

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ AUGUST 5, 2001 ♦ \$2.00

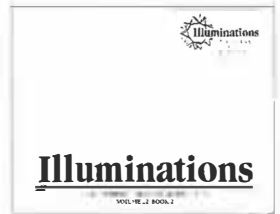
*An American
Cathedral in Paris*



Illuminations

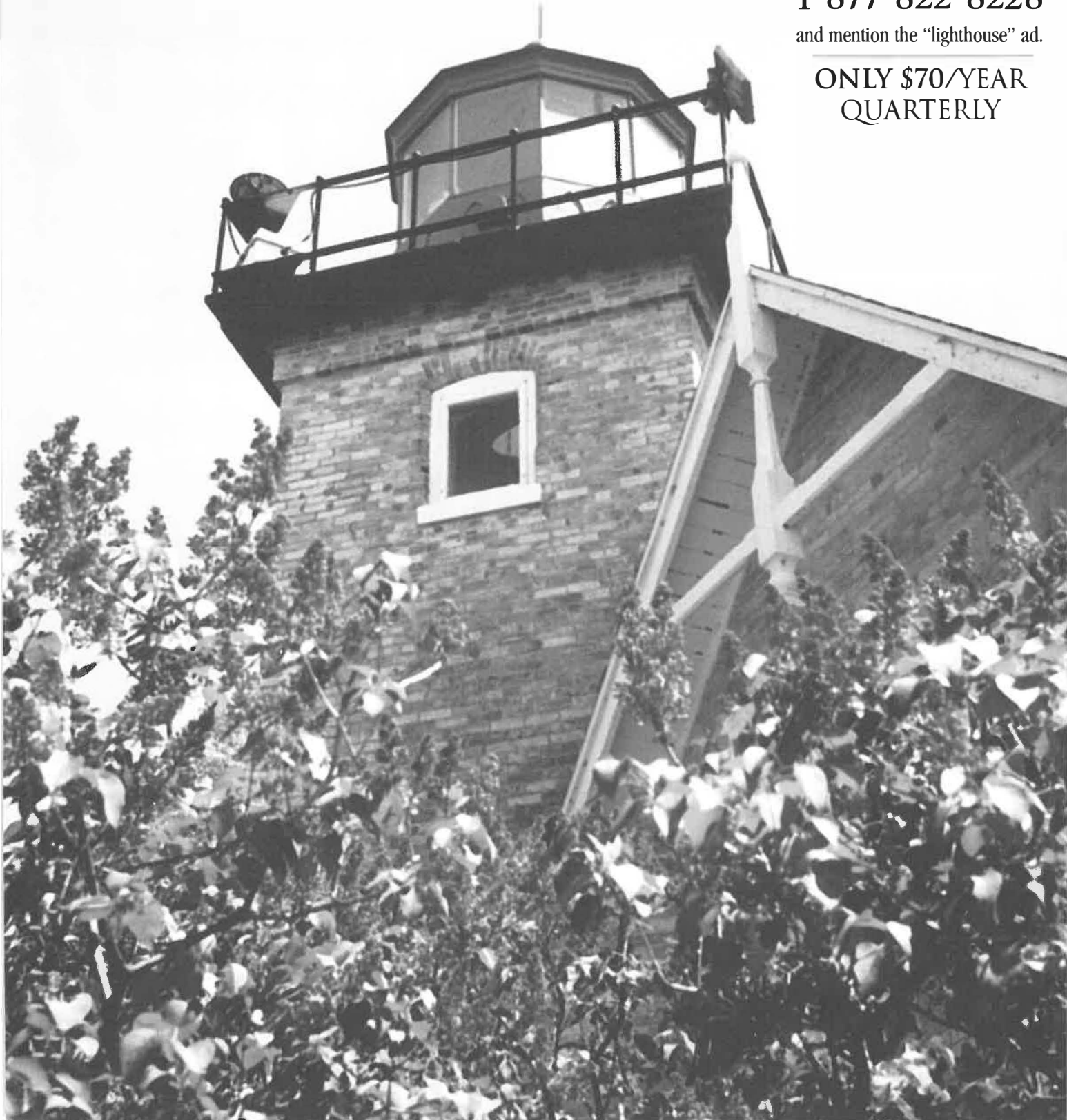
Illuminations consists of brief introductions to the Sunday readings. Read by lectors, these prefaces help listeners understand the reading they are about to hear.

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Nell Toensmann photo



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SUNDAY'S READINGS

The Charge of Idolatry

'Be on your guard against all kinds of greed' (Luke 12:15).

The Ninth Sunday after Pentecost (Proper 13), Aug. 5, 2001

Eccle. 1:12-14; 2:(1-7, 11) 18-23; Psalm 49 or 49:1-11; Col. 3:(5-11) 12-17; Luke 12:13-21

The Hebrews visualized the soul as full of vigorous desires which urged it to extend its influence over the other persons and things. There was the desire for a neighbor's possessions (Deut. 5:21), and the desire to dishonest gain (Jer. 6:13). The author of Ecclesiastes views such desires as empty headed and vain, for the end, even if we attain all that our hearts desire, what do we gain? It is a "chasing after the wind."

The connection between Ecclesiastes and the story about the Rich Fool is that both view life from "under the Sun" (Eccle. 1:9). The teacher of Ecclesiastes explores the significance of everything "from below," looked at from the view of fallen humanity. In a few places along the way we have glimpses of the divine perspective breaking through. The Rich Fool's concerns are those shared by all of us. Like us, he is looking down the road toward the end of his life and feels comforted by the goods he has stockpiled for his reclining years.

However, in the gospel, Jesus brings to our attention our tendency to give ultimate value to those needs and desires which are temporary and belong to this life, while paying little attention to ultimate values which concern our eternal destiny. Greed is the

word he uses to describe our giving ultimate worth to temporary needs. We do indeed need food and clothing, "and your Father knows you need them" (Luke 12:30). Our main concern, however, should not be laying up of treasure on earth, but the provision of a "treasure in the heavens."

The Rich Fool put ultimate value in proximate needs, and paid little attention to his need to be rightly related to God in this life and the life to come. He was "not rich toward God" (Luke 12:21).

In Colossians, we read this: "Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry" (Col. 3:5). In this list, greed is likened to idolatry. In the Bible, there is no more serious charge than that of idolatry. It called for the strictest punishment, and elicited the most disdainful polemics. It is the ultimate expression of one's failure to trust the Lord.

Greed is also very subtle. Perhaps greed is so dangerous because it may assume so many respectable forms. After all, are not those things we do not have but earnestly desire simply "necessities"? We deceive ourselves into making idols of our own demands. No one escapes from this dilemma.

Look It Up

Think through the connection between greed and idolatry? The NASB puts it this way, "greed, which amounts to idolatry."

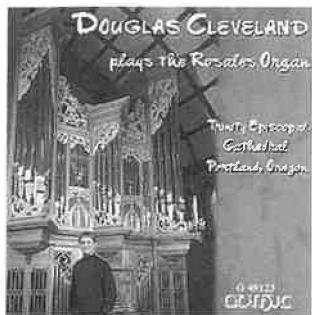
Think About It

Identify the pressures which contribute to our "this worldliness" and our over preoccupation with material gain and self-aggrandizement.

Next Sunday

The Tenth Sunday After Pentecost (Proper 14)

Gen. 15:1-6; Psalm 33 or 33:12-15, 18-22; Heb. 11:1-3(4-7) 8-16; Luke 12:32-40



Douglas Cleveland Plays the Rosales Organ

Trinity Cathedral, Portland, Ore.
Gothic CD-49123
Gothic Records; 800-735-4720
www.gothicrecords.com

The three compositions on this CD span a time frame from approximately 1860 to 1945, a time known as the heyday of the Cavaillé-Coll organ and the great French symphonic organ tradition. Vierne's *Deuxième Symphonie*, Op. 20, com-

posed in 1902, is in the form of a traditional symphonic sonata cycle. Mr. Cleveland's performance showcases the vast color palate of the Rosales organ, using a range of registrations from quiet strings and solo reeds to the organ's majestic fullness, which includes a 32' Contra Trombone and

The interpretation is true to the French style, with melodic lines flowing smoothly above lush harmonies.

32' Bourdon in the pedal. Franck (a teacher of Vierne) composed his *Prière*, Op. 20, around 1860. Although perhaps not as well known as his other organ works, this com-

position exhibits the composer's characteristic counterpoint and chromaticism. The interpretation here is true to the French style, with melodic lines flowing smoothly above lush harmonies. The concert etude *Deux Esquisses*, composed by Dupré in 1945, might be best described as virtuosic. Mr. Cleveland rises admirably to the demands of this study as well.

Overall, this recording is an excellent listening reference for the serious student of French symphonic organ literature, as well as an entertaining CD for those appreciating good organ performances in general. The only drawback for this reviewer was in the recording levels between movements of the Vierne, making the remote control a must when listening.

Candace Williams
Wilmington, N.C.

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Accokeek Legal Cases Grow and Spread

Legal proceedings spread beyond the Diocese of Washington in the week following revelation that a charge of presentment had been made, but not filed against the Rev. Samuel Edwards, rector of one of two congregations calling itself Christ Church in Accokeek and St. John's Chapel in Pomonkey, Md.

Fr. Edwards is the subject of a disputed call to be rector of Christ Church and St. John's. The Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington, declined to grant Fr. Edwards a license to serve in the diocese, but did not make her decision to decline his call as rector public within the time allowed by church law.

On May 29, a charge of presentment against Fr. Edwards was made,

but never filed with the proper ecclesiastical authority. Since then two presentment charges have been filed against Bishop Dixon, one by three retired bishops and another by a combination of priests and laity. Meanwhile, pretrial maneuvering has begun in U.S. District Court over a federal lawsuit filed by Bishop Dixon. A hearing is scheduled for Aug. 23 but presiding Judge Peter A. Messitte has urged both parties to consider mediation over litigation.

Both presentments against Bishop Dixon, which allege that she violated the spirit and letter of procedural canonical law when she chose not to allow Fr. Edwards to be rector of Christ Church, have been filed with the Presiding Bishop. When con-

tacted by TLC, a spokesperson in the Presiding Bishop's office declined to verify receipt of the allegations, the presentments in specific, or canon law proceedings in general.

Within 90 days, the charges must be forwarded to a review committee comprised of five bishops appointed by the Presiding Bishop, two priests, and two lay members, each of whom is appointed by the president of the House of Deputies.

Should the review committee determine that the allegations merit further investigation, the matter would be turned over to the Court for the Trial of a Bishop. If found guilty, it is possible that Bishop Dixon could be removed as a bishop.

In his presentment, Fr. Edwards is charged with, among other alleged offenses, exceeding the 60-day time limit in which a priest may officiate in a diocese without a license, and for failure to recognize Bishop Dixon as a validly ordained member of the apostolic succession.

Without a license from the Diocese of Washington, Fr. Edwards remains canonically resident in the Diocese of Fort Worth. The Rev. Canon Charles Hough, canon to the ordinary in Fort Worth, told TLC on July 17 that the diocese had yet to receive a copy of the charges.

Despite the apparent lack of a formal filing, Canon Hough said the standing committee in Fort Worth will investigate the allegations against Fr. Edwards at its next scheduled meeting on Aug. 13. Should the committee determine that the allegations merit a trial, a five-member ecclesiastical court comprised of three clergy and two lay members of that diocese, will proceed with a trial. If found guilty, Fr. Edwards could be defrocked.

Once notified of the charges, should Fort Worth decline to act on them within 90 days, church canons allow for Bishop Dixon to pursue the matter as the ecclesiastical authority where the alleged offense occurred.

The Social Gospel Is Being Attacked, Says Retired Washington Bishop Haines

In extemporaneous remarks prior to the start of the Holy Eucharist on July 15, the Rt. Rev. Ronald H. Haines, retired Bishop of Washington and interim rector at one of two congregations calling itself Christ Church in Accokeek, Md., said his congregation was one small part of a larger effort to destabilize those who support the social gospel.



Bishop Haines

"You are here at [Accokeek,] the local point where the lightning touches the ground," Bishop Haines is quoted by freelance journalist Robert Stowe England. "It's a small piece of geography, but it's a part of the events of a big international [effort] ... you all know about the national aspects of this."

"This is a thinking person's church," Bishop Haines told THE LIVING CHURCH in a telephone interview

July 17. "There needs to be more transparency to the way issues are presented and then people can draw their own conclusions."

Bishop Haines described the social gospel to which he referred as issues of institutional justice.

In Accokeek, the vestry of Christ Church and St. John's Chapel in Pomonkey, Md., issued a call to the Rev. Samuel Edwards. The Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington, refused to grant Fr. Edwards a license, but did not make her objections public until after the 30-day period specified by church law.

Despite Bishop Dixon's refusal, Fr. Edwards remains as rector. An unverifiable percentage of the congregation is worshipping at the nearby Moyaone Community Center. This is the congregation recognized by the diocese, and Bishop Haines is serving as its interim rector at least through the remainder of the summer.

During his July 15 remarks, Bishop

(Continued on page 8)

Storm Ravages Quiet West Virginia Communities

It should have been a quiet July Sunday morning. People throughout southern West Virginia were going to church or Sunday school. Others were "sleeping in" or planning outdoor activities since there was only a slight chance of thunderstorms.

Instead, one of the worst storms ever to hit the region dumped up to eight inches of rain in less than five hours on July 15. Small, meandering streams became rushing torrents. People found themselves trapped by rapidly rising, churning, muddy water.

"We are alive. The community is practically destroyed" is part of the message on the Rev. Hilda Kennedy's home answering machine. Ms. Kennedy, program coordinator of the Highland Educational Project (HEP) and pastor of the Episcopal Community Church at the HEP facility, has been instrumental in first response efforts in the Keystone and Northfork communities of McDowell County. She and HEP lay administrator Don Lester have ensured that three hot meals a day have been available for 300-500 residents who have lost practically everything in the flood waters. "We are serving food 24 hours a day," Ms. Kennedy told FEMA site coordinators during a walking tour with diocesan representatives. The Rt. Rev. Charles Vaché, assisting bishop in the Diocese of West Virginia, presented Ms. Kennedy with a check for \$3,000 and told her that a request had been made to the Episcopal Relief and Development fund.

Ms. Kennedy related her experience of the flood that morning. She had finished a service at St. Luke's, Welch, and was on her way back to the Community Church at HEP. "By



Elizabeth Walker photos

Clockwise from left: One of the estimated 3,000 homes damaged; volunteers pack bags of supplies at the HEP Center; Ms. Kennedy surveys damage at a local park.

the time church was over, life had changed as we knew it. I was personally stranded trying to get home. During that episode, I was trying to help evacuate about 75 people from mobile homes. The mobile homes were washing away right before our eyes. A tree fell down and live power lines were in the water. People didn't want to leave their homes. They were petrified with fear. I was wading in waist-deep water. I had to tell them, 'Guys, you're gonna die if you stay here.' They were afraid to get in the water. They were paralyzed."

When they were evacuated, the people gathered on the water's edge along Rte. 52, the only main road into McDowell County. "We just all began a wonderful time of praise and prayer. I had about 12-15 people standing there and we just started to pray and sing 'alleluia.' I know that sounds goofy but that's what happened. At that point there was nothing to do but watch it happen. It seemed to calm them to sing."

Flood damage spared some Episcopal churches, but did great damage at others. "Mullens is a mess," Bishop Vaché stated, referring to St. Andrew's, Mullens. The church structure suffered extensive flood damage. "There was four feet of water in the church and the floor buckled in the middle. The pews slid outward, crashing into the walls and tearing off plaster."

St. Luke's, Welch, had no water or mud but the basement at Grace Church, Northfork, was full of mud. HEP's basement had about four feet of water, and the basement of Ms. Kennedy's home was full of mud.

"This Episcopal Church is something else," Ms. Kennedy said. "The church has been able to mobilize resources here at HEP so rapidly and with such quantity that we can run a major resource center at a moment's notice. The only thing we've gotten outside of our immediate resources has been water from the county. HEP has been self-sufficient."

(The Rev.) Elizabeth A. Walker

A Call to Minister Christ's Love in Colombia

The consecration of the Rev. Francisco Duque as Bishop Coadjutor of Colombia, July 14 in Bogotá, was a witness to the international character of the church as well as the maturing of a missionary church which is called to minister under difficult circumstances.

The Presiding Bishop, the Most Rev. Frank T. Griswold, as chief consecrator, was assisted by the Rt. Rev. Bernardo Merino Botero, Bishop of Colombia; the Rt. Rev. Neptali Larrea Moreno, Bishop of Central Ecuador; the Rt. Rev. Leo Frade, Bishop of Southeast Florida; and the Rt. Rev. David B. Reed, retired Bishop of Kentucky, who had been the first Bishop

of Colombia. In addition to other bishops from Guatemala, Mexico, El Salvador and Ecuador, there were priests and lay persons from the United States, Latin America and, of course, Colombia. Many Colombians came from congregations hundreds of miles away, traveling at some risk to their personal safety.

After being vested by his wife and three daughters, the new bishop coadjutor, who will become the diocesan next May, was presented with the crozier given to Bishop Reed by the Missionary Diocese of the Panama Canal Zone, from which jurisdiction the Diocese of Colombia was separated in 1964.

Bishop Duque, like all the clergy in the Colombian church, has been a "tentmaker" priest and still maintains his practice as an attorney and teaches in the law faculties of two Bogotá universities. Before his ordinations in 1988 and 1991 he served as chancellor of the diocese. In his sermon, Bishop Bernardo Merino warned the new bishop that the call to ministering the love of Christ needs to take precedence over the attorney's preoccupation with law.

Bishop Duque has been a provincial member of the Executive Council of the Episcopal Church and was supported at his consecration by several members of the council.

Church of England Will Choose Bishops More Openly

Delegates to the Church of England's annual synod said yes to more openness in the way bishops are selected and no to a plan which would have permitted divorcees to remarry in the church.

Meeting in York July 6-10, the synod called for creation of a steering group to implement recommendations made in a report published May 10 and titled "Working with the Spirit: Choosing Diocesan Bishops." Previously the process for selecting a bishop from among a pool of candidates was cloaked in secrecy and at times vul-

nerable to favoritism since selective biographical summaries based on unattributed references made up a substantial portion of the selection criteria.

Under the new arrangement, the prime minister would still have a say in the appointments, but the names of those under consideration would be released prior to the appointment. The quality of information available to those making the appointments would be much improved as well, according to the authors of the report.

Plans to allow divorcees to remarry

in church suffered a setback when the measure failed to achieve a sufficient majority.

Under the proposed guidelines, the local priest would be required to determine whether the relationship to be blessed was a factor in the breakup of the first marriage. Clergy also would be required to decide whether the new marriage would create "hostile public comment or scandal." In rejecting the proposal, many clergy said the defeated measure was overly burdensome to clergy and too open to subjective judgment.

The Social Gospel Is Being Attacked, Says Bishop Haines

(Continued from page 6)

Haines said organized destabilizing efforts against the social gospel are occurring in many mainline churches in the United States. In the Episcopal Church, he specifically mentioned the American Anglican Council (AAC), a non-profit organization whose mission statement reads in part "to support one another in accordance with classical Anglican orthodoxy."

The AAC, said Bishop Haines, spent \$1 million at the 1998 Lambeth Conference of Anglican bishops in

order to influence votes, particularly over a sexuality resolution in which bishops by a margin of more than 7-1 declared "homosexual practice incompatible with scripture."

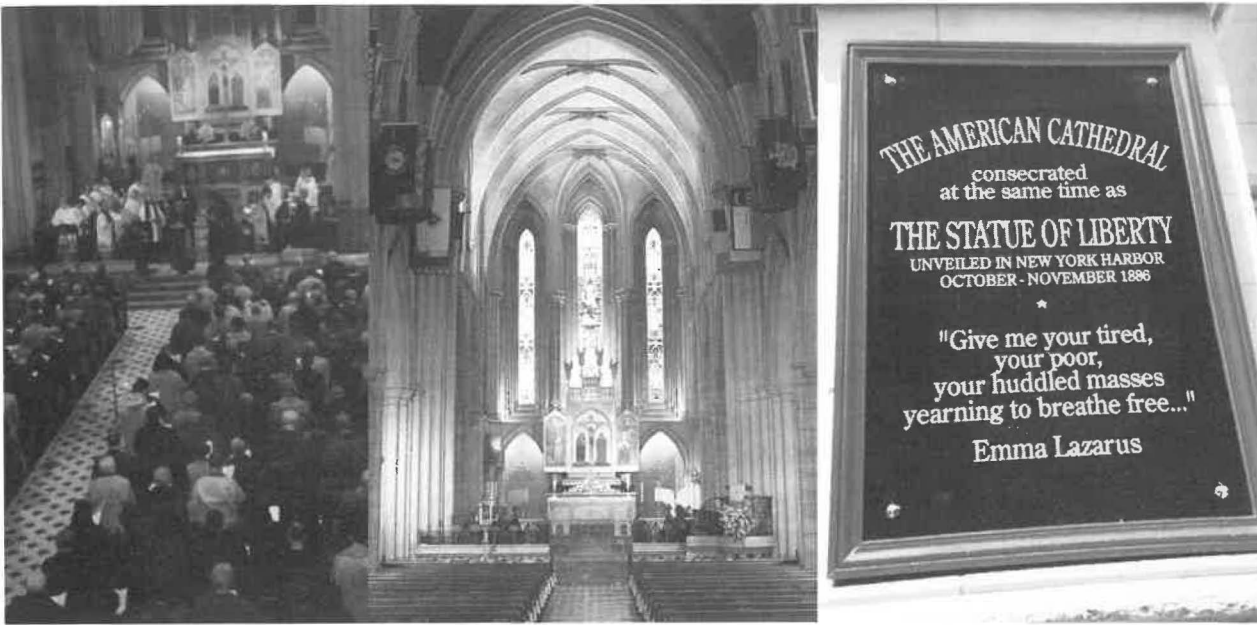
When questioned by TLC about the source of his information, Bishop Haines said he was relying on the fact that the Diocese of Washington spent roughly \$400 to host a single relatively small social event at Lambeth. The AAC, by contrast, he said, had a whole building and sponsored free phone banks and numerous

meals and social events.

"Do the math," he said.

Bruce Mason, AAC media officer and program coordinator, said the charge of a conspiracy and the \$1 million figure was "absurd." Total AAC spending on international affairs during 1998, of which Lambeth was only a part, was less than \$70,000.

"A 7-1 resolution sounds to me like the mainstream," Mr. Mason responded. "He's essentially calling the Anglican Communion a bunch of conspirators."



Left and center:
The nave

Nell Toensmann photos

Right: The plaque
near front entrance
links U.S. and
France.

Patricia Nakamura photo

The American Cathedral of the Holy Trinity

By Patricia Nakamura

The Cathedral of the Holy Trinity in Paris, the American Cathedral, just a few blocks from the Seine and *la tour Eiffel*, is abuzz on a recent Friday with delegates, candidates and spouses, media representatives, here from all over the European Convocation for the first-ever election of its own bishop [TLC, July 15]. The Very Rev. Ernest Hunt, dean of the cathedral, says this election is “a sign of maturity” of the convocation.

The cathedral, whose spire is the tallest in the city at 280 feet (85.34 m), was consecrated the same time as France’s gift to a young America, the Statue of Liberty, Nov. 25, 1886. It serves as the center for a geographically large diocese: France, Belgium, Germany, Italy, Switzerland. The bishop elected this weekend will be a suffragan; this cathedral is the Presiding Bishop’s, where the Most Rev. Frank T. Griswold preached and celebrated this spring.

Inside, the English Gothic revival building presents cool stone cloisters and steep steps. In the dim, long nave, the eye is caught by the flags of all the United States hanging below the clerestory, and led back to the central west window with its figures representing the four corners of the earth. The Bell and Beckham windows are based on the *Te Deum Laudamus*, beginning at the west with its skirt of organ pipes: “We praise Thee, O God, we acknowledge Thee to be the Lord.” The illuminated canticle proceeds up the north aisle to the east triple lancet: “Thou art the King of Glory, O Christ,” and continues back down the south.

Joanne Dauphin, whose very name is a symbol of the cathedral — very American, *tres*

Franciase — fills the role of guide and translator admirably. She mediates a conversation with the Rev. Canon Bernard Vignot, priest-in-charge for the cathedral’s Francophone ministry. He is a member of the Old Catholic Church, “small in France,” he says. “It is important for French people to understand Anglican spirituality, Anglican Christian ethics.” He has worked with French-speaking ministries worldwide, with the Rev. Jacques Bossiere, the founder of Rencontres. The French Eucharist is held at 6 p.m. Saturdays, followed by dinner and fellowship once monthly. Anywhere from 12 to 25 people may attend. A like number participate in monthly discussions on the history of the Anglican church. “They are not separate congregations; they are all mixed, English, French. Young people, too.

“There is a long history between the French and the English — there are Normandy stones in Canterbury Cathedral,” Canon Vignot says.

The Rev. Canon Nathaniel Hsieh apologizes for his English, but as he speaks about his ministry to the Taiwanese and Asian community, his face lights and he forgets about minor syntactical difficulties. He has been 15 years in France, five years at the cathedral. Before his appointment, he provided pastoral care to refugees.

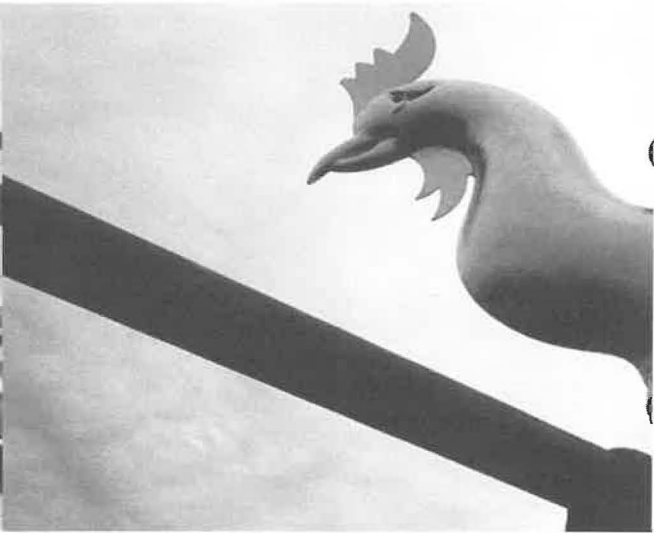
“We must make bridge for Asians. Many are not Anglican, not Christian. We set



Left: Tom Myers and his cooks
Patricia Nakamura photo

Center: Weathervane sheds a tear at Peter's denial.
Nell Toensmann photo

Right: Ned Tipton at the Cavallé-Coll.
Patricia Nakamura photo



up the Eucharist in the spirit of Christ. After the service, we have fellowship and instruction. It is growing.”

“Nathaniel was invited to Japan last year to talk about our cross-cultural ministry,” Mme. Dauphin interjects, while Canon Hsieh smiles shyly. “In Tokyo, Kobe – to make a link,” he says. “We have responsibility to share the Asian experience here – it takes time. We had to make common ground first. I’d like to make a symbol here, and we need the support of the Anglican Communion.” Some of the Japanese Episcopalians came to Paris for a conference at which the Kobe dean preached.

Fr. Hsieh’s earliest career was in music. “I visited the United States as a singer,” he admits.

In the kitchen, it is time for the Friday mission lunch. Organizer Tom Myers has his apron on in readiness for the 50 or so guests who will be served a meal “with plates and napkins,” sharing it with the volunteers. “Our tithe goes to participation in mission outside our walls. We needed an idea to reach the neighborhood.” The committee talked with the nearby Roman Catholic church, which had several programs in operation. “They asked if we could do a Friday lunch,” Mr. Myers says. “We decided to make lunch, serve it, and join our guests. It began as once a month; now it’s weekly.

“It’s important that our guests be treated as equals. And we’ve begun a service before lunch. It’s entirely optional; we just let people know it’s available. But attendance is up.” Mr. Myers came to France intending to learn French, then return to New Jersey and teach French. Instead he stayed in Paris teaching English. He says most of the people who come for lunch are looking for more than food. “They are looking for help, for human contact.”

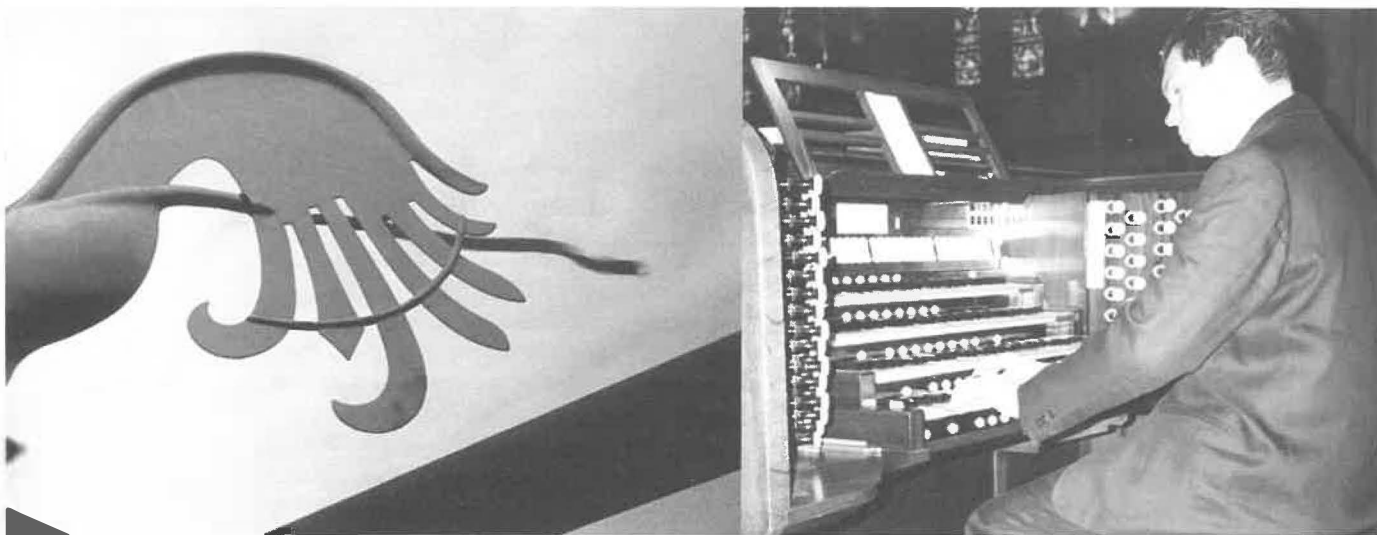
The cathedral has only recently emerged from the scaffolding of *un ravalement*, the extensive renovation and restoration mandated

by the French government for all Paris buildings every 10 years. Vestry member Karen Miller Lamb made the ascent via “fragile-looking open-air elevator” and, above 170 feet, 11 ladders, to the 3-meter cross atop the steeple. She wrote in her essay “Stairway to Heaven,” “...you see up close and personal just how desperately our beloved cathedral needs ... the expert medical attention it is getting ... the cracked, deteriorating stones truly become Living Stones to the beholder...” The Living Stones campaign raised more than \$350,000 to clean and repair the structure and the individual stone gargoyles, statues and metalwork. In 1997 the cathedral was designated a *Monument Historique*, recog-

In 1997 the cathedral was designated a *Monument Historique*, recognizing it as part of France.

nizing it as part of France, Dean Hunt says, and making it eligible for a government grant.

During the process, the tower was found to be leaning – “Not,” Mme. Dauphin says, “that we were in Pisa; but once you know about it, you can’t help but worry about it.” The architect, Michael Jantzen, did not straighten but steadied the tower “using four strong cables buried in the stone ... down to 14 meters where they are attached to a cross bar and weighted to three tons each.” The rooster which sits proudly at the apex of the tower “had turned quite green,” senior warden Harriet Rivière reports, during a lively description of the project. As co-chair of the Buildings and Grounds Committee when most of the work took place, she made the



exhilarating climb weekly. “It feels like touching the sky,” she’s said. The venerable cock, a reminder of Peter’s denial – he looks, in fact, to have a tear below one eye – as well as a traditional symbol of the French nation, now glows a mellow gold after his regilding.

The splendid Cavallé-Coll organ, too, has received a thorough repair and restoration. Organist and choirmaster Ned Tipton’s North Carolina origins color his French and his English *un peu*, as he describes the cathedral’s dry acoustic. The console of *le grand orgue* is “near the choir, not in the rear of the church as is customary in France.” The single-manual *grand chœur*, in the rear gallery, was originally separate, but now is played as well from the main console. “The two sound as one, to the delight of both the singer and the listener. The placement seems to pull the sound back, out into the nave.”

The Cathedral Choir of 35 sings the traditional English Advent Lessons and Carols in December, always including “at least one French *Noël*. [In 1997], there was a carol, ‘*Magnificat anima mea*,’ that was composed by David Hogan, a soloist in the choir until he was killed in the crash of Trans World Airlines Flight 800 off Long Island, N.Y., in 1996.” The Children’s Choir is unique in France.

Nell Toensmann, the convocation’s communication officer, was “raised in St. Augustine, Fla., daughter of an Episcopal priest,” has lived in Frankfurt, Brussels, Paris, as well as New York. She and Mme. Rivière speak of the “inreach” program, which offers assistance to the community’s own; of the youth ministry and the urban outreach, and of course of the *ravalement*, which brought to view charming saints and imps, badly damaged by weather and pollution but most now cleaned and keeping watch again.

The cathedral is a memorial to the dead of both world wars. The World War I Memorial

Battle Cloister was dedicated in 1923, a year after the Church of the Holy Trinity became a cathedral. In June, 1994, “Philippe Mestre, Minister of Veterans and War Victims, and the Hon. Pamela Harriman, United States Ambassador to France, inaugurate[d] seven marble plaques in memory of those of all nationalities who died or disappeared in Europe during World War II.” The story is told of Lawrence Whipp, then organist/choirmaster, “who remained behind, in charge of the cathedral, when other Americans had fled Paris in the early 1940s. The building was requisitioned as the Protestant Church of the German Army. Whipp was interned in a concentration camp; he was later released and returned to care for his beloved cathedral.”

Dean Hunt came to the cathedral from Dallas in 1992. “This is a very international congregation, of English-speaking people from anywhere,” he says. “We have great opportunities for diplomacy and international ecumenical relationships. Of course, the majority are Americans, and this is the only cathedral [in Europe] with a personal ministry to Americans.” In 1917, he says, the cathedral aided escaping White Russians. A few years ago it served as a refugee center for English-speaking Africans. More recently, it was the site of a memorial service for the victims of Flight 800, and the funeral of Pamela Harriman. In January it was host to an ecumenical service that included Greek, Russian, and Serbian Orthodox participants.

The cathedral is, he says, “the primary spiritual support for Americans abroad, the proverbial ‘home away from home’... an outpost for American style hospitality.” And the cathedral’s lighted tower shines above the Paris skyline, offering to all, English-speaking, Francophone, Chinese, “through Christ, ways of dealing with a complex world and transcending it.”

Presentments Proliferating

OK, let's see if I understand this correctly:

A presentment (an allegation of a violation of canon law) has been filed against the Bishop *Pro Tempore* of Washington by 33 lay persons from 10 parishes in the Diocese of Washington concerning the rector of Christ Church, Accokeek, Md.

A presentment has been signed by members of the clergy of the Diocese of Washington against the Rev. Samuel Edwards, currently rector of Christ Church, Accokeek, but, as of this writing, it has not been filed with the proper ecclesiastical authority.

A presentment has been filed by three bishops against Bishop Jane Dixon, the Bishop *Pro Tempore* of Washington.

A lawsuit has been filed by the Bishop *Pro Tempore* of Washington against the Rev. Samuel Edwards, attempting to oust him as the rector of Christ Church, Accokeek.

Are you with me so far? Good, for this gets even more difficult to follow.

As far as I can tell, what we're trying to determine here is who's in charge of Christ Church, St. John's Parish (which also includes St. John's Chapel, Pomonkey, Md.).

According to the vestry, Fr. Edwards is in charge, for he was elected as rector and has been living in the rectory since March with his wife and children.

In May, Bishop Dixon announced that the Rt. Rev. Ronald Haines, who retired as Bishop of Washington last December, would be priest-in-charge of the parish for the next month.

According to Bishop Dixon, Fr. Edwards is "not the rector, and he's not going to be the rector." The bishop's lawsuit in July alleges that she is the *ex-officio* rector of the parish.

It's starting to get confusing, isn't it?

Surely a situation like this needs pastoral oversight, right? After various bishops were sent to Christ Church by Bishop Dixon on a Sunday-by-Sunday basis, a retired bishop was appointed priest-in-charge for a month. Bishop Dixon says she's the rector, and the Bishop of Fort Worth, the Rt. Rev. Jack Iker, decided he

would assume episcopal oversight because Bishop Dixon refuses to accept Fr. Edwards as rector, which means Fr. Edwards is still canonically resident in the Diocese of Fort Worth.

You're totally confused now, aren't you?

And what about the congregation? At Christ Church, Fr. Edwards celebrates the Eucharist on Sunday mornings for a portion of the members. In a nearby community center, a non-parochial priest of the Diocese of Washington presides for other members of Christ Church. Estimates of attendance vary, but a 50-50 split is a close guess.

What happens now?, you're probably asking.

Concerning the civil suit against Fr. Edwards, in most cases like this, the civil courts refuse to take action, calling it an ecclesiastical matter.

In the presentment against Fr. Edwards, until it is filed with the proper authority, the Bishop of Fort Worth, nothing can happen. The presentment was sent to Bishop Dixon, who must send it to Bishop Iker. She has said she has not done so because she does not believe he will proceed with a presentment against one of this clergy.

Regarding the presentments against Bishop Dixon, they were sent to the Presiding Bishop, the Most Rev. Frank T. Griswold, and from there they go to a review panel

of bishops, who decide whether the charges should go before a Court for the Trial of a Bishop. Chances are good the matter won't go beyond the review panel.

And what of the presentment against Fr. Edwards? If that charge is sent to Bishop Iker, the Fort Worth bishop must then decide whether the charges warrant a trial. Don't look for that to happen.

So what's the outcome? Sorry, but I have no idea. Our concern ought to be for the people of Christ Church. Battle lines are drawn, there are separate services, and court cases are looming. How would you like this to happen to your congregation?

David Kalvelage, executive editor



Battle lines are drawn, there are separate services, and court cases are looming. How would you like this to happen to your congregation?

Quote of the Week

British author Andrew Brown in the Independent on the Church of England's recent report on funding for the office of bishop: "If a bishop announces that he no longer believes in, say, the Resurrection of Jesus, he is lucky to make page 4 of the Daily Express."

Did You Know...

Former Presiding Bishop Henry Knox Sherrill once appeared on the cover of Time magazine.

Unfortunate Actions

It is disappointing to note that a \$146,000 grant requested by the Episcopal Church of Rwanda was rejected by the grants program of Trinity Church, Wall Street, New York City. In turning down the grant request, Trinity cited the role of three Rwandan bishops who participated in the consecration of four bishops by the Anglican Mission in America (AMiA) [TLC, July 15]. A letter from Trinity said the bishops were “actively working to promote schism within the Episcopal Church in the United States.” The grant had been sought by the Theological Education by Extension program in Rwanda to provide clergy and laity with theological training to assist with their ministries in local communities.

Aid of nearly every kind is badly needed by the church in Rwanda as it attempts to carry on ministry following the horrific events of recent years. It is unfortunate that faithful members of the church in that nation are penalized by the actions of three of their bishops. What we see here is politics at work. When politics takes the place of theology, the results are usually disastrous.



Jesus' Glory Revealed

The Transfiguration of our Lord, when he appeared in glory on the holy mountain, is such an important event we hear the gospel account of it twice during the liturgical year. Unfortunately, most of us do not hear it on the Feast of the Transfiguration, Aug. 6, for it is usually observed on a weekday. We are more likely to hear the story of the Transfiguration on the last Sunday of the Epiphany, when it is the gospel reading for all three years of the lectionary cycle.

When Peter and James and John go up the mountain with Jesus, they see their Lord as no one else does — as the Son of God. Jesus is proclaimed as the Messiah, and is seen with Moses and Elijah in dazzling raiment. His glory is revealed in the midst of his incarnate life. This dramatic event was a revelation to the disciples, and probably brought them to a new understanding of their own humanity. We have similar moments in our lives, probably not as spectacular as the Transfiguration, when suddenly things are clarified. May God's glory, revealed on the holy mountain, shine forth in all we do.

Time to Prepare

In most churches, it is only a month before things get busy. In September the pace picks up around parish churches as Sunday school begins, choirs return from their summer hiatus, the fall schedule resumes, and various committees and commissions which may not have been active during the summer, are meeting again. Some advance planning is required if the resumption of normal activities is going to go smoothly. Sunday school teachers need to be preparing lessons, music directors should be scheduling hymns and anthems, and rectors and parish administrations will want to ensure that everything is ready to go. For the rest of us, this is a fine time to be thinking about how to get involved in the life of our church. Perhaps this is the year to join a Bible study, or maybe it's time to volunteer to help around the office. These lazy summer days can be a good time to prepare for the fall. The busy season will be upon us before we are ready for it.



We have similar moments in our lives, probably not as spectacular as the Transfiguration, when suddenly things are clarified.

'Quite by Accident'



By Robert G. Certain

A feast, that's what I thought. I was 17 at the time, living with my oldest brother in Atlanta, and a freshman at Emory University. I had grown up in the Methodist Church, was attending a nice Methodist college, and trying to avoid a recurring sense of call to ordained ministry.

One Saturday, I borrowed my brother's pickup truck to take my 3-year-old nephew to the barber shop. After our haircuts, I drove around the block to return home. That's when it happened.

There was a stop sign at the top of the hill. And the truck had a stick shift. After coming to a full and complete stop, I couldn't get that thing to move again. As embarrassment and panic began to take hold, I decided to back down the hill and go around the other way, where the hill was less steep and the intersection had a light. Maybe I could catch it green.

As luck would have it, there was a long line of cars parked on the hill; and as I backed down it, I side-swiped one of them, damaging the doors. So I parked the truck, picked up my nephew, and went into the building on the corner — the Episcopal Church of Our Savior — to find the owner of the damaged car. Fortunately, the owner was most gracious (maybe the presence of the nephew in my arms helped), and my brother's insurance covered the damage.

When people ask me how I came into the Episcopal Church, I answer in all honesty that it was "quite by accident." The next day, I attended an Episcopal service for the first time in my life, and discovered I was home. It would be another eight years, a war, marriage, and a period in a prison camp before I answered the call to ordained ministry and started my seminary training. But that accident started me on the journey. At least that's what I thought at the time.

Over the years since 1965, I have come to have a deep appreciation for Romans 8:28 (We know that all things work together for good for those who love God, who are called according to his purpose). God used that accident to give me the gift of the Episcopal Church and to begin to

align me with his purpose. He has used many other accidents, tragedies, and sorrows to continue that work and to bring good into my life.

As I reflect on that long-ago event, I am persuaded that others are brought into the fellowship of Christ's church "quite by accident" in order to receive a blessing, to hear a call, to find a grace, to be sent forth as a herald of his love. Other accidents are called baptisms, weddings and funerals. Some are called proximity and convenience. Still others are called neighbors and invitations, good music, decent preaching or adequate parking. Whatever the reason you find yourself inside a church building or among people who call themselves Christians, the truth of the matter is that God is doing something infinitely more important to establish lasting good in your life.

I have also come to a deep appreciation for John 15:16 (You did not choose me. I chose you and sent you out to produce fruit, the kind of fruit that will last). One of the great distractions (and heresies) of modern Christianity is that we go in search of God. The truth is that we are the lost ones, not he; and he is the one (the Good Shepherd) who is searching and calling for us. Just as no one comes into the church community by accident, so no one arrives unless God has called that person into the flock. I am convinced that he calls each person not only for what he or she needs from the church, but also for what the church needs from that person. The big question for me is "does either of those intents occur?" Our intent as a worshiping community is to open a window in the soul so that you can see God and through which God can enter your very being.

Even when I was resisting God's call, my soul hungered for him and my heart was marked with a hole that only he could fill. It took an accident to get me into the church; it

took a war to get me back. Only when I was inside that mysterious fellowship could the God-shaped hole in my heart be filled and mended. The people didn't really do much (other than not chasing away a lousy teenage driver); but they did show intense devotion to God in a quaint form of worship that spoke of deep roots reaching down into history for nourishment, and a confidence that their prayers, vision, and souls were being lifted up to God's presence as the profuse incense clouds were rising to the roof.

Nowhere else do I find such comfort and challenge as I do in the eucharistic hour. Even though the words have changed over the past 35 years, the cycle and rhythm has remained. Every sense is

**It took an accident
to get me into
the church; it took
a war to get me back.**

lives as we witness by word and deed to his saving grace; and it is shown by the inclusion of additional souls who will not hear his call unless they hear it from us.

Sometimes I wonder why God even bothers with us, much less pursues us with relentless love. But he does, and to that I say, "Thanks be to God." When I focus on my own failures and the failures of the church, I tumble into despair. But when I listen to the voices of that great cloud of witnesses who speak to us in the scriptures, the liturgy and the hymns of our faith, my heart is lifted to Christ for his love and blessing, and my resolve is renewed to be a window of his grace for others to see.

Whatever "accident" brings us into the body of Christ; and whatever "accident" challenges our faith, I am convinced that



"all things work together for good for those who love God, who are called according to his purpose." And I am convinced that we did not choose God. He chose us and sends us out to produce fruit, the kind of fruit that will last. I often wonder why that is true. But it is. And to that I say, "Thanks be to God."

*The Rev. Robert G. Certain
is the rector of St. Margaret's Church,
Palm Desert, Calif.*



addressed: sight by colors, views, people, vestments, candles, flags, crosses and the like; hearing by the spoken and sung words and the majestic notes of instruments; touch by the textures of book and bread and by the hand of another person in the exchange of the Peace of Christ; taste by the wafer and wine made the Body and Blood of Christ; and smell by the perfume of the flowers at the altar, and by the occasional use of incense that takes me back to my roots. These things are comfort.

The challenge comes when we are asked, "Will you who witness these vows do all in your power to uphold these persons in their life in Christ?" It comes when we hear the words of the eucharistic prayer, "Deliver us from the presumption of coming to this table for solace only, and not for strength; for pardon only, and not for renewal." It comes when we pray, "send us out to do the work you have given us to do." And it comes when we are told to "go in peace to love and serve the Lord."

While our Lord calls us in for safety, for fellowship, and for blessings, he also sends us out again to produce fruit for his kingdom. That fruit is shown in our



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Astounding Ignorance

We write in vigorous dissent of the Rev. Erik Larsen's use of these pages [TLC, June 17] to advocate the random destruction of parish records as illustrated in his theologically and historically inexplicable re-enactment of the Lenten cleansing ritual in the destruction of the inactive records of his own parish. His gleeful description of using an industrial shredder to rid his parish of anything older than 11 years was, he wrote, "a somber exercise, reverently destroying the evidence of their (bishops, rectors and vicars, wardens treasurers, and 'a host of others') hard work in keeping this parish going and growing over its fascinating history."

Fr. Larsen's strange theological connection between the Lenten message and the ritualized purging of the annals of local faith is an act of astounding ignorance that severely diminishes the parish's primary documentary record for those who succeed him and his congregations.

Fr. Larsen violated virtually every premise of historical stewardship. He showed wanton disregard for established legal procedure in the prudent management of the records of an incorporated church body. He undertook to destroy material which it was not his right to destroy. Rectors are not a corporation sole but hold, as does a parish, property in trust for the diocese and the Episcopal Church. It is inconceivable to us that any member of a church which values its heritage, apostolic order and incarnational theology could be so thoughtless in the general conduct of his stewardship.

Such a cavalier attitude regarding the history of the local church, not to say prudent business practice, reveals an unwelcome combination of sloppy ecclesiology and lazy journalism. No one who reads "Spring Cleaning" should be so gullible as to think that it represents anything but a wholesale error which we refute. His article will stand for some time to come as a model in instructing local church leaders on how not to manage the business affairs of the parish.

*Mark J. Duffy
Canonical Archivist of the
Episcopal Church
Julia E. Randle*

*President, National Assn. of
Episcopal Historians and Archivists
(The Rev. Canon) Robert G. Carroon
Archivist, Diocese of Connecticut*

Spring Cleaning

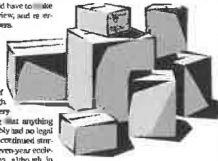
The cardboard boxes I stacked and threw out on the top shelves, crunched when I stepped on them in the kitchen. (Clearly, no one had touched them in years, and no one would know how long they had been there. Some of the papers I threw away were labeled "Financial Records 1982-93" and "1994-95" and were not needed with faded magnetic tape. As the last box from 2000 found its way into the storage area, I realized that I had to do a thorough review, and to properly dispose of these old papers.

Lent seemed as good a time as any to begin the tedious task, and "spring cleaning" needs to be done in the church as well as home. I felt as though we had been procrastinating in taking care of this responsibility long enough. I resolved to do it all though every day prior to 1980, knowing that anything more than 11 years old probably had no legal requirements according to our canon law. Surely there must be a seven-year canonical statute of limitations, also with in the form of background checks and so on.

I thought a minimum of 10 years to be a prudent, albeit arbitrary, period.

Taking down a 25-year-old box from the shelf, I noticed right away that it had been tampered with. I had to check the date and the name of the person who had been in charge of it.

Vows and communion meeting reports, as well as canceled checks and receipts filled two after two, and I successfully attended until the paper about 45 minutes to distraction.



Rectors are not a corporation sole but hold, as does a parish, property in trust for the diocese and the Episcopal Church.

'Fiddling' With Liturgy

I would like to compliment David Kalvelage on his column, "Not So Roomy, After All" [TLC, July 8] and for his continued objectivity on reporting of the deterioration of the Episcopal Church.

Since my days as a boy chorister in Mt. Vernon, Ohio, I have witnessed a continual change in liturgies. I was beginning to appreciate the fine Elizabethan English that the 1928 BCP had continued, when the psalter of the 1979 book jolted me with its unmetrical and blunt contemporary translation.

After putting up with "VIM" and the Decade of Evangelism, I watched as the various choirs I sang in put up with more mundane music and declining memberships. I suspected that the two occasions were related. While the liturgy suffered, the people went elsewhere and not the other way around as some would have us

believe. Through a few career changes and moves, I witnessed quite a few parishes where the same situation was observed. When the liturgy was "fiddled" with, the attendance suffered.

Of course one cannot worship and live in a museum. Our human need to reason and think is largely a continual need to grow spiritually as we learn a little bit more about our Maker every day. This requires individuals who can challenge, lead, and inspire those who follow to think actively of the direction of their spiritual journeys; it requires excellence in preaching. We have become a church in which the leadership facilitates a constant barrage of meetings of committees, commissions and with one another. Following Christ is not talking about it. It is "to do all such good works as thou hast prepared for us to walk in" (BCP, p. 339).

*Bradley T. Upham
Lakewood, Ohio*

In Exhibit A of David Kalvelage's column, he wrote of a woman who was critiquing TLC for not being/reflecting what she wanted to hear.

One of the reasons that I began to subscribe to TLC (a number of years ago) was because at that time TLC really did seem to reflect the conservative voice of the church; and I felt it was important for me to be aware of what that voice was saying. I also subscribed to *The Witness*, so I could hear the liberal and justice voices of the church.

Since it seems to me that we are a pluralistic community of voices (united by Christ and living together within the parameters of our credal confessions and the Anglican tradition), we don't need to necessarily stand in the same place; but we do need to listen to one another, attempt

to hear what each other is saying, and become aware of what our differing concerns are as we continue to struggle to live as faithful Christians within our Anglican context.

*(The Rev.) Mary Jane Francis
Seattle, Wash.*

Support Needed

It is with great interest that I follow the response to the Wake Up Call: Hispanic Ministry [TLC, June 24] which I totally support. I believe it is but one of several particular sub-groups that are "ripe to the harvest," and need our attention if we are willing to accept the great commission. Our attention means trained clergy, and other leaders who know how to minister with this population when they do come to our doors

For the last 10 years, great efforts have been made by single adults to alert

the Episcopal Church to statistics regarding a population which the current census now reveals to be roughly half of the adult population of the United States. All current research on single adults shows that the majority of this large population is unchurched because they see the church at large as unwelcoming to the unmarried, with sermons, programs and teaching geared for the married and enfolded.

General Convention in Denver allocated monies to assist in this effort. A design for this triennium, which reflected the knowledge that the success of 20/20 would partially be measured by how well this population was attracted, and how fast we could train leadership to minister with them, has not been set into motion. No seminary is assisting in specific training in this area. One organization Solo Flight: Catch the Vision — has been carrying



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LETTERS TO THE EDITOR

the banner for the Episcopal Church for the past decade, and must have funding to continue its work.

If we do not respond to this huge need in the population, which crosses every ethnic and socio-economic line, we are, indeed, continuing to ignore a major portion of God's people.

*Kay Collier-Stone
Lexington, Ky.*

Inappropriate

It was distressing to see the heckler outside St. George's Church, New York City, quoted as Quote of the Week [TLC, June 24]. While no one can condone some of the behavior widely reported in the press during and after the Clintons' departure from the White House, yelling rudely at a U.S. senator on her way into a church for a wedding can hardly be held up as a fine example of Christian behavior.

I am at a loss to know just how such a quote made it into a magazine that, by its title, is charged with glorifying our living Lord and his church.

Highlighting such rude behavior — whether richly deserved in the minds of TLC's editorial staff or not — only serves to make us as Christians descend to the level of those whose behavior we abhor. While people may sneer at all the WWJD jewelry, I don't think Jesus would applaud such behavior outside his Father's house, and neither should we.

*Louise Bower
Cincinnati, Ohio*

Ideological Rant

The Very Rev. John B. Chane, dean of St. Paul's Cathedral, San Diego [TLC, June 17], is in the wrong job. He should hie himself down to Democratic Party headquarters and apply for the post of county chair. His Viewpoint article on "Compassionate Conservatism" is simply an ideological rant. The man's political bias is clear from the first sentence onward. His unbecoming sarcasm and innuendo are not softened by use of terms like "troubling," when it is clear he means "odious."

Many church charities already are conduits for federal programs to serve

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the poor and needy. All that the president is trying to do is make sure that religious organizations do not have to forswear their religious aims to be able to perform these social services. Many studies show that strong faith-based programs are much more effective than other forms of service in helping the indigent and addicted to mend their lives. Why should we be surprised? God takes part in the rescue process when he is allowed to.

To oppose faith-based initiatives because evangelicals are more likely than church liberals to develop them is sadly small minded. And political.

*Bruce Chapman
Seattle, Wash.*

Dean Chane's Viewpoint on the Bush administration's faith-based initiatives program seemed less a critique of the program than a judgment against conservative government in general. For many of us, conservative does not mean selfish, bigoted or rich, but restrained. Conservative government works within more narrowly established parameters than does liberal. Because of this, conservative programs typically promise opportunity to people or groups, not guaranteed involvement.

Dean Chane rightly raised the question of separation of church and state. But he also warned readers to "be wary of the definition of compassion and of God proposed by any one religious group." What nonsense. Muslims, Sufis, Hindus, Jews, Baptists and Episcopalians, etc. affirm compassion and conversion to a God-centered life. Compassion and conversion are what we hold in common, even if our understanding of "God" differs. The different threads by which compassion or conversion are woven into theology or society need not perfectly match.

The article was not liberating, but a liberal dose of cynicism. At this early stage of Bush's presidency, keeping an open mind seems more faithful to the Spirit than premature or categorically prejudiced viewpoints.

*(The Rev.) John Hardie
St. Mark's Church
Corpus Christi, Texas*

The Middle Angel

I read the explanation of the Holy Trinity/Hospitality of Abraham icon of Andrei Rublev [TLC, June 10] with much interest.

Yes, there are a number of iconologists and church historians who say that the middle angel represents the Father. More say that the middle angel represents the Son. Here are their reasons: He is in the normal colors used for Christ in his earthly ministry (inner red and outer blue robes). He is wearing the clavus or stole that comes from the Byzantine court and shows his standing as royalty. It later came to be linked in icons with angels, prophets and apostles... those who have specific missions in this world. He is blessing the chalice with the ram's head or lamb offering of himself. He is bowing in deference to the angel on the right (seen as the Father by most iconologists). He is on the axis including the tree (cross/tree of life) and the chalice with the offering. The other two angels' halos make the cross beam of the cross. Most icon students say that the three are in the normal pattern for the liturgy: Father, Son and Holy Spirit.

*Elizabeth Hudgins
Fairfax, Va.*

Missed the Point

It would seem that both Fr. James and Fr. Minifie [TLC, June 24] have missed the point of my letter [TLC, June 3] regarding the position taken by Bishop Winterrowd concerning homosexual persons in ordained ministry in the Episcopal Church.

Fr. James makes reference to the BCP and the Consecration of a Bishop. I was citing scripture, not the BCP. Fr. Minifie seems to wish to apply, in some magical way, moral judgments having to do with the sexual behavior of women to whether the Episcopal Church can presently justify its rejection of homosexual persons called by God to minister the gospel.

I am mystified by what these gentlemen think they may have read in my previous letter.

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

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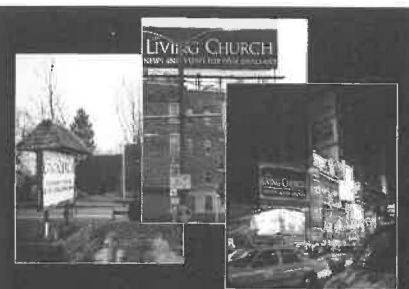
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Devotion to Mary

By Travis Du Priest

ORDINARY MYSTERIES: Rediscovering the Rosary. By Teresa Rhodes McGee. Orbis. Pp.127. \$12 paper.



Not so much a book on the technique of praying the Rosary as a collection of vignettes which show the parallels of Jesus' and Mary's sorrows and joys and our own. Moving account of her own husband's "resurrection," having been born 10 weeks prematurely.

MARY'S SONG: Living Her Timeless Prayer. By Mary Catherine Nolan. Ave Maria Press. Pp. 128. \$9.95 paper.

Another on the Blessed Virgin Mary, this one on the Magnificat. Each section reflects a phrase of the song, lists thought and additional scripture for reflection, and ends with a prayer. Mary walks beside us in works of justice and fighting oppression.



DARKNESS AND DREAMS: A Spiritual Journey through Separation and Divorce. By Stephen A. Laucik. Writers Club Press (iUniverse.com, Inc.), 5220 S. 16th, Ste. 200, Lincoln, NE 68512). Pp. 227. \$16.95 paper.

Episcopal layman, retreat leader and writer Stephen Laucik shares, in 36 brief chapters of self-revealing prose, the steps and pains of separation and divorce. Particularly good on denial and the consequent impossibility of addressing any real needs.

LIVING THE PRESENCE OF THE SPIRIT. By Jack Haberer. Geneva Press. Pp. 130. No price given, paper.

Having myself just written an essay on the Holy Spirit, I was interested in this one. It's a sort of Spirit gazetta, reviewing biblical and experiential manifestations of — in the words of the author — "Father, Son, and What?"

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The Episcopal Church of Our Savior, Palm Bay, FL, is seeking a dynamic, full-time person, ordained priest or transitional deacon who will be interested and qualified to be half-time youth minister and half-time parish developer for the west Palm Bay mission. Send resume to: **Clara Powers, Church of Our Savior, 1000 Jersey Lane NE, Palm Bay, FL 32905.**

FULL TIME RECTOR: Mt. Vernon, IN. A pastoral-size congregation in the Diocese of Indianapolis, St. John's is located in SW Indiana in a thriving agri/business community, 20 minutes driving time from a metro area. We are a growing church family of 160 members with about 20% of that number under the age of sixteen. We have an active, dedicated group of lay readers, are debt free with significant investments that support a strong outreach program. We seek a Rector who will conduct meaningful worship services, who will teach us and help us teach our children, who will be our pastor and help us care for each other and our community. A Rector who will assist us in equipping ourselves for our ministries. **Contact: The Rev Canon Richard Halladay, Episcopal Diocese of Indianapolis, 1100 W. 42nd Street, Indianapolis, IN 46208, or Search Committee, St. John's Episcopal Church, P.O. Box 503, Mount Vernon, IN 47620**

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RECTOR — Calvary Episcopal Church is a 137-year-old parish in Santa Cruz, CA. We are an energetic, close-knit, caring congregation with diverse points of view but a strong sense of community. An average of 120 people attend services each Sunday in our historic sanctuary. Calvary is financially stable and growing slowly in membership. We seek a rector who is strong in preaching and pastoral care, will guide us in the formation of our spiritual lives, will guide our growing youth programs, is a capable administrator, and can train and mobilize volunteers for ministry. In return, we offer a strong spirit of volunteerism and our commitment to Calvary as a community. We also offer the opportunity to live and work in Santa Cruz, a vibrant university town on California's beautiful Central Coast. For more information, including our parish profile, write to: **Search Committee, Calvary Episcopal Church, 532 Center St., Santa Cruz, CA 95060.** Or download the information from www.calvarysantacruz.org.

ASSISTANT TO RECTOR AND YOUTH MINISTER: St. Peter's Episcopal Church in Weston, Massachusetts, is an active program-sized suburban parish 25 minutes from downtown Boston. We are blessed with increasing numbers of families with young children and youth and need to expand our Christian Education program. We are seeking an enthusiastic Christian (lay or ordained) who is committed to Youth Ministry (6th-12th grades) helping youth to grow in faith and respond to contemporary issues, and who will provide activities that build self esteem and community. Experience with Rite-13 and J2A is hoped for. Position includes assisting in preaching and oversight of our active Outreach program. Compensation includes salary, housing allowance, health insurance, pension and continuing education allowance. Please send resume to **the Rev. Dr. Carol M. Flett, Rector; 320 Boston Post Rd. Weston, MA 02493; or email stpeterscarol@netscape.net**

RECTOR: St. Christopher's, River Hills, Wisconsin, seeks rector for pastoral-size church growing to program size. Suburban residential location drawing from a wide area. Strong, involved lay leadership supports a varied program of worship. Intellectually challenging and relevant preaching very important. Strong finances. No debt. \$500,000+ Endowment. Small but committed church school. Varied adult education programs. Active in Diocese. Please send resume and CDO Profile to: **Search Committee, c/o Nikki Etheridge, N108 W15563 Bel Aire Ln., Germantown, WI 53022; Email: Etheridged@wwdb.org**

CATHEDRAL DEAN — St. Mark's Episcopal Cathedral, Minneapolis, Minnesota: If you are interested in leading a major urban Episcopal cathedral or you know of a priest who would be interested, our search committee would like to hear from you. Please contact **Frank Wilkinson, Search Committee Chair, St. Mark's Episcopal Cathedral, 519 Oak Grove Street, Mpls., MN 55403-3230; Phone 612-373-7080; e-mail: fwilkinson@offcenters.com**

HALF-TIME VICAR for small, self-supporting congregation in Gallup, NM, with a mild, high-desert climate and culturally diverse population. Anyone from new graduate to retired clergy welcome. Flexible schedule could accommodate working priest. Welcoming personality and positive attitude essential. Should be accepting of a variety of religious backgrounds, worship styles, and be willing to give basic instruction to new or potential Christians. Please send CDO profile and resume to: **Church of the Holy Spirit c/o Tom Hall, P.O. Box 205, Thoreau, NM 87323 or email thall@cia-g.com with questions.**

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DEAN/RECTOR: St. Matthew's Cathedral in Laramie, Wyoming seeks a Dean of the Cathedral - Rector of the Parish. Traditional, eucharistic-centered worship with intact community outreach program. Desire to attract younger membership and families, develop lay ministry and discover our Diocesan identity and function. Please send your CDO personal profile, resume and a covering letter stating the reasons for your interest in the position to: **The Rev. Gus Salbador, Diocesan Deployment Officer, Diocese of Wyoming, 104 South 4th Street, Laramie, Wyoming 82070-3162. Email: gus@wydiocese.org**

ASSISTANT RECTOR Hilton Head Island, South Carolina. All Saints, a growing program-sized church, seeks experienced clergy person to share in exciting ministry with a committed congregation. Strong preaching and teaching skills and an interest in family ministry are important. Generous compensation and benefits package offered. Contact: **The Very Rev. John Gregory Prior, 3001 Meeting Street, Hilton Head Island, SC 29926 or email frprior@aol.com.**

ASSISTANT / ASSOCIATE RECTOR: Christ & Holy Trinity, Westport, Conn., is a vibrant, intellectually charged and financially strong resource-sized parish seeking a priest or transitional deacon to share with our Rector and Director of Christian Education in the liturgical, pastoral and program responsibilities of the congregation. The Assistant / Associate will be responsible for Confirmation, Adult Education, and Outreach ministries. The ideal candidate will possess leadership and passion. We offer competitive salary and benefits including housing. C&HT welcomes those interested to contact us at: **Mary Taylor, Chair, c/o Christ and Holy Trinity Church, 55 Myrtle Ave, Westport, CT 06880. (203) 227-0827 or christ.holy.trinity@snet.net**

RECTOR: St. George's Episcopal Church, located in Germantown, Tennessee (population 37,000+, in suburban Memphis), is seeking an experienced, energetic spiritual leader to shepherd 1,100 parishioners of ethnic, generational, theological and financial diversity. The 19-acre site on which the Church is situated includes a Parish Hall, Christian Education Building, Original Mission Chapel, St. Claire's Chapel (outdoor), Bell Tower, Library, Labyrinth, Early Childhood Center, EYC Teen Cottage, Bookshoppe, and Columbarium. Also sharing the site is a highly-regarded Day School (PK - 7). We seek a Rector who can lead St. George's in fulfilling its mission to empower a living faith, to grow through the teachings of Jesus Christ, and to follow the doctrines of the Episcopal Church by worshipping, praying, teaching, evangelizing, and caring. If you believe that you may have been called to lead us in fulfilling this mission, please contact: **Ken Roberts, Chairman, Rector Search Committee, at kroberts@vanguard-door.com or at (901) 795-3778, ext. 1203.**

RECTOR: Christ Church of Whitefish Bay is located on the shore of Lake Michigan in southeastern Wisconsin, a suburb of Milwaukee, and is home to a 1,000-member parish drawing from several communities. We value Eucharistic-centered worship and related traditions, Christian formation, service within our community and beyond, and welcoming new members into our parish life. We are seeking a rector who will maintain these core values, share our vision for spiritual growth, and empower our strong lay leadership in its ministries. Fellowship between clergy and parishioners is important to our parish family. We are energized by the anticipation of the spiritual leadership which only a rector can provide. Inquiries to: **Paulie McCown, 5428 West Parkview Drive, Mequon, Wisconsin 53092, e-mail: pmccp@wi.rr.com**

Part Time Priest Needed: Small, historic church, Christ Episcopal Church, Sidney, Nebraska. Close to Denver, Cheyenne and mountains. Home of Cabela's and local community college. For more information contact: **M.D. Harlan, Phone 308 - 254-2925 or mail resume to M.D. HARLAN - 1615 Maple Street, Sidney, NE 69162 E-Mail: trowbrid@wncc.net**

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RECTOR — St. John's Church, Troy, NY: Energetic rector committed to growth, education, and outreach sought by mid-sized parish in upstate New York. Competitive salary and benefits. Well-established parish celebrating Holy Eucharist and Morning Prayer. Historic church building and modern parish house. Culturally and educationally rich community. For more information, contact: **The Rev. Canon Mary Chilton, Canon to the Ordinary, Episcopal Diocese of Albany, 68 So. Swan St, Albany, NY 12210; (518) 465-4737; Email: MCbilton@AlbanyDiocese.org or website at www.saintjohnstroy.org**

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RECTOR-FULL TIME: St. Stephen's Episcopal Church in Hurst, Texas, is seeking a rector for a warm, friendly, 200-plus growing congregation. We are looking for a leader who is motivated, enthusiastic, and who has a vision for growth with an emphasis on spiritual leadership. Inspiring preaching and skills necessary to strengthen and revitalize existing programs, especially youth and newcomer programs, are desirable. Hurst, Texas, is located between Dallas and Fort Worth, in one of the country's fastest-growing metropolitan areas. The cut-off date for applications is Oct. 1; position to be filled on or after January 1, 2002. For more information on St. Stephen's, visit our website at: www.ststephenshurst.org. Please send letter of interest, CDO profile and/or resume to: **Search Committee, St. Stephen's Episcopal Church, 7452 Precinct Line Road, Hurst, Texas 76054.**

FULL TIME RECTOR: Worcester, MA. St. John's is a 117-year-old, pastoral-sized, suburban parish in the heart of New England, with easy access to the amenities of several large cities, including Boston. We seek a Rector who will work with us to proclaim God's word, honor differences in worship style preferences, continue our strong outreach programs, build fellowship, support a small but active lay leadership, and provide nurturing pastoral care. We have several large family clans and are at different places on our spiritual journeys. We desire a warm, caring, Christ-centered pastor who feels called to help us bring about unity within our diversity, foster both numerical and spiritual growth, and develop a vision for the future. Contact **Sarah Shofstall, Canon to the Ordinary, Episcopal Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 01103 or phone (800-332-8513 ext. 11).**

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Deaths

The Rev. **Alfred Edward Norman**, 82, of Pasadena, CA, died over the Memorial Day weekend.

Fr. Norman was born in Los Angeles and spent his entire ordained ministry there. He was a graduate of the University of Redlands and the University of Southern California. He was ordained to the diaconate in 1944 and to the priesthood in 1945. From 1945 to 1947 he was the vicar of St. Barn-

abas' Church in Pasadena and St. Martin's, Los Angeles. He served in a non-parochial capacity from 1947 until he retired. He is survived by two children.

The Rev. **Harry Rhett Townes**, who appeared in many films and television productions for more than 50 years, died May 23 in his home in Huntsville, AL. He was 86.

He was a native of Huntsville, who moved to New York City while in his 20s to study acting. He had roles in Broadway productions and in the theater in London and appeared frequently in various roles on television during the 1950s and '60s. After studying at the Bloy School of Theology, he was ordained deacon in 1973 and priest in 1974. He assisted at St. Stephen's and at St. Mary's in Hollywood for several years. He was an associate of the Order of the Holy Cross.

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Sun H Eu 7:30, 9, 11, 4:30 (CS T), 5:30 (CD T)

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Sun H Eu 7:30, 9; Wed H Eu 7



KEY — Light face type denotes AM. bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LQH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, airconditioned; H/A, handicapped accessible.

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Web: www.theadvent.org
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LENOX, MA

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The Rev. Edward Ivor Wagner, r
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The Rev. Joel M. Ives, p-in-c; The Rev. Patricia Barrett, asst; Sun H Eu 8, 10 w/choir, Wkdys MP 8, H Eu w/healing Wed 8:30, Eu Sat 5:30 Rosary Wed 11:30. Phone or e-mail for Bible Class, dinners and other events. www.stpaulsnantucket.org

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BILLINGS, MT

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337 Charlotte St. at Macon stmarysparish@main.nc.us
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