he and other clergy stood between the African American demonstrators and ranks of policemen who wore riot gear and were armed with shotguns, tear gas and more.

Fr. Thornell, an African American who is canon vicar at Christ Cathedral in Cincinnati, spoke of helping a woman with a severe gash in her head caused by a tear gas canister. He and other clergy supported young men who broke down sobbing when there was no other way to express their hate and anger. And he told of working with other clergy to keep the funeral of a young man shot by police from being a "circus" and to keep reporters and TV cameras away from the grieving family.

He said clergy faced some taunts about "where has the church been?" but that the dean of Christ Church Cathedral, Cincinnati, the Very Rev. James A. Diamond, who is white, had received a great deal of hate mail and death threats because he spoke up for the African American community. Fr. Thornell mentioned that several Easter Vigil services had to be canceled because of the citywide curfew, yet the curfew was unevenly enforced. He noted restaurants were open in the more affluent areas, and people were out and about that same night.

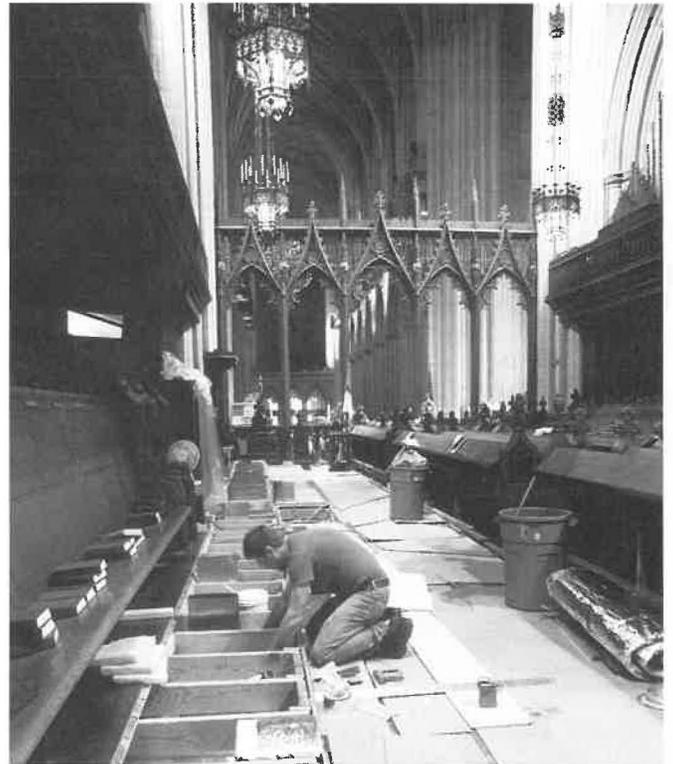
Call for Revitalized Urban Ministry

Following Fr. Thornell's address, the Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio and an African American, spoke about the conditions that led to many of the problems — such as only 250 out of 1,000 young black men graduating from high school — and described the large and growing prison industrial complex where so many young African American men wind up — prisons that today are increasingly a for-profit industry.

Both presentations sparked significant and energetic discussion. By acclamation, the synod delegates approved the revitalization of an active and effective urban ministry program unit, and called for the executive board to encourage — perhaps even goad — all the bishops in the province to have effective and widespread anti-racism programs.

In an anti-climactic business meeting following the discussion, delegates voted to change the provincial funding method from assessing dioceses 13 cents per baptized member to an amount equal to 1.1 percent of the amount the diocese contributes to the national church.

Marnie Bash



Donovan Marks photo

Worshippers at Washington National Cathedral this summer will be cooled by an air conditioning system that was installed last fall. The \$1.5 million cost to install the system would have been much higher except for the fact that those associated with the construction of the cathedral nearly 30 years ago had the "enormous foresight and leadership" to install vents during the construction phase, according to Jim Hoffman, executive facilities director.

Bishop Ashby of Western Kansas Dies

The Rt. Rev. John F. Ashby, 72, retired Bishop of Western Kansas, died May 10 in Tulsa, Okla., where he had resided since his retirement. Bishop Ashby served in Western Kansas from 1981 until his retirement in 1995.

He was born in Tulsa and was educated at Oklahoma State University and the Episcopal Theological Seminary of the Southwest. In 1955 he was ordained deacon and priest in the Diocese of Oklahoma, then served in that diocese until his election in Western Kansas. He was vicar of St. Mark's, Hugo, and St. James', Antlers, in 1955, vicar of St. John's, Durant, and St. Peter's, Coalgate, 1955-59, and rector of St. Luke's, Ada, 1959-81. He was active in Oklahoma on the commission on ministry, standing committee and liturgical commission.

As bishop he was chair of the Province 7 commission on ministry, chair of the House of Bishops' commission on ministry, and a member of the executive committee of Coalition 14. In retirement he assisted the Bishop of Oklahoma with visitations. He also was a chaplain in the Oklahoma National Guard.

He is survived by his wife, Mary, daughters Ann Ghost Bear and Elizabeth Wiseman, and four grandchildren.

Historic Status Helps Revive a Louisiana Church

In one of his last acts before the outbreak of the Civil War, the Rt. Rev. Leonidas Polk, Bishop of Louisiana and the Missionary District of the South and later a decorated Confederate general, consecrated Trinity Church in Cheneyville, La.

Richard Moriarty, the present-day administrator, can trace his families' association with the Episcopal Church at least that far back. Some of his ancestors were Baptist, but they converted and donated the baptismal font at Trinity after they were forced to seek an Episcopal priest to baptize a dying infant.

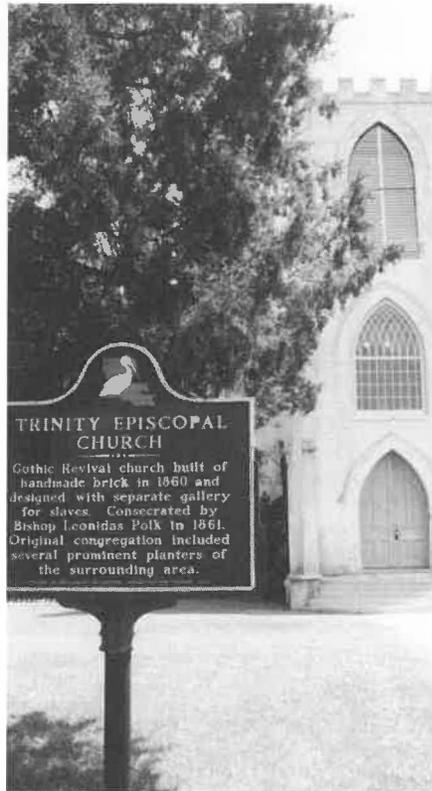
Although never a large congregation, Trinity was a center of social, cultural and spiritual life in Cheneyville. The front door of the church still bears bullet holes made during a Civil War skirmish. By the Great Depression, however, the Moriarty family had relocated to another part of Louisiana.

When Mr. Moriarty moved back to the area six years ago, Trinity had an average weekly attendance of three and its building was in need of major renovation if it was to remain usable.

"When my granddaughter came to live with us, my family doubled weekly attendance," Mr. Moriarty said recently.

Six years later, attendance averages 18 and the church has raised nearly \$185,000 toward the estimated \$300,000 cost of essential renovations needed to maintain the structural and architectural integrity of the historic landmark. More than \$100,000 of that amount has come from individuals and organizations unaffiliated with the church. Mr. Moriarty is quick to cite God's blessing and the help of all church members in the turnaround. He specifically mentions a cookbook the ladies of the church have compiled and marketed. To date confirmed orders have reached 2,500 copies and have resulted in profits of about \$15,000.

It is Mr. Moriarty, perhaps by way



Trinity Church has been designated one of the 10 most endangered historic places in the state.

of example in his role as church administrator, who seems primarily responsible for inspiring other members to contribute their time, talent and treasure. A semi-retired accountant, he said half jokingly he is quick to follow up on any research leads he uncovers because he is getting older and forgets quickly.

Soon after he returned to the area, he began familiarizing himself with historic preservation societies and organizations. Through one of those organizations, he met an architect who specializes in preservation projects.

That contact led to successful designation by the Louisiana Preservation Alliance as one of the 10 most endangered historic places in the state. Coverage of that designation in the diocesan newspaper inspired a prominent member of the diocese in another part of the state to petition the bishop to designate the church as this year's diocesan "Mission Appeal" recipient,

and recently *Better Homes and Gardens* has agreed to profile the cookbook and church in a magazine supplement to be distributed nationally.

Each successful contact leads to several others, and Mr. Moriarty tries to follow up on all of them. The newsletter mailing list now numbers 200 households. The internet website (www.members.christweb.com/trinitychurch) averages about six "hits" per day, a surprisingly robust number for a small congregation in such a remote location.

Even before the recent spate of publicity, Mr. Moriarty and the other members of the church began to see a brighter future. Last Christmas Eve a candlelight service drew 110 from the surrounding area.

"In any church money and numbers are relative," Mr. Moriarty said. "The problem facing most small churches is that it takes all of the members to work to make a project possible and successful. Ten percent participation in a project at a 1,000-member church will result in 100 people doing a job. Ten percent in a church the size of Trinity results in one person doing it."



Trinity Church still uses the pulpit where Bishop Polk delivered the first sermon in 1861.

Pittsburgh Church Gets Taste of Hollywood

If the Rev. David Wilson harbored any hopes that Mark Pellington was a lapsed Episcopalian, he had them dashed when in filming a scene at the end of a Sunday service the Hollywood director requested that the extras in the cast carry Bibles with them as they exited the church.

Kittanning, Pa., near Pittsburgh, and St. Paul's Church, where Fr. Wilson is the rector, served as the on-site location for the *Mothman Prophecies*, a science-fiction thriller in which a reporter is drawn to a small West Virginia town in order to investigate a series of strange events revolving around the sighting of huge winged creatures. The film stars Richard Gere and Laura Linney.

Fr. Wilson said the movie producers first approached the church about filming on a Tuesday morning last October.

"I was in the middle of a prayer group," Fr. Wilson recalled, "when my secretary interrupted and said there were two guys from Hollywood who wanted to talk to me."

The producers chose the church because it was within sight of a bridge that figures prominently in the script. Although a denomination is not mentioned, Fr. Wilson said the film scene did provide the congregation with some increased name recognition. The church sign, for instance, is clearly visible. The film-



Richard Gere (left) and other actors in the movie filmed at St. Paul's, Kittanning, Pa.

ing also brought more than 500 people from the community to the church on March 2, the day the scene was filmed.

"A lot of people from Kittanning had never been inside the church before they were chosen as extras," he said. "Many told me how beautiful they thought it was."

During a brief conversation with Mr. Gere, Fr. Wilson said the actor politely expressed mild curiosity about the church, but did not follow up on an invitation to experience a Sunday service for himself.

Everyone involved with the film was courteous and professional, according to Fr. Wilson. The only

complaint, if there was one, had to do with the date chosen.

"When they first asked if they could use the church they said it would be sometime in the winter," Fr. Wilson said. "In the meantime we went ahead and scheduled a Faith Alive weekend to start the same day they decide they want to shoot."

The crew kept its promise to wrap up filming by lunch time and everything was back in place for the start of the retreat weekend that evening. If it had come down to a choice, however, Fr. Wilson said Hollywood would have come in second.

"Faith Alive was a key event for us," he said.

A Call to Concern for Criminal Justice Issues

The Rt. Rev. George E. Packard told participants at the sixth national prison ministry conference that an enormous amount of energy will be necessary to help minister to those affected by crime and turn the focus of society away from vengeance. The Bishop Suffragan to the Armed Forces, Healthcare and Prison Ministries was the keynote speaker at the conference May 4-6 at Christ Church Cathedral in Indianapolis.

The impending execution of Timothy McVeigh, who is currently housed in a federal penitentiary in nearby Terre Haute, lent urgency to the gathering of conferees from Episcopal churches across the nation. Mr. McVeigh, who was convicted in 1997 of the April 19, 1995, bombing of the Alfred P. Murrah building in which 168 people died, was awaiting execution at the time TLC went to press.

All conference participants signed

a petition calling for an immediate death penalty moratorium and "subsequent abolition of state-sanctioned homicides."

The morality of the death penalty was one of many issues addressed by the conference. Bishop Packard called on the church to act more forcefully on criminal justice issues, stressing the enormity of the need for enhanced prison ministry. "I'm dis-

(Continued on page 26)

Past Blends with Present

Fifty years after the last building addition, the Church of the Holy Cross in Poplar Bluff, Mo., had outgrown its worship space. The congregation could not agree on whether to move to a new location, remodel, or expand the existing facility, and that made a successful fundraising campaign unlikely.

The issue was temporarily shelved after some long-time members threatened to leave if changes were made to the existing structure. Matters came to a head when a wealthy member left the bulk of her estate to the church. Shortly after the decision was made to expand, the rector retired, leaving the vestry to come up with a solution acceptable to all. Working with a sympathetic architect, the result was to keep the old church intact and build a bigger structure onto it. The original church is now a chapel and the former parish hall is the new church, complete with stained glass windows. One sacristy serves both churches. Now there is office space, multi-use classrooms, and the parish can be host to a luncheon without persons stepping on each other's toes.

Cynthia Keezer



Cynthia Keezer photos

Top: A shared vestibule connects the old chapel to the new church.

Bottom: The former Holy Cross parish hall is now the new church.

New Walls Go Up Between the East and West

"Testy" and "provocative" were words often heard at the national workshop on Christian unity in San Diego April 30 through May 3. There was much candor, but also a strong commitment to continue to work for unity.

Keynote speaker John H. Erickson, professor at St. Vladimir's Orthodox Seminary in Crestwood, N.Y., painted a dismal picture of ecumenism in the world's second largest Christian church.

"When the Berlin Wall fell down, Orthodoxy's interests in ecumenism went down with it," he said.

Enraged by the aggressive proselytizing in which Roman Catholics and protestants alike have engaged in the countries of the former Soviet bloc, Orthodox churches are withdrawing from ecumenical commitments the world over. Far from helping and supporting Christian Orthodoxy in its recovery from nearly a century of suppression and persecution under Communism, Western Christians have assumed a judgmental and com-

petitive posture, Prof. Erickson said, and he charged "sheep stealing" on a massive scale.

East and West was not the only area where diminished optimism was acknowledged.

The Rev. Louis Weil of the Church Divinity School of the Pacific was the principal speaker at a sub-group composed of ecumenical officers from the Episcopal, Lutheran and Roman Catholic churches.

Fr. Weil's principal concern was the need for an Anglican reassessment of the role of the papacy. Such a step, he concluded, would only be possible if there were first fundamental changes forthcoming from Rome.

By way of example, he cited the reference in *Ut unum sint* to a papacy that encouraged theological inquiry. "Where is that papacy?" he asked and went on to cite several recent examples of highly reputable Roman Catholic theologians who have been silenced by the Vatican. Such efforts to stifle the considera-

tion of new insights and ideas has a chilling effect on theological inquiry, according to Fr. Weil.

Another obstacle in closer relations between Anglicans and Roman Catholics cited by Fr. Weil was the concept of papal infallibility. He said he could not find any understanding that would be acceptable to Anglicans.

Even where recent results have been most promising, there remains some cause for concern. Despite recent agreement on full communion between Episcopalians and Lutherans, there remain some issues between the two churches. Members of the Lutheran Ecumenical Representatives Network and the Episcopal Diocesan Ecumenical Officers met together to discuss a proposed Lutheran bylaw which would allow exceptions to the episcopal ordination of Lutheran clergy. A statement opposing passage of this bylaw was drafted by the Lutherans and met with applause from their Episcopal colleagues.

(The Rev. Canon) David L. Veal

A Presence in the City

The Cathedral Center of St. Paul, Los Angeles



By Patricia Nakamura

"A true cathedral has no congregation.' Well, I have five," said the Very Rev. Ernesto Medina of the people who claim residence at Los Angeles' tropical-white Cathedral Center of St. Paul. He enumerated: "St. Athanasius, St. Nicholas, the staff, the diocese, program groups. They're not guests; they all have ownership of the center." On a Sunday morning with a Spanish Eucharist at 8:30, an English service at 10:15, St. Nicholas' Mission's Korean celebration at 2 p.m., "I say good-bye in Spanish, hello in English, good-bye in English, hello in Korean." Fr. Medina is the provost, with pastoral charge over St. Athanasius' parish with its Hispanic and Anglo members, and oversight of the mission. "The rector is the bishop."

The third congregation, the bishop's staff, meets as a community on Thursdays; the diocese and various groups hold celebrations and events. "It's your cathedral," he tells all. "There is ownership from various constituencies. We walk it together."

The congregation of St. Athanasius is the oldest. The first Episcopal parish in Southern California, it dates

**"I say good-bye in Spanish, hello in English,
good-bye in English, hello in Korean."**

— The Very Rev. Ernesto Medina

from 1864. The building itself dates only from 1994. An editorial in the Nov. 7, 1994, *Los Angeles Times* spoke of the decisions faced by the bishop, the Rt. Rev. Frederick Borsch: "Diocesan House, the Episcopal administrative center on West 4th Street near the Harbor Freeway, had been sold to a developer. St. Paul's, the downtown cathedral, had stood severely damaged since the Sylmar earthquake of 1971; the cost of repair was prohibitive."

Eventually the building was demolished. As the diocese includes six counties ("all Southern California except San Diego") there was plenty of suburban real estate to choose from. "Instead, Bishop Borsch opted to build a new cathedral on the site of the St. Athanasius and St. Paul Church in Echo Park ... five minutes from City Hall and the skyscrapers of downtown."

The Rt. Rev. J. Jon Bruno, former dean and now bishop coadjutor of the diocese, said, "At that time Echo Park had 18 gangs within a three-mile radius. It had urban blight." But he and his wife, Mary, knew that was where they wanted to be. "We decided to minister to the neighborhood." Today, one of the agencies hosted by the center is a high school for students who have had trouble in other schools. "We have four grades in one room. We have 12 gangs represented here. And we are graffiti-free."

Senior warden Alexander Moore lives in the Echo Park neighborhood and chose to join St. Paul's because it is "purposely in the heart of Los Angeles. Echo Park was a gracious Victorian neighborhood; later it became a sort of 'communist neighborhood,' home to many of the black-listed writers," during the McCarthy era. Now Mr. Moore enjoys the "social, economic, ethnic mix, the comparative harmony. It's a low-crime area." St. Paul's has some fascinating religious companions, too. Around the lake are Methodist and Roman Catholic churches, scientologists, and the Angelus Temple of the

Foursquare Gospel Church founded by Aimee Semple McPherson. Diocesan communications director Bob Williams said, "She had clotheslines to pin the bills to. She didn't want to hear change rattling."

The park itself sometimes becomes part of the church. "On Good Friday," Fr. Medina said, "we had the stations of the cross around the lake. We had three presiders: the priest, the musicians, and the congrega-

tion. Each morphed in and out of the presiding role, and each was responsible to empower the worship of the other two. People took turns carrying a huge cross. We'd stop [along the path] and read. People know about this and come along. Five grew to 100."

As much a part of the center as the square Spanish towers, Rene Barraza has served as junior and senior warden, and now as sexton. He and his wife, after rearing four children, moved into an apartment in the unfinished building in 1994. "I was afraid at first," he said. "What can a lay person do with all those priests? But now I am comfortable. And I worried about 'church language.' It's not in my line. But now my spiritual life is growing and growing, every day.

"At first there were problems in the neighborhood, gangs on Laguna Street. The neighborhood has gotten much better. There's light around the block. The students in the school have developed pride in it.

"I'm 58 years old, and I learn every day, and help people. I will be there as long as God lets me."

Music director David Schnell finds the Cathedral Center a stimulating place to work. "Ernie has exciting ideas," Mr. Schnell said. "He's moved things around; he has a different way to visualize." The choir, which had sung from the balcony, is downstairs. The chairs have been turned so "everyone faces the courtyard now, instead of a blank wall.

"From Epiphany 'til Shrove Tuesday, we had hundreds of gold foil stars suspended from the ceiling. In the sun and the air, they moved and shone. When Lent began, the stars were gone and the stained-glass stations went up."

Mr. Barraza said, "Ernie tries to be equal to Spanish and English. He wants to have a Korean service for all of us, so we can feel like they do, not understanding the words."

One of the Cathedral Center's strongest ministries in the neighborhood is the Episcopal Community Federal Credit Union. Director Urla Gomes-Price told of its beginnings. "In 1992, just after the South Central riots, the national church sent funds for the community to the diocese. Dr. Gloria Brown, an advocate for the poor who came from the national church to assist, had dreamed of a credit union for people shut out of traditional banking services." Volunteers came from parishes all over the diocese, and in 1994 the credit union received its federal charter.

"It is a low-income credit union, with shares and loans. The 'haves' make deposits so we can make loans to the 'have-nots.' The poor often have no credit, at least at non-usurious rates. Many of our members used pawn shops, at 30 percent interest."

For a membership fee of \$5 and a minimum deposit of \$25, anyone who participates in any diocesan service or program can become a member. Members can establish credit and savings accounts, secure a loan, send money by wire to El Salvador or Guatemala. Every member is

offered credit and budget counseling. Small business loans have financed daycare centers and park vendors selling fruit, jewelry, ceramics.

"We have low delinquency rates due to the relationships we have with people."

Last December, in reaction to a disaster just a block from the cathedral, "we lived the dream of the center," Fr. Medina recalled. The communities came together.

When the apartment building down the block collapsed, "there was just one person on site. It was the day after convention and everybody was off [TLC, Jan. 14]. I saw it on TV. I jumped in the car; on the way I called the Red Cross. The bishop's staff came in; we met with the police and fire department."

David Schnell said, "The two-story building looked like an earthquake had hit. The kids had left for school;



The Rev. Ernesto Medina (left) and Rene Barraza

**"I was afraid at first,"
Rene Barraza said
of being sexton
at the Cathedral.
"What can a lay
person do with
all those priests?"**

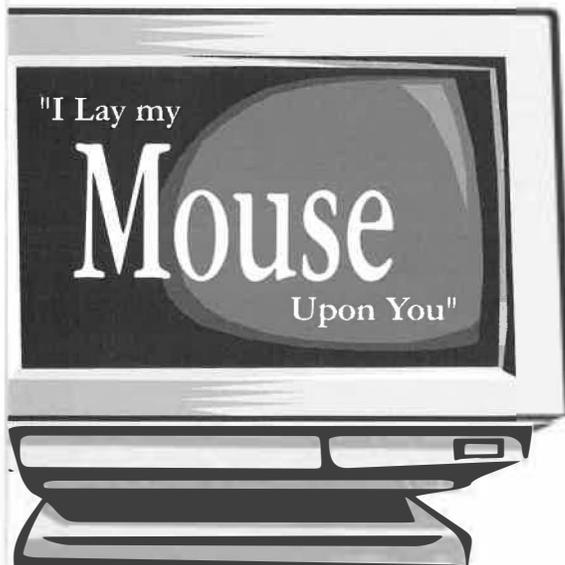
one man was killed but there were no other serious injuries."

What was most difficult was locating the tenants. Some were "here not under the most legal of circumstances," and were hiding, afraid of the authorities. "We have people who speak the languages, and they combed the area, saying 'We are not the government; we're here to help.' It took awhile for people to trust."

The building became a chaplaincy and a Red Cross center. "We do food service anyway; then we cooked for the displaced - three meals a day for 100 people, for two weeks. We used one parking level under the building for supplies to give out - clothes, household supplies. They went quickly."

"The fire department told residents they couldn't go in, that the building was a total loss. We worked it out so families, supervised by the fire department, could go in for some possessions" before the building was torn down, the provost said. "At a dinner, we prepared people for their last time. They would never live there again. We had a burial rite before it was destroyed."

Bishop Borsch said, at the consecration of the Cathedral Center, the 21st century understanding of a cathedral "is resonant with the life of a cathedral of old ... a place of worship, prayer, service and hospitality ... It is the people who are and will be the living stones of this cathedral ... for and in this neighborhood and well beyond as from the heart of the diocese." Provost Medina and all the people of his five congregations are proving a strong "prophetic voice" in the city and the Diocese of Los Angeles. □



The triumphs and temptations of an e-mailing priest

By Timothy E. Schenck

Although it's not a major aspect of my personal piety, I've recently started worshipping icons. This new practice coincided with the start of my first full-time job in parish ministry nearly a year ago.

Unfortunately, the object of my adoration is the icon on my desktop computer that brings me directly to the inbox of my e-mail program. And I must admit that clicking on that icon has become the initial ritual action of each new day. Before I can think about getting to "Lord, open our lips," I usually find myself muttering "Lord, open Outlook." I'm not proud of this. But it's gotten me thinking about just how much the modern church relies upon e-mail to conduct the work of ministry.

The danger with overusing e-mail, of course, is that it is not a fully interactive form of communication. Sure, people can correspond quickly and efficiently, but it is also quite impersonal. The term "e-mail conversation" is actually an oxymoron. In reality, e-mail correspondence consists of a monologue by one person followed by a monologue from another. It's more action and response than true engagement. Is it a useful tool to coordinate meeting times with the part-time Christian education director? Of course. Is it a helpful way to communicate with the woman in your parish whose father just died? Absolutely not.

I heard an item on National Public Radio recently that spoke about the declining number of "human moments"

in our lives. A human moment was defined as one where two people actually speak face to face, an increasing rarity in 21st-century America. E-mail, fax machines, voice mail, instant messaging, and even telephones cannot replace the physical contact and connection that occurs when two people engage in a human moment. And the human moment, or whatever you choose to call such genuine interaction, has always been and will remain the heart of pastoral care and Christian love. For this reason, the gospel message will never become outdated or technologically obsolete. Vibrant, one-on-one pastoral ministry will never cease to play an important role in our collective lives.

My seminary classmates and I used to joke about engaging in an exclusive e-mail ministry once we were ordained and serving parishes. We envisioned the modern priest who never left his or her office. One who could send out pastoral missives to home-bound parishioners with the click of a mouse. One who could meet with a virtual vestry or even create a parish website for Sunday morning worship where parishioners could download sermons and "double click" for salvation. Unfortunately, this isn't as far fetched as it might

One could meet with a virtual vestry or even create a parish website for Sunday morning worship where parishioners could download sermons and "double click" for salvation.

sound. All right, maybe the Sunday morning bit is unrealistic. But e-mail ministry is alive, well, and thriving in the Episcopal Church. An informal survey of parish priests shows that nearly all of us use e-mail on a regular basis. And while many of us use it in healthy ways, an increasing number of clergy don't use it just to set up meetings or banter with colleagues. It's slowly becoming an accepted form of pastoral communication.

That's a dangerous trend because it's an easy way to avoid the time, energy, and focus that a human moment demands. Communicating via e-mail fails to draw upon the full range of a priest's pastoral training. Lost are the skillful arts of pastoral conversation, active listening, and the

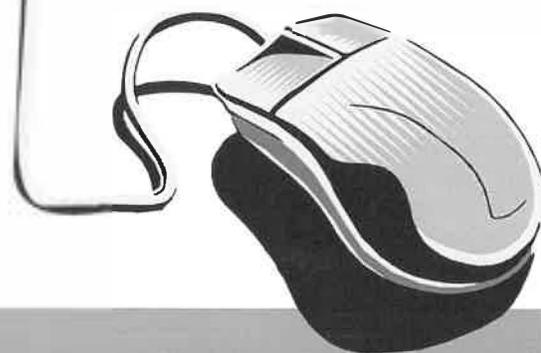
reading of body language, all of which contribute to the "conversation beyond words" that is so critical to insightful pastoral relationships.

Furthermore, e-mail is a great way to avoid face-to-face confrontation. Disagreement with a vestry member? How much easier is it to send off an e-mail than to take the person to lunch and have a fruitful conversation about your differences regarding the parish's mission? Avoidance behavior is prevalent enough in parish ministry. If abused, e-mail will only enhance the spread of this unhealthy dynamic of parish life.

I'm not suggesting that e-mail is the latest anti-Christ to arrive on the scene. But I do suggest that it poses a great temptation to those of us in parish ministry. We can be easily seduced by its simplicity and perceived efficiency. Some of us thrive on its gloriously impersonal nature. At the very least it's important for us to think consciously about the ways in which we use e-mail. Are we avoiding our pastoral responsibilities? Are we hiding behind our inboxes to keep conflict at a distance? Are we becoming increasingly isolated in our ministry? Just a few questions to ponder as e-mail becomes a larger part of our daily lives and work. It's important to discern and be clear about what aspects

of ministry can be conducted safely via e-mail, what needs a phone call, and what demands face-to-face contact. And by all means, please forward me that latest joke about the three bishops and the can of Spam. □

The Rev. Timothy E. Schenck is curate at Old St. Paul's Church in Baltimore, Md.



Angels in Their Midst

In a recent column in his diocesan newspaper, *Church Times*, the Rt. Rev. Gethin B. Hughes, Bishop of San Diego, told some wonderful tales of travels in his diocese. A few of the incidents are worth sharing:

"I was flying back to San Diego after a conference and throughout the trip the flight attendant kept glancing at my collar and smiling," Bishop Hughes wrote. "I was trying hard to think where I might have met her before. Was she a member of one of our congregations or had I perhaps confirmed her? She was standing behind me as we waited to exit the aircraft when she asked, 'I love your ring. What high school did you go to?'"

"I gave a presentation to the junior grades at All Saints' Parish Day School during which I explained the significance of my cope, my mitre and my pastoral staff. Subsequently, a fourth grader sent me a note which read, 'Thank you for coming to our Chapel and showing us your stuff. It was neat! Now I know what a crook looks like.'

"My wonderful secretary, Bobbi Hoff, tells of the time when her son, Matthew, was little and was asked by a friend, 'What is a bishop?' His reply was, 'He's the guy who wears a purple shirt and works for my mom'."

In his Easter Day sermon, the Rev. J. Donald Waring, rector of St. Thomas' Church, Temple Terrace, Ohio, told this tale first shared by Bishop Robert Shahan of Arizona. The bishop tells of a priest in his diocese who, as he was about to begin his sermon one Sunday, looked at the congregation and something caught his eye. He said he saw two large angels, clothed in white, floating above the balcony. For fear that listeners would think he was losing his mind, he looked away and stumbled through the sermon. The next time he looked up, "whatever apparition it was that he saw was gone." He needed a vacation, he concluded.

At the end of the service, the priest greeted people at the door, and came to

an elderly woman at the end of the line. "You seemed a bit distracted today during your sermon," she said. The priest said it was nothing.

The woman leaned closer and said, "You saw them too, didn't you?"

The Rev. Arthur Robertshaw, of Madison, Conn., sent a clipping from an advertisement in the *Boston Globe* placed by the Boston Church of the New Jerusalem (Swedenborgian). It promotes the Sunday service: "Earth Day: Blessing of the Animals," April 22. "You are invited to bring a photo of your pet or favorite animal," the ad states. "No live animals, please, as much as we would like to have them."

Fr. Robertshaw wonders whether this might be a virtual blessing of animals or a blessing of virtual animals.

If you cringed a bit when you saw a quote by the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, in our April 15 issue, some clarification may be in order. "Only God could redeem such a place," Bishop Duncan said at the dedication of Trinity Church, Washington, Pa. The bishop referred not to the church itself, but to the location of the new church, which was once the site of the city gallows where men were executed.

Recent license-plate spottings: EXALT HM, GOD KN DO, W8NG 4 JC and DEITY. TLC staffer Pat Nakamura saw GODGAVE and GDBLSD, Alan Dann, of Brattleboro, Vt., spotted IMORTL, Marshall Pepper, of Pewaukee, Wis., observed GD LVS US and GODBWYU, and the Rev. Enrico and Edith Gnasso saw GLETOGOD in California.

Note to Jane, somewhere in Metro Dallas-Fort Worth: The Rt. Rev. John Howe who died recently is not the Bishop of Central Florida. This fellow was English and is a former executive officer of the Anglican Communion.

David Kalvelage, executive editor

Did You Know...

Carrie Tydings is media relations manager at Washington National Cathedral.

Quote of the Week

The Rev. Canon Robert L. Fitzpatrick, vicar of St. Barnabas' Church, Kapolei, Hawaii, writing in *Hawaiian Church Chronicle* on his first visit to an Episcopal church: "The celebrant looked for the life of me like W.C. Fields in a dress."

Baptism and the Spirit

The Feast of Pentecost, observed this year on June 3, is one of the four days when baptism is, in the words of the Book of Common Prayer, “especially appropriate.” Pentecost is the feast of the Holy Spirit. It occurs 50 days after Easter and was once known as Whitsunday for the white garments of the candidates. In the baptism of new members into the household of God, the Holy Spirit descends upon the newly baptized just as it did upon the apostles more than 2,000 years ago.

There are many references to the Holy Spirit in the service of baptism. We pray that those who are baptized may be filled with the Holy Spirit, that they may love others in the power of the Spirit, that through water we may be reborn by the Holy Spirit, that the newly baptized may be sustained in the Holy Spirit, and that they may be sealed by the Holy Spirit in baptism.

In baptism, when we become a member of a faith community, we begin our Christian ministry. Most of us were baptized at such a young age that we were not aware of it, but baptism gives us the power to proclaim the good news of Jesus Christ to others through our words and deeds. Through the action of the Holy Spirit, the person being baptized is made holy and righteous in God’s sight. Through the Spirit we become children of God.

This wonderful feast of the Holy Spirit will have extra significance for those who will be baptized, their families and sponsors. For the rest of us, may the gifts of the Holy Spirit enable us to share the gospel message throughout the world.

Life in the Parish

This special Parish Administration Issue will have thousands more readers than our usual publication. It is being sent to all clergy of the Episcopal Church who are not subscribers to this magazine. We offer a sincere welcome to those who are not regular readers and hope they will find this issue, one of four we publish each year emphasizing parish life, to be of interest.

We are pleased to offer these special issues to our regular readers as well. This magazine has long been an advocate of the building of healthy, vital parishes. The diocesan and national offices of the church can provide valuable services and ministries, but it is in the parish where the church’s most important ministries take place. The administration of the sacraments, preaching and teaching, and such key ministries as evangelism and stewardship are most effective in the local congregation.

This issue addresses such topics as sabbatical leaves for clergy and the use of e-mail as a possible substitute for face-to-face pastoral care. It also presents advertising which should be helpful to those involved in the administration of parishes. We hope this, in addition to our regular weekly features, will be appealing to all.

Clergy Sabbaticals

For the Health of the Whole Church

By George H. Martin

In my 34 years of ordained ministry, I've had one official sabbatical leave and a couple other times of study that served the same function, allowing for extended continuing education and renewal. When I was ordained in 1967, the idea of a sabbatical seemed restricted to those working in an academic setting. It has been only in the past 20 years or so that the idea started to take root throughout the church.

My first unofficial sabbatical was only six weeks long. I went off to the clergy renewal study program at Virginia Theological Seminary and benefited greatly from my time there. It wasn't until I was actually there in that program that I discovered how much I needed a time for reflection and extended study after nine years of being the rector of church undergoing dramatic change.

My discoveries about myself and the direction of my ministry which took place at Virginia in the winter of 1984 led me to come back there two years later to

work on my doctor of ministry degree. That process involved spending three weeks of study each June over a three-year period. Those weeks served as a kind of expanded continuing education each year, even if it didn't qualify as sabbatical time.

When I started the Doctor of Ministry program in 1986, I was also starting a new church in a suburb of Minneapolis. This was an exciting and challenging ministry that required me to retrain myself almost on a daily basis. Fortunately, I had some colleagues doing the same ministry, and we were able to encourage each other. After about eight years, when we finally found ourselves in a new building, I also discovered a weariness and emptiness in my life. My wife asked if I

was supposed to receive a sabbatical, and I remembered that this was part of the call when I accepted the bishop's offer to start the new church. One thing had changed though. No longer was I paid by the diocese. The new church was fully self-supporting. Even though we weren't a full-fledged parish, our bishop's committee had responsibility for all expenses.

You should have seen the skepticism on the faces of members of that committee when I suggested that a sabbatical might be a good thing for their vicar and for the congregation as well. It didn't take long for all kinds of questions to emerge: "How can we pay for this? Are you supposed to be paid while you're on this sabbatical? What are we suppose to do for a priest if you're away? What would you be doing that would help us if you did this?"

The parish needed an education regarding the idea of offering a sabbatical to its pastor. We also needed to handle the issue of financing the sabbatical. It turned out that when I finally was able to take a three-month sabbatical two years later, the church was able to have the leadership of three different priests who did Sunday supply. It wasn't as costly as some first thought. A few people in the congregation actually gave special gifts to fund the church's portion of this. I was also blessed to have members of the church contribute to a

fund I could use for some travel and study during the sabbatical. Thankfully, the church's deacon assumed the majority of the serious pastoral calls. Lay members also stepped up their involvement and leadership. Only when I returned did nearly everyone in the congregation conclude that the best thing about the sabbatical was the degree to which they discovered more about themselves and their gifts for ministry during my absence.

There has to be a better way for the church to structure sabbatical ministry so its clergy don't end up as burned out as I was.

We have a system that lets sabbaticals be the responsibility of the congregation, rather than being more ingrained in the church system.

The basic problem is that we have a system that lets sabbaticals be the responsibility of the congregation,

rather than being more ingrained in the church system. While the diocese encouraged sabbaticals, they were never required.

We also live in a larger church system where the average stay of a rector is from four to seven years. There is some evidence that churches are more often served best by those who stay longer and perhaps working through times of dramatic change in a parish's life.

How many clergy, I wonder, have

taken their sabbatical in the form of a move to a new church? If a priest ends up moving every five to seven years, it has a kind of sabbatical pattern to it. There are also many clergy I've known personally who decided to leave at the very point when they might have stayed if only the system would have allowed them time for reflection and study.

The answer to this problem also doesn't reside at the congregational

level. I would like to see the Church Pension Fund consider a way to support clergy sabbaticals. Such a system could change the way clergy and their congregations approach this subject. I would imagine this system might set a sabbatical as normative for every six to seven years in ministry. This means that if I took a sabbatical three years ago and decided to move to another church, I could still have my sabbatical, albeit in my fourth year of service at the new church.

When I've shared this idea with clergy friends, more than one has noted that they never stayed long enough in any one place to earn a sabbatical. Others in our world may switch jobs and careers all the time, but many of us in the church work for

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How many clergy
have taken
their sabbatical
in the form
of a move
to a new church?

the same firm throughout our career, even if we happen to serve in different branch offices. When we look at our ministry in this light, it makes more sense to say that we qualify for a sabbatical on a regular basis, no matter how many years we may be at a particular church.

If the sabbatical system were somehow funded, at least in part, by the Church Pension Fund, it would mean that every congregation throughout the church would understand study and reflection time as a basic, non-negotiable part of ministry. Such a system also could lead to new programs by seminaries directed toward the continuing education of clergy. Many seminaries already have such programs in place, and we find that a great many of the participants engage in this work because they come from

congregations which endorse the sabbatical idea.

In the course of this study, we might discover that the actual cost for a national sabbatical system could be fairly reasonable. When clergy are taking their sabbatical, their basic salary and benefits could be maintained by the church they serve. The Church Pension Fund might then offer to supplement the congregation's expenses for supply clergy and the clergy's costs for continuing education during the sabbatical.

Where might the money come from for a Church Pension Fund sabbatical policy? Perhaps the pension fund will have undesignated reserve funds available, as it has in the past. After the study is completed, a policy for sabbaticals might be brought to General Convention for some kind of action that would change the pension assessment formula and allow this program to be enacted.

If we in the Episcopal Church can

Where might the money come from for a Church Pension Fund sabbatical policy?

find our way to develop a sabbatical policy that covers all the clergy, I am sure we will discover many hidden benefits in the process. One effect on the Church Pension Fund itself is that clergy might tend to live longer, taking better care of themselves in the process of their active ministry. I don't know what the actuarial consequences might be, but I know they would be beneficial to the clergy who live longer.

I believe that a fairer sabbatical policy would be of particular benefit to smaller congregations which tend to see more clergy turnover than larger churches. I also believe that clergy would stay longer in all kinds of

churches as a result of taking regular sabbaticals.

I hope we can move this discussion into a new direction in which all of us engaged in a ministry will find ourselves mutually supporting a system that allows for more personal growth and development. The real winners in such a system are not the clergy. It is the church we love so much, and for which we give ourselves, that will benefit when we are able to serve with as much energy and vision as possible. □

The Rev. George H. Martin is interim rector of St. Andrew's Church, Amarillo, Texas.



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Who Are 'They'?

I was trying to put my finger on what so irritated and bothered me about James Graner's article [TLC, May 6] complaining about the current state of the Episcopal Church. I then turned the page to read the Rt. Rev. Stacy Sauls' challenge to adjust pronoun usage in the church to: "There is no more 'them.' There is only 'us.'" That is what is so wrongheaded about the article. The author complains that "they" changed the prayer book and with "the present leadership . . . they will surely stomp out the last vestiges of true Anglicanism in the Episcopal Church."

Who is this mysterious "they" who are so destroying our church? Is it the House of Bishops? The elected representatives of the General Convention? Or the current (or for the past 25 years) clergy and lay leadership in general? More of Bishop Sauls' vision

and less divisive and blanket criticism will certainly help build up our church.

(The Rev.) Mark Stanley
Christ Church
Sausalito, Calif.

It's Easy for...

After four years of Latin and a year of philosophy, I believe that Rene Descartes said, "*Cogito, ergo sum*", or "I think, therefore I am." The Rev. James L. Graner, in his Viewpoint article [TLC, May 6] quotes the philosopher as having said, "*Ergo, cogito sum*", or "Therefore, I think I am."

I cannot agree with his Latin version any more than I can agree with his version of why the Episcopal Church has a smaller membership today than in the 1950s and 1960s. Our fellow main-line churches have also decreased in

number without new prayer books and the other such events as a cause.

Cynthia Schwab
Joplin, Mo.

Fr. Graner's Viewpoint article articulates my reasons for leaving the Episcopal Church. I have stayed an Episcopalian this long only because I believe that Anglicanism is the fullest, and for me, the best expression of Christianity. But the Episcopal Church isn't really Anglican anymore. As Fr. Graner writes, the present leadership "... will stomp out the last remaining vestiges of true Anglicanism in the Episcopal Church."

I had always thought that the Episcopal Church would eventually come to her senses and "right" herself. I agree with Fr. Graner that the Episcopal Church is "rapidly becoming a

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nondenominational nonentity." She most certainly is no longer catholic and barely recognizable as Christian, to say the least.

*Donna Downen
San Antonio, Texas*

I was disappointed to read the Viewpoint, "Providing the Real Remedy" by James F. Graner. I could not see where he actually addressed the points in Mathew Lawrence's article [TLC, March 18]. Rather, he used it as a soap box of his own.

I expect and hope that the Episcopal Church will continue to be the spiritual home for many with differing perspectives. But I find TLC's "traditionalist" views, which bash all others, to paint an off-balance perspective. and to ignore our rich Anglican spiritual tradition for openness and inclusivity.

*Ann Lovejoy Johnson
Ann Arbor, Mich.*

Thanks for the Viewpoint article written by the Rev. James Graner. His claim that the Anglican tradition has a distinctive substance worth acknowledging and sharing is one in harmony with a remark by C. S. Lewis regarding early texts that the issue is not their age "but whether what they say is true." Ours is not the first generation to recognize illnesses of the soul, and I believe that we act at our peril if we dismiss all that has come to us from our past as dated. Although I agree with Fr. Graner's position, I hope that those readers who do not will not be so distracted by his reference to homosexuality that they forget his larger concern.

*(The Rev.) Robert Carroll Walters
Worcester, Mass.*

Religious Ignorance

Such a pity that an otherwise superb article by Fr. E. Frank Henriques [TLC, April 15] should be spoiled with a paragraph of religious ignorance and prejudice.

In speaking of Lou Gehrig's joy and

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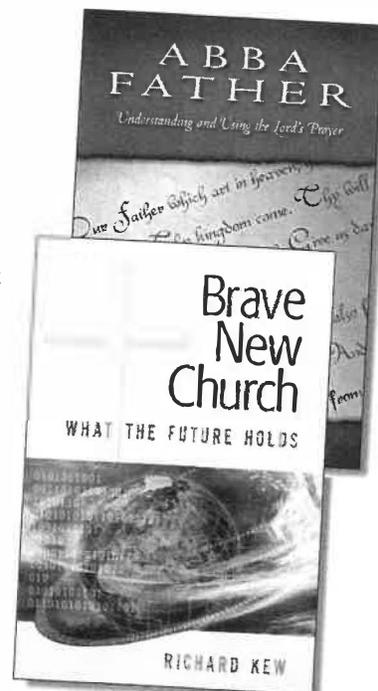
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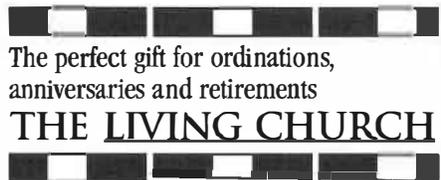


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LETTERS TO THE EDITOR

fulfillment, Fr. Henriques says, "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."

Excuse me? While I have been present at services led by pentecostals (not "pentecostal types," please) that have substituted human hype for Holy Spirit-bestowed enthusiasm, I have been to many more where a genuine openness to the presence and power of God has led to what seems to be spiritual encounter, however demonstrative.

As for being slain in the Spirit being the product of "mob-induced psychology," perhaps Fr. Henriques would care to read a study of this spiritual phenomenon throughout the history of the church by Roman Catholic scholar Francis MacNutt's book, *Overcome by the Spirit*. Most of the references cited long pre-date the rise of pentecostalism.

As for "spouting gibberish," does Fr. Henriques believe that there is no genuine manifestation of speaking in tongues?

(The Rev. Canon) Mark A. Pearson
Plaistow, N.H.

Thank you for your Editor's Choice column by the Rev. E. Frank Henriques. I have recently been diagnosed with breast cancer, and have struggled to find ways to explain to others why it is not "end of the world" news. I appreciate Fr. Henriques' articulate description of Lou Gehrig's faith, and his own. Now I simply share the article: "Maybe this will help you to understand."

Martha R. Manley
Milford, N.H.

It's Tiresome

I am surprised that Bishop Winterrowd of Colorado [TLC, May 6] presumes to know the mind of Christ. I can't find any place in the gospels where Jesus says anything about sexual orientation excluding one from among the saints. I guess that's what's wrong with the Episcopal Church



The Spirit of Anglicanism

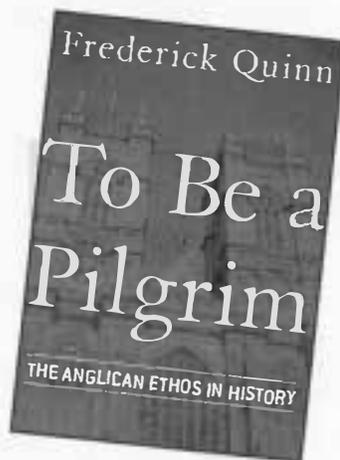
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today. We're following men like the good bishop rather than Jesus.

I guess it's still safe for those in certain places to bash gay people. How very tiresome. What was that I heard a few years ago — there will be no outcasts in the Episcopal Church?

Ho, hum, on it goes. Aren't we all sick to death of those who want to shove their noses into our sexual business?

*J. D. Edwards
Mattituck, N.Y.*

What About Reason?

Contrary to the complaints about TLC's coverage of the Anglican Mission in America, I would like to thank you for your coverage. While I have a lot of questions about what John Rodgers and Chuck Murphy are doing, and serious problems with how they are doing it, they are raising issues that need to be addressed. TLC is the only publication I know of that is reporting on these developments with any regularity.

In a similar vein, I was appalled by my own Bishop Haines's banning Bishops Rodgers and Murphy from appearing in the Diocese of Washington. Are we who include reason within the underpinnings of our sect not capable of making up our own minds on issues?

*Edwin D. Williamson
Washington, D.C.*

Just Curious

I enjoyed very much the feature article on St. Andrew's Cathedral, Honolulu [TLC, May 6]. Author Elizabeth P. Beasley, however, has me mightily confused and very curious. She writes, "In addition, each week a non-Episcopal priest affiliated with St. Andrew's holds a Eucharist service in Parke Chapel . . ." Who could this priest be? Given the canons of the Episcopal Church this action would seem to be canonically impossible. I would appreciate an explanation, if for no other reason than to slake my curiosity.

*(The Rev.) David D. Wilson
St Paul's Church
Kittanning, Pa.*

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NEWS

(Continued from page 12)

covering gold everywhere," said the Rev. Canon Carmen B. Guerrero, national Jubilee Ministries officer, echoing Bishop Packard's theme about the unchurched prison population. "Inmates face the loss of human rights, the loss of family, the loss of dignity ... This is a wake up call. A Sunday morning service is not enough. It's not enough to provide social services. They need to come home, into the family, into the church."

The conference closed with a warning from Stuart O. Simms, Maryland secretary of public safety and correctional services and a member of Bishop Packard's advisory council for prison ministry. He urged vigilance in the face of a trend toward vengeance within the justice system.

"The prison ministry conference is one way to help move society from revenge to rehabilitation... from retribution to reconciliation," he said. *Episcopal News Service contributed to this article.*

Support for Rural Workers

Representatives of the Rural Workers' Fellowship (RWF) of the Episcopal Church met March 26 to renew relationships and explore ideas for new visions for this century.

The meeting incorporated members into a three-day continuing education class at St. Paul School of Theology, a United Methodist seminary. The class addressed issues facing rural churches, such as industrialization of agriculture, concentration of power in the food system, environmental degradation, poverty and globalization.

Started in 1924 at Madison, Wis., the RWF is an advocacy and support group for clergy and lay persons in small towns and rural areas of the Episcopal Church and the Anglican Church of Canada.

RWF hopes to encourage dedicated young people to consider ministry in small towns and rural areas.

Laura Wilson and the Rev. Leo Maxwell Brown

Pope Apologizes to Orthodox Church

On behalf of the Roman Catholic Church, Pope John Paul II delivered an unprecedented apology to the Orthodox Church during a visit to Greece in early May.

"For the occasions past and present, when sons and daughters of the Catholic Church have sinned by action or omission against their Orthodox brothers and sisters, may the Lord grant us the forgiveness we beg of him," the pope said.

The pope's reference was to the legacy of a schism that split the Catholic and Orthodox worlds in 1054 and helped shape the cultural and political climate that has largely delineated Eastern and Western Europe for the past 1,000 years.

Pope John Paul went further to offer "deep regret" for the destruction of the ancient city of Constantinople, now Istanbul in Turkey, in the year 1204 by Catholic Crusaders. That event is still fresh in the minds of many in the Orthodox world. "To God alone belongs judgment, and therefore we entrust the heavy burden of the past to his endless mercy," the pontiff said in the first such apology a leader of the Catholic Church has offered in 800 years.

Open to Reconciliation

The apology brought credibility to the Greek government's decision to invite the pope despite initial opposition by the Orthodox Church. The Orthodox Church, for its part, appeared receptive to exploring reconciliation.

"The Orthodox Church of Greece is very satisfied," said Haris Konidaris, a spokesman for the Greek archbishop. "This gesture of love he did . . . is very helpful. It will help heal 1,000 years of mistrust between the two churches and create the possibility for new dialogue."

The pontiff's six-day trip to Greece, Syria and Malta was organized as part of his effort to follow in the steps of the apostle Paul as he spread the gospel in the early days of the church.

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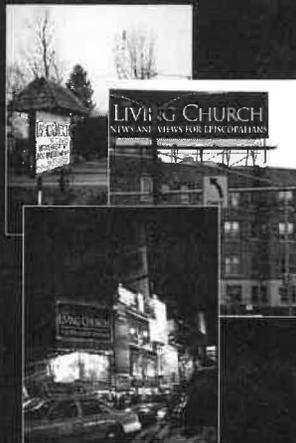
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Canadian Bishops Urge Negotiation and Settlement of Abuse Claims

Canada's Anglican bishops have appealed to Prime Minister Jean Chrétien to intervene in stalled negotiations aimed at compensating indigenous Canadians who were harmed in residential schools.

Although owned by the government, some of the schools were operated with help from church organizations, including the Anglican Church of Canada.

Before the litigation is over, more

than 100,000 surviving students are expected to bring legal action against the federal government and several church organizations. The victims allege they were abused in a variety of ways, including sexually and culturally, when they were taken from their biological families and placed in schools by the Canadian government. The assimilation policy operated across Canada from the mid-19th century until the 1990s.

To date the government has ignored recommendations from aboriginal, church and legal groups that it should provide a means of settling these claims outside the courts.

"Those who were abused still wait for justice and the litigation is rapidly draining [our] resources," the letter states. "We assure you of our ongoing commitment to our ministry of healing among the indigenous peoples of Canada. We will continue this work as long as we are able, but it is now in jeopardy."

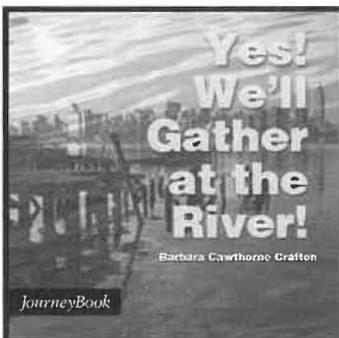
Recently the General Synod told the government that church assets will be exhausted before the end of the year. Eight Canadian dioceses are bearing heavy costs of litigation and some will be facing financial crises soon. The Diocese of Cariboo already has taken steps that may lead to its dissolution by October.

Other members of the Anglican Communion are or soon will be forced to share in the cost of the crisis, according to the Rev. Canon John Peterson, secretary general.

"You may not think that \$5,000 Canadian is that much out of a budget," Canon Peterson told the *Anglican Journal* of Canada, "but when an African church gets a letter from the Canadian national office saying their allotment has been cut or dropped because of the residential schools situation, that is felt.

"Others wonder how long can an event from so long ago be holding the church hostage today? And that's understandable," he added.

Anglican News Service of Canada contributed to this report.



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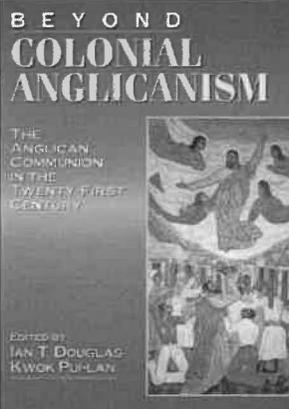
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Ian T. Douglas, Kwok Pui-Lan, Eds.

These fifteen provocative essays examine the nature and shape of the Communion today: the colonial legacy; economic tensions and international debt; sexuality and justice; the ecological crisis; violence and healing in South Africa; persecution and religious fundamentalism; the church amid global urbanization; and much more. Professors Ian T. Douglas and Kwok Pui-Lan have brought together a rich variety of voices and opinions about the future of the Anglican Communion at the dawn of a new century.

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Province 7 Explores Its Role in Mission

For most of the 20th century, the provincial structure of the Episcopal Church struggled with its identity and mission. Originally conceived to provide episcopal oversight in those areas of the United States which lacked an organized diocesan structure, by the 1990s an increasing number of church leaders began to question whether the provincial concept had outlived its usefulness.

At the 2000 General Convention in Denver, deputies gave serious consideration to eliminating funding. Harry Denman, a deputy to convention from Kansas and also chair of the Province 7 Mission Projects Committee, said he probably would have voted to eliminate the provincial structure himself if it had come to a vote. It didn't. Instead funding was increased and provincial representatives in several of the church's nine districts were energized, including Mr. Denman.

Texas Church-Growth Model

Prior to its April 19-21 gathering, held on the campus of the University of Oklahoma in Norman, Mr. Denman cited three goals that Province 7 hoped to achieve: Use the Diocese of Texas' church-growth model as a launching pad for similar outreach efforts in other Southwestern dioceses; move the provincial structure in a more pro-active direction; and make it more user friendly.

In order to provide as complete a picture as possible, the Rt. Rev. Claude Payne, keynote speaker and Bishop of Texas, brought nearly everyone on his staff who has participated in the "Clear Vision of One Church" workshops that the diocese has sponsored for the past three years.

Bishop Payne's message was relatively simple, but effective. Each congregation within the Diocese of Texas is regarded as a mission outpost with the diocese serving as a resource center. By extension, the province exists to serve as a mission facilitator for its member dioceses.



Br. Curtis

New Superior Elected

The North American Congregation of the Society of Saint John the Evangelist (SSJE) elected Br. Curtis Gustav Almquist its new superior on May 13.

Brother Curtis, 49, is a

native of Illinois. After receiving a B.A. in psychology from Wheaton College in 1974, and additional training in developmental psychology at Michigan State University

(Continued on next page)

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NEWS

(New Superior - from previous page)

(M.A., 1978), he was a social worker in Chicago before entering Nashotah House to prepare for priesthood. Following three years of parish ministry in the Diocese of Chicago, he entered the Society of Saint John the Evangelist in 1987.

Brother Curtis is well known as a spiritual director and retreat leader. In these capacities he has ministered extensively both in the Episcopal Church and the Anglican Church of Canada.

BRIEFLY...

The Rt. Rev. **Frederick H. Borsch** announced recently that he will retire by Jan. 31, 2002, as Bishop of Los Angeles. He has served as bishop of the six-county, 73,000-member diocese since 1988. Bishop Borsch made the announcement at a spring clergy conference. Upon his retirement, the Rt. Rev. J. Jon Bruno, bishop coadjutor, will become the diocesan.

Members of the council of the Diocese of Namirembe in the **Anglican Church of Uganda** recently recommended that one of its retired bishops be defrocked and stripped of his pension for his role in helping to create a local chapter of Integrity, the organization for homosexual Episcopalians and their supporters. The council also resolved that the Rt. Rev. Disani Christopher Ssenyonjo, retired Bishop of West Buganda, should not "preach in any church, lead any service, wed any couples, [or] carry on baptisms and confirmation in the diocese," according to the report.

Faced with a continuing crisis of recruitment, the **Salvation Army** of Great Britain has decided to shed its military image, according to a report in the May 10 Internet edition of *The Times*. Gone will be military-looking uniforms, most military titles and rules prohibiting marriage to anyone but another member of the Salvation Army.

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Appointments

The Rev. **Hannah Anderson** is rector of All Saints', 201 Scarborough Rd., Briarcliff Manor, NY 10510.

The Rev. **Melanie C. Christopher** is deacon at St. Philip and St. James, Denver, CO; add. 371 Upham St., Lakewood, CO 80226.

The Rev. **Donna DeHetre** is vicar of St. John's by-the-Sea, 546 Ocean Ave., West Haven, CT 06516.

The Rev. **Daniel Erdman** is rector of Trinity, 26880 La Muera Dr., Farmington Hills, MI 48334-4614.

The Rev. **Robert Friend** is rector of All Saints', 8787 River Rd., Richmond, VA 23229.

The Rev. **Louis Hays** is rector of St. Andrew's, 232 Durham Rd., Madison, CT 06443.

The Rev. **Scott Holcombe** is rector of St. Stephen's, 1820 E County Rd. 540a, Lakeland, FL 33813-3737.

The Rev. **Philip A. Jackson** is rector of Christ Church, 960 E Jefferson Ave., Detroit, MI 48207.

The Rev. **Julie Kelsey** is rector of Grace and St. Peter's, PO Box 185065, Hamden, CT 06518.

The Rev. **Paul John Lautenschlager** is rector of St. Michael's, 7400 Tudor Rd., Colorado Springs, CO 80919-2650.

The Rev. **Alice Farquhar Mayes** is assistant

at St. Michael's Cathedral, PO Box 1751, Boise, ID 83702.

The Rev. **Errol Montgomery** is rector of St. James', 105 S Sixth St., Goshen, IN 46528.

The Rev. **John Edgar Parker III** is assistant at Holy Cross, PO Box 506, Sullivan Island, SC 29482.

The Rev. **Marty Pfab** is priest-in-charge of Advent, PO Box 42, Farmington, MN 55024.

The Rev. **John Shumaker** is rector of St. Matthew's, PO Box 520, San Andreas, CA 95249.

The Rev. **Peter W. Sipple** is director of development for Episcopal Community Services in the Diocese of Pennsylvania, 240 S 4th St., Philadelphia, PA 19106.

The Rev. **Cynthia Spencer** is rector of Grace, PO Box 1776, Kingston, PA 18704.

The Rev. **Walter Stevens** is assistant for youth and education at Calvary, 45-435 Aumoku St., Kaneohe, HI 96744.

The Rev. **Matthew Zimmerman** is rector of Calvary, PO Box 721, Bastrop, TX 78602.

The Rev. **Martin Zlatic** is rector of St. Joseph's, PO Box 846, Boynton Beach, FL 33435.

Robinson St., Orlando, FL 32801-2023.

Iowa — **John Gentry Adney, George William Rogerson, Merle Edwin Smith, Kathleen Ruth Tripses.**

North Dakota — **Margaret Peckham Clark.**
Southwestern Virginia — **Gerry McDerrott, Ned Morris, Laura White.**

Priests

Bethlehem — **Vivian Bennett, Faith D'Urbano.**

North Dakota — **George Slanger.**
Mississippi — **James Wilson Webb.**

Washington — **Ann Moczyłowski.**
Western Louisiana — **Mitzi Gae George.**

Resignations

The Rev. **Daniel Hinkle**, as rector of St. Barnabas', Kutztown, PA.

The Rev. **Kay Johnson**, as canon pastor of St. Andrew's Cathedral, Honolulu, HI.

The Rev. **Louis Noetzel**, as deacon at Holy Trinity, West Palm Beach, FL.

The Rev. **Lauren R. Stanley**, as rector of Grace, Allentown, PA.

Retirements

The Very Rev. **James Allemeier**, as rector of Christ Church, Moline, IL.

The Rev. **Walt Harris**, as vicar of St. John's by-the-Sea, Kahalu'u, HI.
(Continued on page 34)

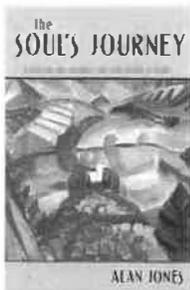
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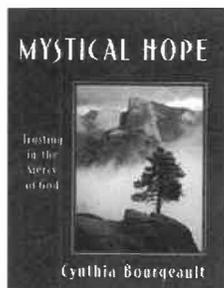
Bethlehem — **Albie Hazen.**

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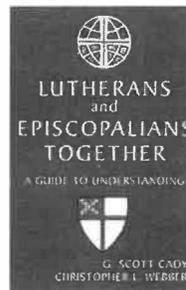
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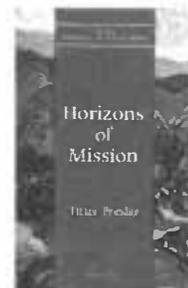


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RECTOR for historic St. Luke's, Vancouver, WA. Seeking a creative, energetic person who, in partnership with the laity, can help St. Luke's grow from a pastoral to a program type parish while achieving the mission of the congregation. An enthusiastic preacher and teacher who can bring the Gospel of Jesus Christ alive to young and old alike. Someone comfortable expressing his or her own growing spirituality to encourage the laity to become passionate about their own spiritual journey. A person with demonstrated ability to develop and implement the variety of worship opportunities necessary to meet the needs of a growing and diverse community. Please send resume and CDO profile to: Dottie Thompson, Search Committee, 426 E. Fourth Plain, Vancouver, WA 98663. (website: www.stlukesvancouver.org)

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RECTOR: Active, warm, pastoral-sized congregation of Trinity Church in Houghton, MI, seeks an energetic rector who is comfortable with all ages. We value meaningful liturgy and thoughtful sermons, and seek a rector who will support us in our ministries, our Christian formation, and our efforts to meet the needs of newcomers. Trinity is the home of a Jubilee Center, the Keweenaw Family Resource Center, and is located near beautiful Lake Superior. We also have a campus ministry program for students, staff and faculty of Michigan Technological University. Love of snow a plus! For more information, please send queries to: Hugh Gorman, 702 W. Edwards, Houghton, MI 49931 or hsgorman@mtu.edu.

POSITIONS OFFERED

DIRECTOR OF MUSIC MINISTRIES — ORGANIST/CHOIR DIRECTOR: Trinity Episcopal Church, Longview, Texas, seeks a Director of Music Ministries/Organist for a full time position responsible for all aspects of our growing music program. The duties of this position include selecting and preparing music for Sunday and weekday liturgies as well as special events and concerts. This position requires a broad and diverse understanding of the music ministry. The music ministry of Trinity has always been an important and integral part of our spiritual growth and worship experience. We are blessed with an extraordinarily fine instrument in the Ryan Boggs Memorial Organ, voiced in the American Classic tradition and built by the Ross King Company of Ft. Worth, Texas in 1985. You will find the communicants of Trinity Parish to be hospitable and in possession of a rich traditional musical heritage as well as a growing desire to expand our musical and spiritual horizons. We are excited at the prospect of enriching our worship experience and enlarging our repertoire, as well as providing diverse and eclectic opportunities for congregational participation in praise and worship. Trinity Parish embraces the concept of shared ministry where both staff and congregation work together in support of one another as we attempt to live out our mission statement and our common vision of becoming one strong, growing, serving and loving congregation as we transform lives for Christ. I ask you to join us in prayer as you consider a potential call to serve our Lord in this place. For more information please contact: Dr. Todd Holman, Trinity Episcopal Church, 906 Padon Street, Longview, Texas 75601 Ph: (903)297-9645 Fax: (903)753-0594, E-mail: trinity@trinityparish.org (attention Dr. Holman) Web Site: <http://www.trinity-parish.org>

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CHRISTIAN FORMATION: Christ Church, Richmond, Virginia, seeking Minister of Christian Formation. Website: www.christchurchrichmond.com.

RECTOR: St. James' Church, a small rural parish located near Delhi, NY. Beautiful setting in the scenic Western Catskills. Anglo-Catholic tradition. Magnificent church, rectory and parish hall designed by Ralph Adams Cram, consecrated in 1924. Spacious rectory. Located 1 1/2 hours driving time from Albany airport, Kingston, and Binghamton. Excellent public school and several colleges in the area. Resume to: Search Committee c/o J.P. Baker, 79 Fisk Rd., Delhi, NY 13753.

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RECTOR: Morganton's Grace Episcopal Church is in the foothills of the Blue Ridge Mountains in the Diocese of Western North Carolina. A 156-year-old parish, we want to continue our tradition of service to the community. We are looking for a rector who is compassionate, dedicated, flexible and tolerant—with a good sense of humor. We want a counselor, pastor, preacher, worship leader and teacher who also has administrative skills. If interested, send a letter, updated CDO profile, and resume to **Rev. Canon Scott Oxford, Deployment Officer, Diocese of Western NC, PO Box 369, Black Mountain, NC 28711.**

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RECTOR: Park Hill Community, Denver, Colorado. St Thomas Church, an interesting, unique parish located in a stable urban multicultural community, is seeking a caring, energetic priest. The multiracial congregation of some 250 communicants is committed to welcoming all comers. We seek a priest who is sincerely committed and who can show evidence of knowing how to attract more families and individuals who seek such a church home. For further information refer to our web site at <http://city.com/saintthomas/> or send a resume to **St. Thomas Search Committee, 2325 Birch St., Denver, CO 80207**

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POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRY: St. Andrew's Church, New Providence, NJ, seeks a full-time youth minister to work with our young people in grades 7 through 12 and their families. We are open to an energetic and creative lay or ordained person. We are interested in building a comprehensive program that meets the spiritual needs of young persons growing up in faith, while providing activities which build self-esteem. New Providence is a suburban parish within one hour of NYC. Position includes competitive salary, full benefits and housing allowance. Please submit a resume to: **Louis Caffero, Chair, Youth Search Committee, St. Andrew's, 419 South Street, New Providence, NJ 07974** or fax **908-464-2439.**

RECTOR: St. Hilary's, a pastoral-sized parish in Chicago's northwest suburbs, seeks a Rector to lead us in worship and revitalize the spirit already alive at St. Hilary's. We need a leader who will offer this congregation the continuation of pastoral care and traditional services with understanding and sound theology. The ideal candidate will challenge us to use our time and talents to further activities and new programs for the betterment and growth of our congregation. There is opportunity for growth within the parish and participation in community affairs for a "people person" who communicates well with both children and adults. Contact: **Craig Anderson, St. Hilary's Church, 307 W. Hintz Road, Prospect Heights, Illinois 60070.** Email: cganderson1@juno.com.

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PEOPLE & PLACES

(Continued from page 31)

Retirements

The Rev. **James Prevatt**, as vicar of St. Barnabas', Greensboro, NC.

The Rev. **Melvin Turner**, as rector of St. Philip's, St. Paul, MN.

Change of Address

The Rev. **Vernon N. Quigley**, 300 E Church St., Apt. 1101, Orlando, FL 32801.

The Rev. Canon **Louis "Skip" Schueddig**, The Episcopal Media Center, 644 W Peachtree, Suite 300, Atlanta, GA 30308.

Deaths

The Rev. **Richard H. Frye**, retired priest of the Diocese of Albany, died May 6 of injuries sustained in an automobile accident. He was 72.

Fr. Frye was a native of Brooklyn, NY, and a graduate of Hobart College and Berkeley Divinity School. He was ordained deacon and priest in 1953. He spent his early years of ordained ministry in the Diocese of Long Island, as assistant at St. Gabriel's, Hollis, NY, and rector of St. John's, Fort Hamilton, Brooklyn. He was priest-in-charge of St. James', Lake

Delaware, NY, 1958-60, and rector of St. James', Oneonta, from 1960 until his retirement in 1992. In the Diocese of Albany he was ecumenical officer for many years and a deputy to the 1985 General Convention. Fr. Frye is survived by a son, Christopher, of Marietta, GA, two daughters, Ann, of Oneonta, and Charlotte Nemcik, of Bakersfield, CA, two grandchildren, and a brother, Gordon, of Bellingham, WA.

The Rev. Canon **George McLaren**, retired rector of St. Gregory's Church, Long Beach, CA, died April 21 following a brief illness. He was 63.

Canon McLaren was born and raised in Pittsburgh, PA, graduating from the University of Pittsburgh and Pittsburgh Divinity School. He was ordained deacon and priest in 1963 and became priest-in-charge of St. Philip's, Conneaut, OH, serving until 1968. He then became rector of St. Peter's, Butler, PA, remaining there until 1980, when he moved to Long Beach. He retired in 1999. Canon McLaren served on the standing committee and diocesan council in Pittsburgh, and was an officer of the corporation of the Diocese of Los Angeles. He was an honorary canon of the Cathedral Center of St. Paul. Surviving are his wife, Murry, two

children, Sandy and Tim, and two grandchildren.

The Rev. **Neilson Rudd**, retired priest of the Diocese of Ohio, died April 4 in Wilmington, NC, where he resided. He was 71.

A native of Utica, NY, he was a graduate of Hamline University and the University of Minnesota. He was ordained to the diaconate in 1971 and to the priesthood in 1973. He was vicar of St. James', McLeansboro, IL, 1972-80, while also serving as priest-in-charge of St. John's, Centralia, 1974-5, and vicar of St. Stephen's, Harrisburg, 1979-80. He was rector of St. Paul's, Put-in-Bay, OH, 1981-87, then served the Diocese of Ohio as deployment and planning officer and as congregational development officer from 1987 until his retirement in 1993. In recent years he had served as a supply priest in several congregations in the Diocese of East Carolina, mainly St. James', Belhaven. He is survived by his wife, Marjorie, and three children.

Next week...

The Reasonableness
of the Trinity

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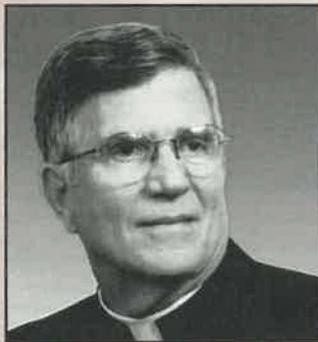
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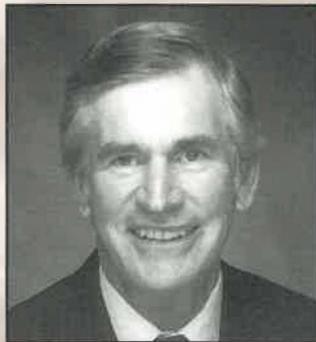
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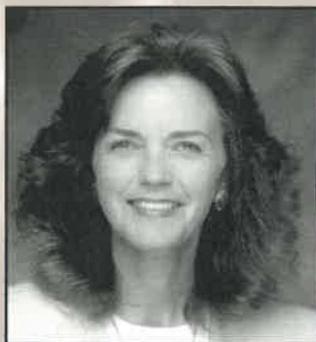
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