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VISITS  
7:30

*Like most clergy, you put others first. You're not caring for yourself because you're too busy taking care of everyone else. We're very grateful for all you do, but we think you and your family deserve some support and guidance, too.*

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TONIGHT

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*For more information, call the diocesan contact listed in the chart, or contact Stokes Liles, Life Planning Conference Coordinator, at the Church Pension Fund: 800-223-6602, ext. 878; email: [sliles@cpg.org](mailto:sliles@cpg.org)*

PLAN  
RETIREMENT!  
TUES  
FRIDAY?

BISHOP  
HERE  
NEXT SUNDAY!

VISIT JOHNSON  
FAMILY AT HOME



CHURCH

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### PLANNING FOR TOMORROW CONFERENCES

Dioceses()	Contact	Phone	Dates
2002 CONFERENCE DATES			
Texas	The Rev. Cn. Dena Harrison	713-520-6444	Apr 5-6
Southern Virginia	The Rev. John Baldwin	757-499-1271	Apr 19-20
West Texas	The Ven. Don Lee	210-824-5387	May 3-4
Vermont	Ms. Lynn Bates	802-863-3431	May 17-18
Newark (Lay)	Mr. Michael Francaviglia	973-622-4306	Jun 14-15
Springfield	Ms. Jacque Moore	217-525-1876	Jun 21-22
Ohio	The Rev. Gay Jennings	216-771-4815	Sep 20-21
Pennsylvania	Mr. Bill Powell	215-627-6434	Sep 27-28
Central Pennsylvania	The Rev. Cn. Joe Seville	717-236-5959	Oct 8-9
New York	The Rev. Richard Sloan	212-316-7427	Oct 18-19
Florida	Ms. Becky Peebles	904-356-1328	Oct 28-29
Los Angeles	The Rev. Mark Kowalewski	213-482-2040	Nov 15-16
Northwest Texas	Ms. Edna Chambers	806-763-1370	Nov 22-23

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### Editorial and Business offices:

816 E. Juneau Avenue  
Milwaukee, WI 53202 2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

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Volume 224 Number 11



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Photos by Rick Bate

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## SUNDAY'S READINGS

# Finding Life in Death

'By this time there will be a stench' (John 11:39)

**The Fifth Sunday in Lent: March 17, 2002**

Ezekiel 37:1-3(4-10)11-14; Psalm 130; Rom. 6:16-23; John 11:(1-17)18-44

In the movie, "The Princess Bride," Wesley's friends take the dead Wesley to Miracle Max to see if Max can bring him back to life. Miracle Max looks up at them and declares that they are lucky. "He's only mostly dead," Miracle Max says. Except for that single instance, being dead is always being totally lifeless.

Ezekiel's vision of the Valley of the Dry Bones is a place of death. There is no life in those bones whatsoever. The only chance for resuscitation must come from a source outside that valley.

Paul describes another death in Romans 6. We are dead — as in totally without any sign of life — in the realm of loving God, obeying his will, living in holiness, and anticipating eternal life (6:17, 19, 22). We are separated from God and facing the consequences of life apart from him here and eternally. The wages of sin is our death (6:23).

Lazarus was so dead that his sisters feared the stench when Jesus had the rock rolled away. No one would mistake his death for a "swoon." Life could only come to Lazarus from the source of life — literal, metaphorical and spiritual. Who but Jesus alone had the right and the power to shout, "Lazarus, come forth!"?

God knows that we are not mostly dead. We are bereft of any hope of having his life within us. So God has

done what we cannot do. He sent Jesus Christ as the source of new life for us. By his death and resurrection he has conquered the enemies who held us in captive — death, Satan, and sin. Therefore he, and he alone, makes this claim: "I am the resurrection and the life" (11:25). "I will cause life to enter you," says the Lord" (Ezek. 37:5). "The gift of God is eternal life in Jesus Christ" (Rom. 6:23).

Often this leads to an examination of the uniqueness of Jesus Christ. A more beneficial point is what this says about Christ's claim in the face of other religious faiths.

Granted the sincerity and values and benefits of the religions of the world, finally we have to conclude that their paths to God don't achieve what God's path to humankind has. Heaven has sent the only salvation that truly saves. Revelation from God trumps all other methods. And such revelation! Incarnation, forgiveness, love, suffering, power, crucifixion, resurrection.

God sends us to those of other faiths — sometimes nearby, sometimes across oceans. We go merely as grateful witnesses to a God who deeply wants them to receive life. His Son offers the only love that forgives sinners and the only life that revives the dead.

And Patrick of Ireland is the quintessential model for missionary response to this truth.

## Look It Up

Reasons for the unique claims of God: Gen. 1:1; John 3:16; Ex. 20:2,3; Rom. 5:6; Rev. 5:2-5

## Think About It

What are the disadvantages of thinking we are only "mostly" dead? What are the advantages of knowing we are "dead in our trespasses"?

## Next Sunday

### Palm Sunday

Isaiah 52:13-53:12; Psalm 22:1-21 (or 1-11); Phil. 2:5-11; Matt. (26:36-75) 27:1-54(55-66)



## BOOKS



### Church on Sunday, Work on Monday

*The Challenge of Fusing Christian Values with Business Life.*

By Laura Nash and Scotty McLennan.

JosseyBass. Pp. 316. \$23.95.

ISBN 0-787-96072-1.

The promises on the jacket of "... concrete recommendations to show church leaders and lay businesspeople how to work in partnership to bridge the pew and pulpit ..." set up high expectations. Yet for "... Ideas ... Practical advice ... [and] Suggestions ..." you may be better off with the end-of-the-book-announced companion volume, *Church on Sunday, Work on Monday ... A Guide to Reflection*.

*Church on Sunday, Work on Monday* is a long and sometimes tedious academic report of the interviews and survey responses gathered by the authors with the continuous quoting from many previously done "social" analyses "of U.S. religious trends especially relating to business." Nonetheless, in the midst of much restatement, the authors do provide some useful language, tools, and charts for clergy and businesspeople alike for self-reflection and dialogue despite relying heavily at times on academic constructs and vocabulary (e.g., "eleemosynary" was used twice on one page). Each chapter ends with a section of questions for "Reflection" and "Action" that has potential for individual and group study.

Chapter 5, "You Just Don't Understand," underscores well the great divide between Sunday and Monday for both lay and clergy.

The authors' discussion of such things as "four felt needs" of the spiritual quest of a businessperson, the charts that overlay church activities in relation to business activities, and a look at levels of religious engage-

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### How to Motivate, Train and Nurture Acolytes

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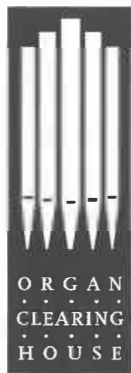
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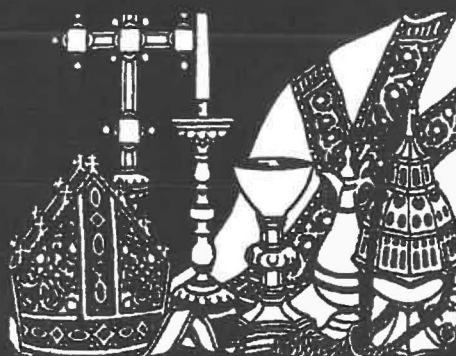
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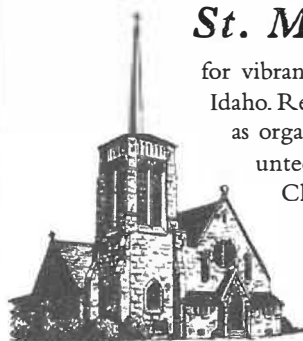
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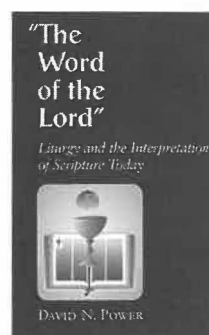
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## BOOKS

ment may be helpful for both the businessperson unused to discussing spiritual wants with clergy, and for the clergyperson unused to viewing capitalistic pursuits as anything but negative. Although the book is more a recitation of the research results rather than the practical guide the jacket purports, it does serve the purpose the authors finally espouse on page 263, that of "diagnostic tool." Targeting the "business and church professional," the book gives a starting point for dialogue.

*Christina S. Brennan  
Claymont, Del.*



### **The Word of the Lord**

*Liturgy's Use of Scripture*

By David N. Power, O.M.I.

Orbis Books. Pp. 176. \$22

ISBN 1-57075-397-0

Anglicans in search of the means by which they can reinvigorate corporate worship and liturgical celebration will find David Power's book an invaluable tool. In prose that renders complex matters of liturgical theology accessible and interesting to the average lay reader, Power examines first the issues surrounding the proclamation of scripture in worship services, and then delves into prayer texts, biblical and liturgical imagery, and the sources and uses of Christian metaphor.

If we wish to discover what, exactly, we Christians believe, Power tells us to look at what we take to be the word of God given us in holy scripture, and to mark what we and our liturgical celebrants say when we recite our all-too-familiar prayer texts. What we pray becomes what we believe, and what we believe informs our Christian response to the world. Throughout the book, Power

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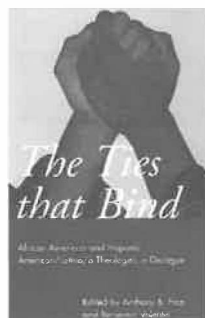


stresses the importance of contemporary context, of the needs, issues, and social circumstances that define the members of a faith community, in understanding how we choose, interpret, and receive prayer and scriptural texts.

Power divides his book into two parts. The first focuses on the use of scripture in the liturgy, offering both general observations on the salvific, dynamic nature of the proclaimed word, and specific guidelines for using and interpreting familiar texts. Whether discerning a specific theological lesson in the texts for the first Sunday of Advent or examining the themes to be found in the readings of the Easter Vigil, Power consistently brings a welcomed sense of freshness and vitality to his interpretations of the familiar lessons and gospel selections. In the second part, he tackles such difficult subjects as the meaning of time as it applies to memory, to memorial acclamations, and the use of metaphor, scriptural paradigm, and

imagery in understanding the fullness of God's plan for our salvation.

*Edward Pertman  
Washington, D.C.*



## **The Ties that Bind**

*African American and Hispanic  
American/Latino/a Theologies  
in Dialogue*

Edited by Anthony B. Pinn and Benjamin Valentin  
Continuum. Pp. 288. \$24.95.

ISBN 0-8264-1326-9

Beginning with the basic assumption that African American and Hispanic American Latino/a theologies emerged side by side by with little

cross-cultural dialogue between communities of color within the United States, Anthony B. Pinn and Benjamin Valentin's *The Ties that Bind: African American and Hispanic American Latino/a Theologies in Dialogue*, is designed to begin both dialogue and coalition-building. The two groups have been historically connected since the violent encounter they experienced during the colonization of the Americas in the 15th century.

Moreover, the authors point to the "blending" of African American, Latin American and U.S. Latino/a populations in the present day, creating a new cultural and racial context and inexorably linking the two groups through shared history, religious traditions and social mores.

The articles in *The Ties that Bind* are written by an impressive list of African American and Hispanic/Latino/a scholars from across the United States and cover a number of core themes — historical development, roles of scripture, tradi-

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tion and imagination and individual and collective experience, popular religion, womanist and mujerista theologies, and ways of dealing with pain, suffering and subjugation. Each of the six sections of the book features two articles, followed by a response written by a member of the racial/ethnic group other than the authors.'

Integral to the book are questions such as: What is the thought structure of these two theological traditions and how has it developed historically and thematically in the United States? How can the overarching methodology of African American and Hispanic/Latino/a theology be interpreted? What are the sources employed in these two traditions? What are the similarities, differences, points of connection, and possibilities for dialogues between the two groups? And, finally, what are the implications of these traditions when presented in solidarity?

The real strength of this book is in the effective ways it serves to inform and stimulate the reader's own reflection on strategies for understanding and meeting the challenges of genuine dialogue for the task of building solidarity.

*(The Rev.) Sheryl A. Kujawa  
Cambridge, Mass.*

## The Armenian Church Beyond the 1700th Anniversary

By Aram I, Catholicos of Cilicia; Armenian  
Catholicosate of Cilicia.  
Pp. 70. No price given, paper.

The year 2001 marked the 1,700th anniversary of Armenia's becoming the first Christian state through the ministry of St. Gregory the Illuminator. The seven addresses in this collection look beyond anniversary celebrations to outline in the broadest terms the renewal necessary if the Armenian Apostolic Church is to fulfill its mission in today's world. This volume is a useful tool for initiating discussions within the Armenian Church. For other readers, it indicates that this ancient communion is wrestling, as all churches must, with the challenges of our time.

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

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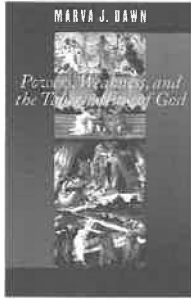


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# Practicing What We Preach

By Travis Du Priest



**POWERS, WEAKNESS, AND THE TABERNACLE OF GOD.** By **Marva J. Dawn**. Eerdmans. Pp. 176. \$14 paper. ISBN 0-8028-4770-6.

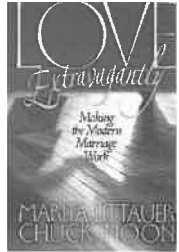
Widely published author Marva Dawn develops ways for churches and church

leaders not to fall into the trap of the "success models" of contemporary culture. Excellent biblical scholarship. Questions for conversation and thorough bibliography. A must read.

**LOVE EXTRAVAGANTLY: Making the Modern Marriage Work.** By **Marita Litauer** and **Chuck Noon**. Bethany House (11400 Hampshire Ave. S., Bloomington, MN 55438). Pp. 221. No price given, paper. ISBN 0-7642-2276-7.

A professional speaker and a pro-

fessional counselor team up on career, financial, ex-spouse and step-family issues, all part of the modern marriage constellation. Personal vignettes and scriptural citations galore.

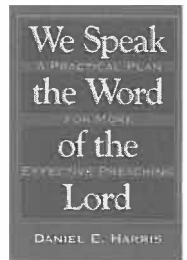


**REKINDLE THE PASSION WHILE RAISING YOUR KIDS.** By **Anthony J. Garascia**. Ave Maria. Pp. 224. \$14.95 paper. ISBN 1-893732-34-7.



It's refreshing to see a work which don't just rehash "communication" as the sole answer to life's problems. Here, a mental health counselor concentrates on learning to dream the dreams again, especially with four images: lover, partner, companion and friend.

**WE SPEAK THE WORD OF THE LORD: A Practical Plan for More Effective Preaching.** By **Daniel E. Harris**. ACTA (4848 N. Clark St., Chicago, IL 60640). Pp. 213. \$14.95 paper. ISBN 0-87946-225-6.



A Roman Catholic homiletics instructor offers down-to-earth advice on improving sermons. Besides listening to the listener, he presses continuing formation and education and covers such topics as the preacher's own faith and offering new imagination.

**PREACHING THROUGH THE YEAR OF MATTHEW: Sermons That Work X.** Edited by **Roger Alling** and **David J. Schlafer**. Morehouse. Pp. 147. No price given, paper. ISBN 0-8192-18189-9.



Two well-known Episcopal preachers and writers continue Morehouse's *Sermons That Work* series. Sermons are presented according to the liturgical seasons. One of the editors, Roger Alling, offers a good sermon on knowing God the Trinity.

**BEGINNING ANEW: Reflections for Retired People.** By **Kevin Axe**. ACTA. Pp. 111. \$8.95 paper. ISBN 0-87946-230-2.

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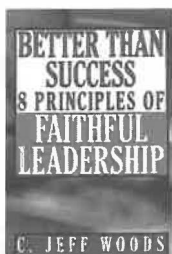
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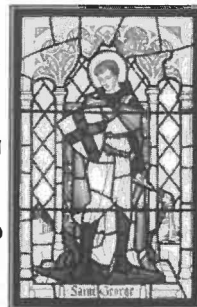
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# Move to General Seminary One Step Closer

Executive Council endorses relocation of Episcopal Church Center, but much work remains before final decision can be made.

Executive Council endorsed three related resolutions regarding a proposal to relocate the Episcopal Church Center offices from 815 Second Ave. to the campus of the General Theological Seminary, when it met Feb. 22-25 in San Antonio, Texas.

"The train has left the station and is headed down the tracks," council member Russell Palmore said. "This train has several stops along the way as outlined in the Memorandum of Intent. Either party can get off the train at any of those five stops. You may be comforted or dismayed by that depending on your point of view."

Mr. Palmore, of Virginia, one of three appointed to represent the Church Center on a joint task force, explained in detail each of the five steps outlined in the memorandum. The proposal envisions a new home office for the Church Center, new facilities for the seminary, and construction of a 62-bed conference center. If given final approval, all structures could be ready for occupancy by 2007.

"Economic benefits will drive this project or stop it," Mr. Palmore explained. "A phased approach allows both parties to make the most informed decisions."

The project is not without risk, and will proceed only if a careful evaluation of those risks leads all parties to conclude that the risk is manageable. Among the risks Mr. Palmore identified were the cost of renovating existing structures which have historic preservation value, the ability of the conference center to turn a profit, and the tax implications arising from the changes made to the property. Tax-exempt status for the office space was probably not in jeopardy, but the risk that New York City might view the conference cen-



Steve Waring photo

Bishop Griswold (left) and the Very Rev. Ward B. Ewing, dean and president of General Seminary, sign the memorandum of intent to move the church headquarters to the seminary grounds.

ter as a taxable business enterprise is real. The project is not economically feasible without construction of both the conference center and the new offices, Mr. Palmore reported.

Council recommitted the Episcopal Church to a continued national presence in New York City regardless of the outcome of the current proposal. It noted that relocating outside of New York had been extensively studied in 1973, 1985 and 1994. In each case the conclusion was that the overall advantages of staying in the city far outweighed the costs.

"The re-commitment of the Episcopal Church to a presence in New York City at this time will be a powerful statement to the people of this grieving city and nation," the memorandum noted.

Members encouraged joint task force members to make judicious use of the unanimous resolution during negotiations with various regulatory and planning agencies. Mr. Palmore estimated that final approval from

New York City will take more than a year and has the potential to derail the project.

"Building stuff in New York City is complicated," Mr. Palmore noted, "and is further complicated by the fact that the seminary will need to keep running."

In the third resolution council authorized the joint task force to begin with phase one, a re-examination of deed restrictions, space requirements, financing options, cost sharing, and a preliminary budget. Because the seminary is providing land and buildings, the financial cost will probably not be 50-50. A decision on what to do with the current Church Center property has been removed from the relocation proposal.

Under terms of the resolution approved by council, the joint task force is to report its phase one finding to council at its next meeting June 10-14 in Durham, N.C.

Steve Waring

## 'Extensive Listening' Ahead for Task Force

A nine-member task force presented Executive Council with an interim report on its visitations to three dioceses in order to monitor compliance with A045, the General Convention resolution requiring all dioceses to provide women full access to the ordination process.

At its February meeting in New Jersey last year, council discussed the issue at length and encouraged the task force to "begin with extensive listening and fact-finding and to be flexible in their approach to each situation."

Co-chair Sarah Harte of Los Angeles told the council at its meeting in San Antonio, Texas, Feb. 22-25 that responses varied among the three remaining dioceses in which the bishop holds a theological belief that women are not called by scripture to ordained orders.

In San Joaquin, task force members said they were initially greeted

with suspicion that was somewhat lessened when conversation turned to general ministry within the diocese. Task force visitors to Fort Worth encountered some initial resentment at what was felt to be an intrusion by the national church. The visitation with Quincy took place in the neighboring Diocese of Springfield and was characterized by openness and hospitality, according to task force participants.

In a separate resolution, council approved a draft questionnaire on the status of women in ordained ministry which is to be completed by those who attend the spring House of Bishops' meeting.

The issue of compliance remains a highly sensitive one, according to the Most Rev. Frank T. Griswold, Presiding Bishop. In brief remarks at a press conference, Bishop Griswold said it was unlikely to be fully resolved before the next General Convention.

## 20/20 Team Introduced to Executive Council

Any previous concerns members of the national Executive Council had over a lack of diversity were laid to rest in San Antonio, Texas, with the introduction Feb. 23 of three members from the expanded 20/20 program team.

"This is going to be a new church," said council member the Rev. Kwasi Thornell of Southern Ohio. The 20/20 initiative is a grassroots movement to double average church attendance. Council endorsed the concept at its October meeting in Jacksonville, Fla.

"We did something radically different from where this church has been," said the Very Rev. George Werner, president of the House of Deputies. "You could feel this room charge up when those three young people were introduced."

Sarah Dylan Breur is director of youth ministries at the Gathering of Family of Faith in Walkersville, Md.;

the Rev. Tim Jones is assistant at St. Paul's Church in Murfreesboro, Tenn., and the Rev. Winnie Varghese is assistant at St. Alban's in Los Angeles, and chaplain to UCLA. Each spoke briefly and enthusiastically about helping the church reach its goal.

Specific details on how the church will achieve that goal remain somewhat vague. However, the Most Rev. Frank T. Griswold, Presiding Bishop, said he has noted a change in attitude, especially since the council meeting in October.

"There is a sense of outward mission in everything from establishing new congregations to issues of social justice," he said. "I'm very encouraged by the energy and commitment of the young people. One of the realities of church life is that you have to make your way through the system. Many of these young people are new to that."

## Alternative Province Condemned by Council

Toward the conclusion of its Feb. 22-25 meeting in San Antonio, Texas, the national Executive Council passed unanimously a strongly worded statement condemning the attempt by the Anglican Mission in America (AMiA) to create an alternative province of the Anglican Communion within the United States.

"We find the coexistence of parallel bodies within one province, both claiming to be in communion with the See of Canterbury, to be untenable. We believe that the consecration of bishops in ECUSA without the usual canonical process of nomination, election and consent confuses our people and undermines our unity," the statement said.

Following the vote, members agreed to sign their names to the document and distribute it throughout appropriate channels within the Communion. Because some members had departed the meeting by the time the measure came up for voice vote on Feb. 25, a formal roll call vote was taken so that members who had not had the opportunity to vote in person could add their signatures to the final draft.

The document included a warning to retired Episcopal bishops who have participated in AMiA consecrations. "We consider bishops of our church who participate in irregular episcopal ordinations to be in direct violation of their ordination vows to conform to the doctrine, discipline and worship of the Episcopal Church and to guard our church's faith, unity and discipline as well as its constitutions and canons."

The Rt. Rev. Alex D. Dickson, retired Bishop of West Tennessee, and the Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina, participated in the consecration of four AMiA missionary bishops in Denver last summer.



## AROUND THE DIOCESES

### Clergy Ethics

The current canonical process for investigating sexual misconduct complaints against clergy consumes



too much time and energy, according to the Rt. Rev. Richard L. Shimpfky, Bishop of **El Camino Real**.

Bishop Shimpfky called on diocesan convention Jan. 18 to prepare two resolutions for the 2003 General Convention. The first asks diocesan representatives to General Convention to develop a uniform code of clergy ethical behavior that spells out what is implied in the ordination promises made by the clergy. The second asks General Convention to establish, train and have ready for use teams of clergy and laity who could come into a diocese, thoroughly investigate a charge of misconduct, make a timely report to the bishop of its findings, and then leave.

"The problem with internal investigations is they take too long," Bishop Shimpfky said. They become politicized "and are inevitably judged by someone as subjective and agenda driven."

Diocesan convention approved both proposals and also approved pay increases for the diocesan staff. For approximately the past 10 years, clergy and diocesan staff wage increases have not kept pace with inflation, partly due to diocesan budgetary constraints. With a possible clergy shortage looming, this was a good time to be proactive, Bishop Shimpfky said in recommending approval of the proposed budget. As submitted, the budget called for the bishop and his staff to receive an additional 5 percent increase beyond the minimum cost of living adjustment.

An amendment to divert part of the proposed pay increase to fund a new ministry instead was defeated by

more than 2-1. Those who objected to the amendment said the cost of starting a new ministry should be borne equally throughout the diocese and not by seven or eight individuals.

### 'Spreading the Kingdom'

A gathering of Episcopalians in the **Diocese of Upper South Carolina** is planned to coincide with the convention of the diocese Oct. 25-26 at the Palmetto Expo Center in Greenville.

The Rev. David Thompson, rector of St. Bartholomew's Church, North Augusta, said the goal for the event is to have 20 percent of the diocese gather with diocesan Bishop Dorsey F. Henderson. Fr. Thompson called the event "the beginning of a whole new chapter in our diocesan life"

when he addressed the diocesan convention Feb. 1-2 at St. Thaddeus' Church, Aiken. The fall event is to be a celebration of the diocese's common life and mission — "an opportunity to renew our commitment to the great commission and to embrace the reality that we are called to grow in our faith and in our numbers."



The convention adopted a resolution to hold its convention in the fall, and heard Bishop Henderson speak of his goals in the areas of evangelism, youth and young adult ministry, Christian formation, communication and diocesan effectiveness.

"We have an enormous opportunity for spreading the kingdom," Bishop Henderson said. "The population in our diocese is growing by leaps and bounds, and although we live in the so-called Bible Belt, the number of those without faith is legion."

The Rt. Rev. Leo Frade, Bishop of Southeast Florida, was the preacher for convention Evensong.

### \$9.3 Million in Fund

More than 400 members of the diocesan family in **San Diego** explored ways to "walk the walk," as one person put it, during diocesan convention Feb. 8-9 at St. James' Church, La Jolla. They also heard Bill Creasy, the keynote speaker, offer a biblical foundation for daily discipleship.

In his address, the Rt. Rev. Gethin Hughes, Bishop of San Diego, noted many things that have happened in the diocese, including 20 percent growth over the past three years and 30 percent over the past six years. Referring to his experience in the national church growth program called 20/20, the bishop noted that the diocesan growth is an example of the growth the whole church desires. He said, "20/20 is a movement of the

(Continued on page 36)



**Festival of Faith:** Inspired by the original gathering in the Diocese of Washington last May, a capacity crowd of self-described Anglo-Catholic traditionalists attended the second Festival of Faith Feb. 2 at St. Vincent's Cathedral in Bedford, Texas. The Rt. Rev. Jack L. Iker, Bishop of Fort Worth, was celebrant. The Rt. Rev. Lindsay Urwin, Bishop of Horsham in the Church of England, preached and joined other notables in afternoon plenary sessions. Subsequent festivals are planned in several locations.

# Episcopalians on the Picket Line

Members of the Urban Caucus  
Rally for Union Workers While in  
Los Angeles for Annual Meeting  
and Bishop's Installation

About 200 participants from the national Episcopal Urban Caucus' annual meeting joined a Feb. 8 demonstration outside the Radisson Airport Hotel in Los Angeles and the next day witnessed the installation of the sixth Bishop of Los Angeles.

The demonstration was in support of roughly 240 union workers who were fired more than a year ago when the hotel was sold. Hotel management told the *Los Angeles Times* that it had met with union negotiators several times unsuccessfully over the summer. Both sides say they are at a negotiating impasse.

Episcopalians on the picket line — some in clerical vestments — sang English and Spanish protest songs and carried signs proclaiming the places from where they had come and to which they would return and share the story of the workers' treatment by management.

Participants said the Airport Radisson has become a priority for the caucus because it symbolizes larger issues, including an erosion of wages and jobs, particularly in inner-city communities. Demonstrators have picketed the hotel monthly since the impasse, but the influx of Episcopalians made the most recent demonstration by far the largest. Police were forced to direct traffic around the unusual scene, according to the *Times*.

The caucus also attended a lakeside installation of the Rt. Rev. J. Jon Bruno as the sixth Bishop of Los Angeles. Bishop Bruno, joined by L.A. Police Chief Bernard Parks and City Councilman Eric Garcetti, unveiled several initiatives to prevent violence and promote reconcili-



Fenny Jennings photo

The Rt. Rev. J. Jon Bruno is seated Feb. 9 as sixth Bishop of Los Angeles in a lakeside ceremony in Echo Park, across the street from the Cathedral Center of St. Paul, the administrative and ministry hub of the six-county diocese. The new diocesan is flanked by the Rt. Rev. Chester Talton (left), Bishop Suffragan of Los Angeles; and the Rt. Rev. Robert Anderson, assistant bishop. At far left is Los Angeles City Councilman Eric Garcetti. Los Angeles Police Chief Bernard Parks is next to Bishop Talton.

ation. Afterward more than 1,000 people linked hands around Echo Park Lake as an urban witness of solidarity.

The newly seated bishop, who is a former professional football player for the Denver Broncos and Los

Angeles police officer, concluded the service by releasing a single white dove to symbolize his goal of "reaching peace for youth and cities."

*Episcopal News Service contributed to this article.*

# A Church in Progress: Growing through the Years

Lewis Allen Smith's house, first meeting place

Lewis Allen Smith's living room, arranged for services

Services held on second floor of the Thiensville firehouse, 1951

St. Boniface today

St. Boniface Episcopal Church

Dedication of present church

St. Boniface, 1959

The Blessing of Saint Boniface's Church  
Mequon, Wisconsin  
The Fifth Sunday After Trinity  
June 28, 1959

Constructing St. Boniface, 1958-9

Groundbreaking for first church, 1958

Services held at Jahn School  
January 1952 - May 1953

Congregation at Jahn School

The Farmhouse, 1953

St. Boniface Church, Mequon, Wis., opened a \$2.6 million church recently on the land it has owned for nearly 50 years. After meeting for perhaps a year in the home of Lewis Allen Smith, one of the seven founders, a firehouse and a school, the congregation purchased property on which was a small-tree nursery, and a farmhouse. The house served as meeting place until the first church building was erected in 1959. The Smith house is still in use as a residence; the farmhouse has disappeared.

The present rector, the Rev. Jay Lambert, speculates that the name was probably chosen to reflect the strong German background in the congregation: Boniface was an Anglican missionary to Germany. The new copper-clad church, which incorporated the original structure, seats 400, and is the first new building of that size in several years in the Diocese of Milwaukee

SAINT BONIFACE EPISCOPAL MISSION  
THIENSVILLE - WISCONSIN

present meeting of our Mission Committee, the following budget for the year 1951-52

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Stipends	100.00
The Missionary Program - (Oblation, Prayers) -	100.00
Gallery of the Rector	100.00
Prisoners Fund	100.00
Travel of the Rector	100.00
Operating Expenses	100.00
Building Fund Program	100.00
Maintenance Expenses	100.00
<b>Total</b>	<b>\$700.00</b>

Less Missionary Pledges  
Total St. Boniface Budget

First budget, 1951

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OF  
ST. BONIFACE MISSION CHAPEL  
THIENSVILLE, WISCONSIN

TRINITY SUNDAY - MAY 31, 1953  
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BISHOP OF MILWAUKEE  
THE REV. ALBERT MEERBOER  
PRIEST-IN-CHARGE





# What it Means to be an Apostolic Church

By George L. Choyce

**I**t happened while leading a four-week series on the Nicene Creed. I could feel the shock waves bouncing throughout the room. On this particular occasion, we were studying Article III (Holy Spirit) of the Nicene Creed and reached the line *We believe in one holy catholic and apostolic church*. The class went over the following descriptive words in detail: one, holy, catholic and apostolic. Even more than the word "catholic," it was the word "apostolic" that generated the most discussion and the subsequent shock waves.

The Episcopal Church is one of the branches of Christendom which traces its roots back to the apostles. That is why on Sundays and other major feasts we affirm our faith in the words of the Nicene Creed that we believe that we are a part of the apostolic church.

What are the ramifications of such a belief? I believe that to proclaim in the Nicene Creed that we are an apostolic church has profound implications for the Episcopal Church. To narrow the scope, however, I would like to zero in on one aspect of what it means to be an apostolic church. There are many other components of what it means to be an apostolic church that this article will not cover.

An apostolic church is a missionary church. The Episcopal Church, as an apostolic church, is a missionary church. This is what sent the shock waves through the class I was leading.

Where did I come up with the definition that apostolic means missionary? The Book of Common Prayer states that "The Church is apostolic, because it continues in the teaching and fellowship of the apostles and is sent to carry out Christ's mission to all people" (p. 854). The Gospel

according to St. Matthew records Jesus' words referred to as the great commission: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:18-19). The apostles were sent out into the world to carry out Christ's mission to all people. The primitive church did not keep this good news of God in Christ Jesus to itself. In other words, it did not form an exclusive society meant only for a select few who would come to them seeking membership. Instead, the apostles would go out to them, baptize them, and would go out to the ends of the

## The primitive church did not keep this good news of God in Christ Jesus to itself.

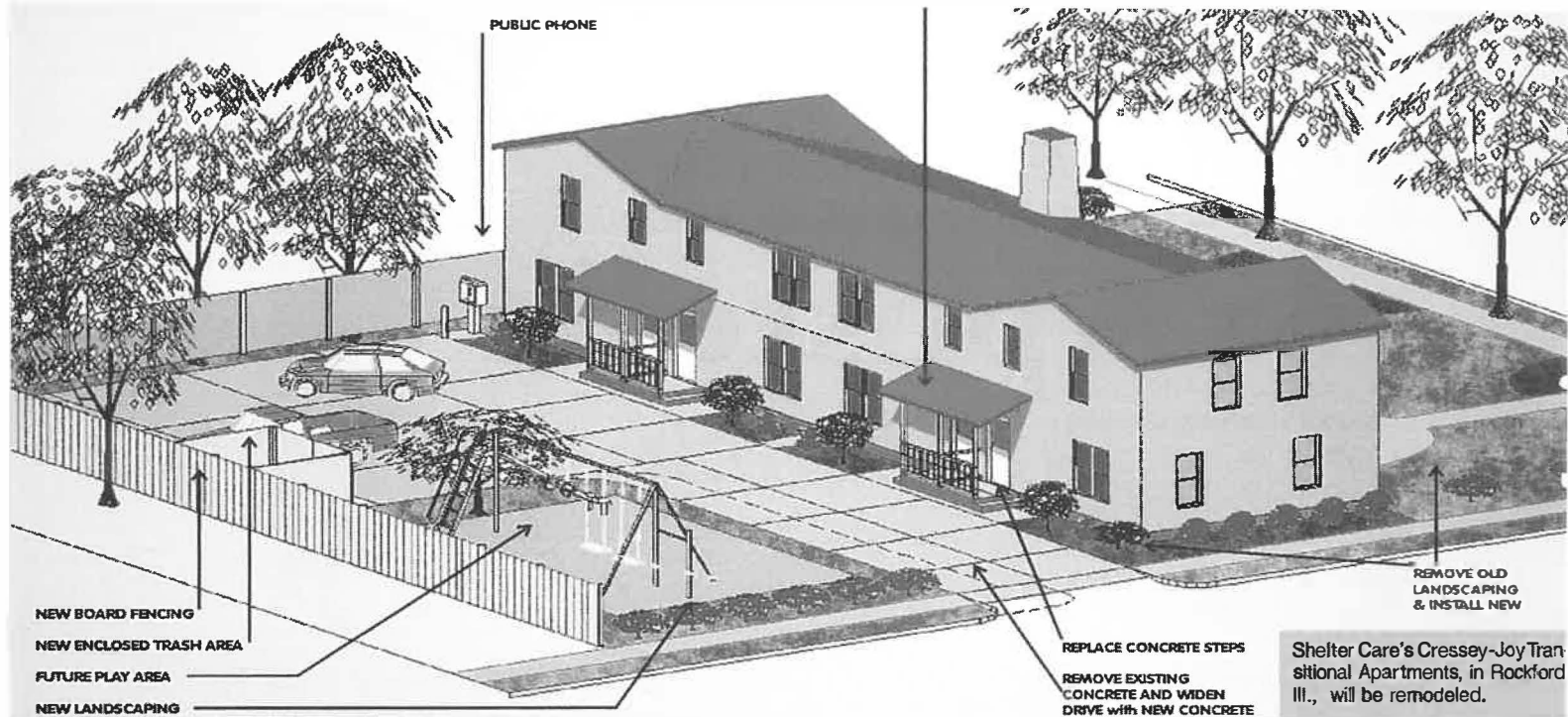
earth if necessary.

When one observes many parts of the Episcopal Church in the United States, how many of us can honestly say that we are this kind of apostolic in our approach to church? To be fair, I think we get it half right. We do continue in the teaching and fellowship of the apostles. Sometimes this works itself out in many parishes as solid Christian education offerings with plenty of potluck dinners to go along with them. So there is teaching; there is fellowship. This is typically where being apostolic stops and falls short of the goal. What about the other half? Do we go out into all the world? Do we even go out into our city, town, or village with the good news of God in Christ? Sometimes we resemble more a church club instead of a missionary church.

One of the ministries I do in my diocese is to be a guinea pig for parishes which are in search processes. This means that the search committee

(Continued on page 32)





## The Scope of Ministry to the Homeless Is **EXPANDING**

By Patricia Nakamura

**T**he problem of homelessness knows no boundaries, geographic, racial, age or gender. Single men, single women, mothers or fathers with children, and entire families find themselves literally out on the streets of cities and small towns, without the funds to purchase even the most basic roof over their heads.

How does the church address the growing and spreading misery?

More and more congregations are participating in programs larger than any one church. Coalitions of urban Episcopal parishes or ecumenical combinations in particular areas stock and staff food pantries and build Habitat for Humanity houses. Individual churches operate thrift shops, selling donated clothing and household items at minimal prices. Often projects initiated by a church grow beyond parish management. Many become independent 501 (c) 3

N.M., in the Diocese of the Rio Grande, is downtown, near the bus station. The city is often a stopping-off place between East and West, said the Rev. Martha Honaker. "I was shocked at the homelessness," she said, when she arrived a year ago from North Carolina. She works with the cathedral's outreach center which is staffed by volunteers for four hours each week day. "We're the only Episcopal church downtown; we do lots of referrals to other agencies," said Ms. Honaker, who is also a registered nurse. "We offer some financial help, and food vouchers. Transportation is a big problem, and we may share the cost of a bus pass or tickets with St. Martin's Hospitality Center, begun by the Episcopal Church."

St. Martin's provides laundry and showers, mail and messages. Both centers have a computer screening program "to weed out those running from the law, and to verify destinations, relatives, or jobs."

St. John's is part of the Homeless Advocacy Coali-



### How does the church address the growing and spreading misery of homelessness?

charitable entities, which are then able to receive funds from secular sources.

What follows are a few examples, from across the country, of outreach to homeless and low-income people.

**The Cathedral Church of St. John**, in Albuquerque,

tion, which meets monthly to focus advertising and legislative action on services and needs. "The coalition wants to open a family shelter," which is lacking now, Ms. Honaker said. "The fairgrounds is used as an emergency shelter, but this is the last year. The cathedral does take overflow on an emergency basis."

"Outreach has tripled in the last year, and it's all vol-

(Continued on page 33)

# Grace for a Wounded Soul

By Retta Blaney

In Heather McDonald's Broadway play, *An Almost Holy Picture*, Samuel Gentle, a former Episcopal priest, shares his four life-changing experiences of God. Making his first stage appearance in a decade, Kevin Bacon takes on the role of Gentle in this shimmering one-man play, at the American Airlines Theatre through March 31.

His opening words set the tone: "There are three experiences that have shaped my personal idea of God." By the time the play is over, a fourth will have as well. In his first experience, he was 9 and walking with his father on Cape Cod "when the air all around me suddenly went still." He looked up and heard a voice whispering, "Follow me." The voice spoke again more strongly, "Follow me."

Gentle did follow, as a priest working in a small adobe church 20 miles outside of Albuquerque at the foot of the Cebolleta Mountains, a location he had chosen. "I was drawn there by light, space, the deep pleasure of unexpected life, and stillness. The geography allows for God ... Moses, Jeremiah, Jesus all spent time in the desert listening to the silence. And they brought back visions ... I was full of longing. Longing is an essential stage in our spiritual life. It's an arrow, an arrow that points toward God."

Here the second event that shaped his personal idea of God occurred. "I believed then that each of us has a 'good work' to do in this life and our purpose is to discover what that 'good work' is. And so I came to the desert with my longing for vision and light: I had not expected to stumble blind in so much darkness."

The darkness was a bus accident that killed nine children in the parish's youth camp. He left the priesthood and the desert, returning to the East to the Church of the Holy Comforter to tend the bishop's garden. He married an anthropology professor and they faced the pain of

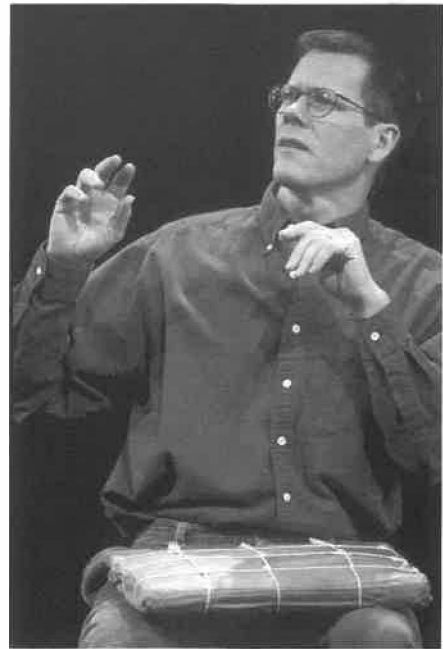
losing three babies — "a trinity of miscarriages."

"I looked for answers and comfort in the religion of my youth. But most religious answers aren't intended to ease our pain but to defend and justify God ... If it is true that God is somehow testing us, then he must know that many of us are failing the test. If he is only giving us the burdens we can bear, I have seen him miscalculate many times."

But as painful as these miscarriages were, none provoked the third experience in his personal idea of God. That occurs with the birth of his daughter, Ariel, who was covered face and body in a white-gold swirl of hair, the result of a hereditary disease called lanugo, which is passed on by the opposite-sex parent. He is overwhelmed with love for his daughter and offers himself up in prayer at Matins each morning, "still trying to strike a bargain with God, hoping to find him in a benevolent mood and open to deal-making. My left leg if Ariel's hairiness would leave her. My sight in exchange for a smooth-skinned daughter." He stands in the back, not partaking of communion. "I have trouble with the Apostles Creed. I can never get beyond the first two words: I believe..."

He has believed that things occur in threes, until his wife told him about the Hopi theory of fours, and he awaits his fourth experience of God, which is the play's climax and occurs when his daughter is 9.

Although Bacon, 43, is alone on stage, his recounting of events brings others alive as well — his daughter, wife, the bishop and his daughter's friend. He has a 9-year-old daughter of his own and it shows in his gestures and movements for Ariel. I experienced a father and daughter there every time. Gentle has coffee regularly with the bishop, and we hear his advice: "The bishop says that grace enters the soul by a wound." "The bishop says that the deep sorrows never go away." "The bishop says there is a relationship



© 2002 Joan Marcus photo

Kevin Bacon as a former Episcopal priest in the one-man play, *An Almost Holy Picture*.

between our pain and our call."

The set is primarily a large mound of dirt stretching across the length of the stage, which Bacon climbs and descends from often, giving him the challenge of the ultimate raked stage. Through lighting, the locations believably become Cape Cod, the desert and the garden. Still, the play and the actor would be better served in an Off-Broadway house than a 740-seat theatre. A smaller space can offer the kind of intimacy a large one can't, and any one-person play should be given that intimacy.

In a program note, the playwright acknowledges Pamela Ward's story "The Hairy Little Girl" as a source, but what interested me more was the spiritual sensibility, which really rang true. She thanks her parents "who taught me to ask questions and think upon things holy."

I would have loved to see such a gifted performance of such a beautiful play in a smaller space, but having seen it where it is I can say *An Almost Holy Picture* is one of the best shows I've seen on Broadway this season. □

*Retta Blaney's second book, Working on the Inside: The Spiritual Life Through the Eyes of Actors, will be published next year by Sheed & Ward.*



# Why We Don't Grow

We continue to hear plenty about church growth. The church adopts resolutions about it, task forces and committees are drawn up to address it, and leaders tell us how important it is. It has occurred to me that maybe the church does not want to grow. That remark needs some explanation. Most of our leaders want the church to experience growth. But I'm more concerned about the rank-and-file membership. After all, if those folks don't buy into the idea that the church needs to grow, it's not going to happen. Let's face it, Episcopalians and church growth don't exactly go hand-in-hand.

Elsewhere in this issue, the Rev. George Choyce writes about what makes an apostolic church. A couple of his points are worth exploring in a different context — why we don't grow.

- Some of us don't want our churches to grow because we like things the way they are. Recalling my days as a deployment officer, I was told on numerous occasions by proud parishioners, "We're a family." What that often meant was, "We're a tight-knit group here. You're welcome to worship with us, but we've got family matters to attend to." That is often manifested at coffee hour when a visitor may show up, look bewildered for a few minutes, and leave in exasperation while the regulars enjoy one another's company, oblivious to a stranger in their midst.

- We enjoy being small. We have been told to celebrate our smallness. There has even been a Year of the Small Church. I think we've driven into folks' brains the idea that we're supposed to be small, or that's the Episcopal (or Anglican) way of doing things. So the vestry or the vicar or priest-

in-charge may be only too happy to celebrate the status quo, and the congregation struggles on with 30 or 40 members.

There are other reasons why we don't grow:

- For one thing, it's a lot of work. We have to find friendly ushers or greeters, people who are willing to interact with visitors or newcomers without being pushy. We need to find people to visit those who sign the guest book. We need to send mailings to the people in our neighborhoods. We need to have people who are willing to help newcomers be assimilated into the life of the congregation. And we need clergy who are willing to work at sermon preparation and delivery as well as sharpen their pastoral skills.

- We're not comfortable talking about our faith. This old saw has been kicked around for years, but it's true. For the most part, Episcopalians are poor evangelists. We'll be glad to tell people about a movie we saw, or a restaurant where we dined, but we're hesitant to talk about how our lives have been changed by attending St. So-and-So's or what we've experienced there. We don't ask people to accompany us to church, and we don't tell them what God has done in our lives.

- Finally, and I realize this theory will not be popular, I sense an uneasy anticipation by some church members about the plan to double attendance by 2020. In short, some

of us don't know what to do with all these people who are going to come through our doors. How will we keep them? What if they want to do what I do?

There are many other reasons why we don't grow: our infighting on various issues, our attempts to be all things to all people, you name it.

We have a major challenge in front of us. Are we up to it?

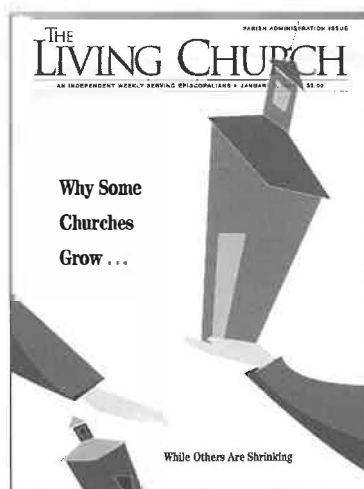
*David Kalvelage, executive editor*

## *Did You Know...*

**St. Peter's Church, Devault, Pa., was used as a hospital by both American and British troops during the Revolutionary War.**

## *Quote of the Week*

**The Rt. Rev. Michael Scott-Joynt, Bishop of Winchester, speaking to the Church of England's House of Bishops on clergy who undergo a sex change: "If a man becomes a woman or a woman becomes a man, if they are priests, they remain priests, willy-nilly."**



Parish Administration Issue, Jan. 2, 2000

**Let's face it,  
Episcopalians  
and church growth  
don't exactly go  
hand-in-hand.**

## Clergy in Small Churches

There have been thoughtful and varied responses to our article about whether the church has a shortage of clergy [TLC, Jan. 20]. That article concluded that if there is a shortage, it's being felt largely in small congregations which are unable to afford a full-time priest. Persons who wrote, e-mailed or telephoned following publication of that article have been anxious to share their experiences. Most of the responses fell into three areas — yoked or teamed congregations, Canon 9 priests, and the use of retired clergy. A letter-writer from the Diocese of Texas told how his congregation is thriving under the leadership of a lay vicar.

Small churches in all parts of the country have had difficulty providing a full-time stipend for a resident priest. The dilemma isn't always reflective of the vitality of the congregation. In some places, people are moving away from the communities because of lack of jobs or retirements. Some churches, because of increased diocesan assessments or fast-rising costs of living, or upkeep of aging buildings, find themselves in a financial bind.

The idea of yoking small churches, or serving them with a team of clergy, is not new. Some have worked well; others have been dismal failures. In a yoke, a priest is called or appointed to serve more than one congregation. The priest's time is divided between or among those churches, and those congregations divide the expenses. When the plan works, churches have been brought closer together and in some cases even merged. When it doesn't work, quarrels sometimes result over how the priest's time is spent or even where the priest lives.

When team ministries are formed, a group of perhaps three or four ordained persons might serve five or six congregations. Various plans are in place, but in some the clergy rotate from one church to another on various Sundays. Sometimes the team is comprised of specialists — one in evangelism, one in pastoral care, one in teaching, for example. Churches which have responded positively to this sort of ministry learn to appreciate the gifts of the various clergy. A disadvantage reported in feedback to TLC is that parishioners have trouble forming any kind of pastoral relationship with part-time clergy.

The concept of Canon 9 clergy is relatively new and unfamiliar to most Episcopalians. Under this canon priests are ordained to serve only in a particular church, often one in which finding clergy leadership has been difficult. These are often persons raised from within the congregation.

The strategy of placing retired clergy in small churches seems to be growing. With clergy retiring earlier and in larger numbers, there is a sizable number of experienced clergy available, many of whom are willing to serve these churches. Some may reap the benefits of having experienced rectors available to them at little cost.

The future doesn't have to be bleak for the thousands

of small congregations within the Episcopal Church. By using some creative leadership from the diocese or from within the membership, many small congregations ought to be able to find clergy without having to worry about dwindling financial resources.

## Especially for Parishes

Our Parish Administration Issues are published four times each year and are sent to all clergy of the Episcopal Church — even those who are not subscribers. We hope that the articles and advertisements found in these issues will be helpful to those persons involved in the administration of local congregations, for that is where the life and action of the church is found.



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Lewis needed a minor elevation to light the 'big six.'

# Church Work or Housework?

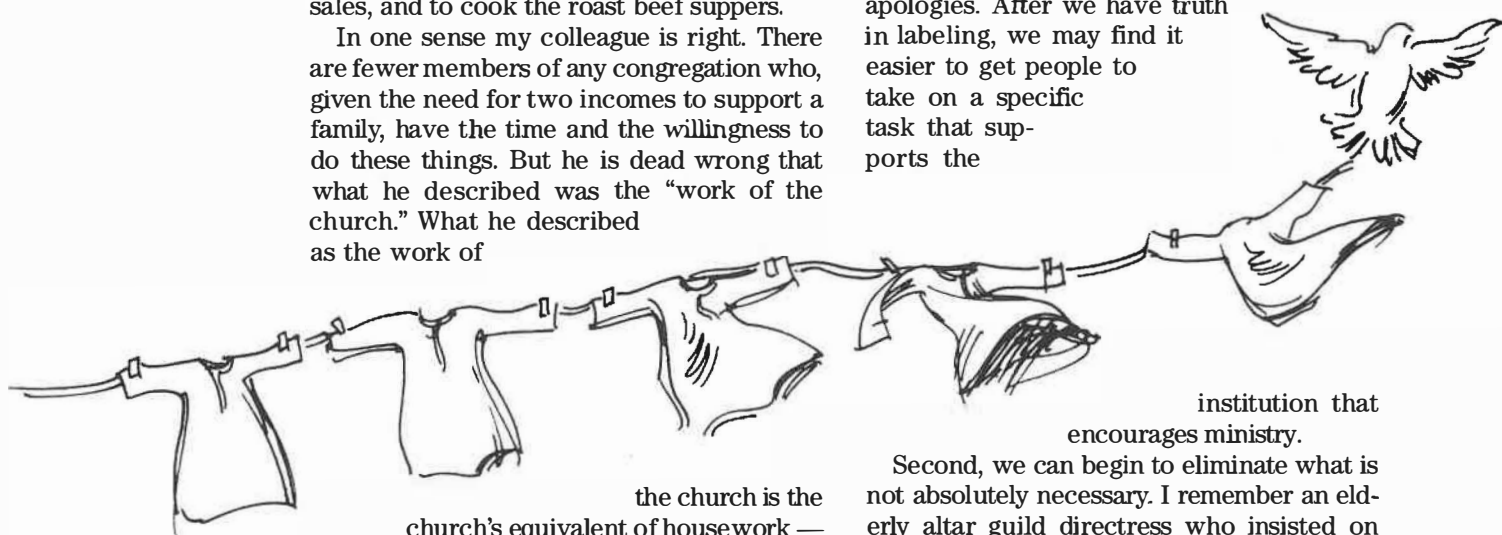
*Much of what we do is drudgery ...Let's stop calling it ministry or the work of the church — it isn't.*

By Donald B. Hill

**A**t a meeting in another diocese not long ago, one of my colleagues complained that there were fewer and fewer people available to “do the work of the church.” In listening to the context of his remarks I realized that what he meant was that there were fewer parishioners volunteering to staff the nursery on Sunday morning, to do the cleanup of the church yard, to staff rummage sales, and to cook the roast beef suppers.

In one sense my colleague is right. There are fewer members of any congregation who, given the need for two incomes to support a family, have the time and the willingness to do these things. But he is dead wrong that what he described was the “work of the church.” What he described as the work of

it ministry or the work of the church — it isn't. Jesus never told his followers to build buildings and maintain them. That is a choice Jesus' followers have made over centuries. Yet the work involved in maintaining them is not our primary call from God. It is not our ministry. If we call everything ministry, we devalue the ministry that the church is truly called to do. Let's admit that much of this work that needs doing is church housework, and then raise up ministry as the primary purpose of the church and make no apologies. After we have truth in labeling, we may find it easier to get people to take on a specific task that supports the



the church is the church's equivalent of housework — that necessary drudgery that comes with having a building, running a program, and occupying a space. For some people, some of this is good and rewarding work, but for most it is laborious and unpleasant.

We live in a time in which people are making hard decisions about how they will spend their precious, uncommitted time. And most of the people I know who are active in the church seem to want to do the real work of the church — not the housework. I also believe that our young people as well as our seniors and the generations sandwiched between them share the desire to have the time they spend count for something important.

How can the congregation adjust to this new reality? First, by distinguishing clearly that much of what we do is drudgery that is associated with housework and stop calling

institution that encourages ministry.

Second, we can begin to eliminate what is not absolutely necessary. I remember an elderly altar guild directress who insisted on washing and ironing the linen albs of the clergy every week. On her retirement no one would take on the old albs. Finally it was decided that the clergy would purchase their own polyester wash-and-wear albs that they could wash themselves.

Next we need to be better stewards of people's time. Why should committees meet every month? They can be divided into smaller groups to handle specific tasks. With the prevalence of e-mail, or with a conference call or even normal mail, we can make suggestions, review articles, comment on issues, and meet only when necessary. Meetings can be run with a tight agenda so that people know their time will be well spent and that there will be tangible results. A meeting tends to take all the time allotted for it.

We ought to be better stewards of monetary resources by hiring, where possible,

housework type things done in order to allow more ministry to happen. To hire a mature person to oversee Sunday morning nursery care may seem extravagant, but if it allows the people in the parish to worship and renew themselves so that the time they offer to God's service may be used in service to the elderly, or

*A church where the people  
are involved in the work  
of the church  
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to those who want  
to make a difference.*

working with youth, we have increased the value of the time spent.

We should recognize that teens and pre-teens are not cheap labor or unpaid servants. The days of expecting that the youth group will gladly paint the furniture in the Sunday school, bus dishes at a supper, or clean up the leaves on the lawn is to undervalue their abilities, creativity and desire to do meaningful ministry. If adults don't want to do it, why assume the students will be happy to do it?

It can be shown at least anecdotally that a church where the people are involved in the work of the church — in reaching out, in serving, in ministry — will be a place that never has enough money for the luxury touches, may be a little worn around the edges, but will be a powerhouse of love and compassion, which will be attractive to those who want to make a difference; who want to do the work of the church rather than housework. □

*The Rev Donald B. Hill is the rector of Trinity Church, Rochester, N.Y.*

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## LETTERS TO THE EDITOR

# Voice of Moderation

I found the Rev. George W. Holston III's plea for the traditional Anglican *via media* [TLC, Feb. 17] powerful and moving, a voice of moderation in an increasingly partisan world. As a former Roman Catholic, it was precisely this moderation that attracted me to the Episcopal Church, primarily because it is based on the humble acceptance of the Pauline teaching "now we see in a mirror dimly." Once we accept that our understanding of God's mind and will is strictly limited and partial, we will no longer be so certain that we are right and those who disagree with us are wrong.

When I try to follow the *via media* under our church's present situation, however, serious difficulties appear. In former days, when the disputes of the church concerned more abstract and theoretical concepts of theology, such as the dual nature of Christ or the relationship of the three persons of the Trinity or the exact nature of the Eucharist, it was possible to agree or, at least, to declare a truce in the debate by acknowledging the limitations of our minds. Today, on the other hand, the issues that divide our church are of a more practical nature. Either you ordain women and practicing homosexual persons or you do not; either you bless same-sex unions or you do not. I do not see how you can follow the *via media* when it comes to these types of controversies.

With great sadness, I am beginning to think that the only way to do so is by parting company. Just as there are cases of a bad marriage where divorce is preferable to continued fighting, schism might also be a more advantageous course than the one presently followed. It seems to me that far too much time, energy and effort is spent in trying to reconcile the irreconcilable. What I would advocate, of course, is parting in a loving, forgiving, humble Christian manner, one that is in accord with the principles of the *via media*, which implies, amongst other things, a fair agreement on matters of finances, pensions, property and the like.

Nicholas T. Molnar  
Santa Fe, N.M.

## Cutting-Edge Theology

Jack Lynch [TLC, Feb. 10] tells us the young want their dose of Christianity straight. Can't do it. Too patriarchal, anti-Semitic, etc. (Oh, and the reference to youth starving for "real meat" might offend our vegan constituencies).

We're not relevant? What we can offer the young is our up-to-date cutting edge theology. They can choose from our state-of-the-art 19th-century existentialism, which will make any dogma more palatable, or the distilled version of the faith commonly known as "liberation" or "deconstructive" theology (depending on if you like 1967 or the Clinton era). Either way, you don't have to worry about the gospel or the claims of Christ. Simply repeat

the phrase "peace and justice" and you're a disciple.

Mr. Lynch should know that if we give the young their dose of Christianity straight, it would mess up our whole system. And we know better.

(The Rev.) S. Timothy Tafoya  
Arvada, Colo.

Thanks to Jack Lynch for his perspective. He was right to write about a search for depth which I frequently saw as both a priest and secondary school teacher. I have always believed that an appropriate form of respect for young persons (for that matter, for persons of any age) is neither to speak "down" to them nor patronize them.

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



"Give us Something Worth Believing," by Jack Lynch, illustrates a long-term chronic problem of the church going back to the late 1950s. Youth remain the future population of the church. Church populations are down. Our church seems to neglect the nurturing of youth into the mainstream of the Episcopal Church. The church could do far more to "market" itself to the youth of America. Jack Lynch's article is on the mark.

*Wilson Hulley  
Chevy Chase, Md.*

## Not Palestinians

I thank Bishop Little for his witness [TLC, Feb. 10]. In the same issue, the Rev. Charles Demere rehearses some of the apologias others have made for the poorly considered actions of the three bishops of Massachusetts. Few of the apologists mention the terrorist attacks suffered by the Israelis, giving rise to the perception of anti-Semitism.

It seems to me that a good many Episcopalians are either ignorant of or misunderstand the history of the area. The Arab residents of the West Bank were Jordanian, not "Palestinian," before the war was initiated and lost by Jordan. Thus Israel is not occupying "Palestine," but former territory of Jordan. The name "Palestine" was not applied to the "Fertile Crescent" until the area was controlled by the Byzantine Empire, but the residents of this land were not "Palestinians." They were a polyglot mixture of humans whose origins mirrored the 1,300 years of warfare up and down this corridor of trade.

Had a true door-to-door census been taken in the Protectorate of Palestine in 1940, I doubt that any resident would have answered "Palestine," when asked for ethnic or national origin. Since Israel withdrew from southern Lebanon, as part of the Oslo Accords, hundreds of Lebanese have come to live in the Gaza Strip and West Bank. When interviewed on television, they say they are Lebanese, not "Palestinian." Moreover, I have never heard an Arab Israeli citizen, liv-

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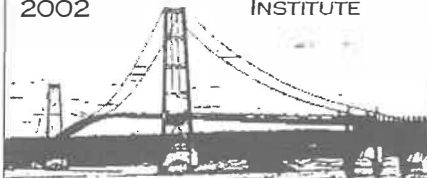
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# Starfish Flinger

**A**s the old man walked the beach at dawn, he noticed a boy ahead of him picking up starfish and flinging them into the sea. Catching up with the youth, he asked him why he was doing this. The answer was the stranded starfish would die if left until the morning sun.

"But the beach goes on for miles and there are millions of starfish," countered the other. "How can your effort make any difference?"

The young man looked at the starfish in his hand and then tossed it to the safety of the waves. "It makes a difference to this one," he said.



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ing in the State of Israel, identify himself or herself as "Palestinian."

In 1947-48, when Arab families fled to the Gaza Strip, they were obeying the commands of the rulers of the neighboring Arab states. Most of them expected to be taken into their "homelands" as refugees, in fact. A State of Palestine can be created, of course, but it will not be populated by persons who share a "Palestinian" history and culture.

*Odessa Elliott  
Stony Point, N.Y.*

## Limiting Redemption?

The Rev. Jonathan Coffey, in his article, "A Wakeup Call to Churches" [TLC, Feb. 3], writes, "We limit the power of redemption when we devalue the reality and power of evil." If as Christians we are guilty of the sin of devaluing the reality and power of sin, as I suspect we are from time to time, how can we possibly limit the redemptive power of God? The redeeming power of God takes place in spite of our sinfulness.

The Rev. Coffey also states, "The Christian life is not a program of self-actualization, but a rescue operation," and "Jesus Christ has chosen at great personal cost to enter the fiery inferno of our sins and to set about rescuing us, bringing us to safety." I do not disagree. However, I believe the Christian life is much more than a rescue operation. It is also about the ministries of healing and reconciliation.

*(The Rev.) Robert Burton  
St. Luke's Church  
Miami, Fla.*

The Rev. Jonathan B. Coffey states that (I paraphrase) the God of Judaism is not the same as the God of Islam, and the God of Christianity is not the same as the God of Islam.

Christianity, like Judaism and Islam, is a monotheistic religion. We all believe that there cannot be more than one God. Perhaps what he means is that the Jewish understanding of God is different from the Muslim understanding of God is different from the

Christian understanding of God.

Christians affirm that the only God there is, whom Muslims worship as Allah, did indeed leave his throne in the person of Jesus Christ, whom Muslims rightly honor as a prophet, but who is in truth much more than a prophet.

*Laura C. Rico  
Los Banos, Calif.*

## It's Universal

I write in response to the guest column, "A Cherished Symbol," by the Rev. Robert T. Jennings [TLC, Jan. 27].

To begin with, I am sorry he chose to use such terms as "not big enough to," "pastorally insensitive. . . terribly self-serving." Perhaps it is true, as he says, that if the flag is removed, "There are those . . . who will exercise their freedom of choice and find another church that displays an American flag." No doubt the reverse is also true and there are some who, if the

flag is displayed, will exercise their freedom of choice and find a church which does not display the flag.

My reasons for not wanting the flag in the church are based on my strong feeling of the universality of the church, and of the fact that the church belongs to God and not to the state. I see the church as an outpost of the kingdom of God in the world; a physical space where we come together and acknowledge our common citizenship in that kingdom, and where we receive strength to live our daily lives based on its ideals.

I acknowledge the reality of the pain felt by those whose loved ones are facing danger in the areas of conflict. (And equally real, surely, is the pain felt by the families of those who will be killed or mutilated by our bombs.) I fail to see, however, how removing the flag from the church "ignores and insults" that hurt. I acknowledge that the church must comfort those who are grieving, but

the comfort which the church offers can only be the comfort which is offered by God, and not by a display of the flag. The flag cannot symbolize the comfort which God makes available to all people, even to those whom we may categorize as "the enemy."

True, even Christians are citizens of a particular country. The author writes, "We are Americans," and continues: "Why deny it and strip us of our identity by removing the flag?" I would say, "Because our identity is first and foremost as children of God and citizens of the kingdom of God."

*Norma Young  
Hendersonville, N.C.*

I share the Rev. Robert T. Jennings' observation in "A Cherished Symbol" of continuing widespread grief and stress in the aftermath of the Sept. 11 terrorist attacks and ensuing war in Afghanistan. I also agree that suddenly removing at this moment in our

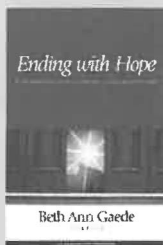
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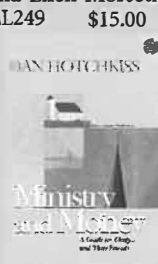
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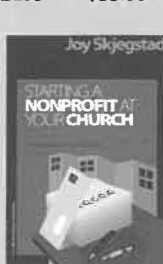
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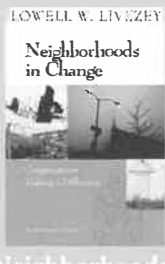
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nation's history the U.S. flag from a worship space where it already stands, would be at best insensitive. Yet his arguments about incorporating the flag in worship generally miss the mark, and his accusations regarding the motivations of clergy who refuse to allow the flag in the wor-

ship space are misinformed and narrow.

The primary reason for leaving the U.S. flag out of worship has nothing to do with anyone's level of patriotism or interest in "political correctness." It has to do with discerning what the appropriate symbols are in

a space dedicated to the worship of the God who, in Christ, transcends all national boundaries and identities, and our call to baptismal ministry as members of the body of Christ. Those symbols clearly are the cross, font, table and pulpit.

I have decided not to introduce the flag into our liturgical space — despite great pressure from some to do so — for the same reason I have refused requests for a unity candle at weddings: It has no genuine connection to the liturgical action. Both decisions have left some people disappointed and occasionally angry. But they also have provided an opportunity for teaching, pastoral care and growth into a deeper understanding of our Christian identity.

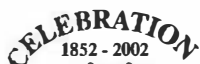
*(The Rev.) John S. Nieman  
St. Andrew's Church  
Ann Arbor, Mich.*

The American flag is a symbol of the state, not of the church. Displaying the flag during worship sends a confusing message and sets the stage for worse. Great abuse can result without separation of church and state. If a religious organization gets the upper hand, the state can become a tool to enforce religious practice. If the state gets control, then prayer, liturgy and theology can be corrupted to support political agendas and power structures. Also, we need to keep in mind that all Christians are not Americans and all Americans are not Christians. We should display the cross at church and display the flag at the courthouse, and not try to combine or confuse the symbols and places.

*Michael Richerson  
Wichita, Kan.*

## Support for CCM

Tim Huffman [TLC, Jan. 20] speaks for himself and perhaps for a segment of the Evangelical Lutheran Church in America (ELCA) that adheres to a tradition of interpretation of the Lutheran Confessions that has found *Called to Common Mission* (CCM) unacceptable. Surely Prof. Huffman is



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entitled to his view. But he does not represent, nor can he speak for, even a majority of the people of the ELCA.

Prof. Huffman writes, "Certainly a majority of Lutherans would never have agreed to surrender part of their identity for an ecumenical piece of paper if they had been given a vote." In supporting and now celebrating CCM, I have in no way surrendered any part of my Lutheranism. Rather, according to another legitimate tradition of interpretation of the Confessions, we in the ELCA have affirmed and deepened our Lutheran identity as a movement within the church catholic by our participation in the historic episcopate. Such a voice and view is strong in the ELCA, and this is not reflected in Prof. Huffman's piece.

Doesn't this statement sound irresponsible and plainly absurd? Prof. Huffman writes, "Episcopalians might also note that of the six or seven persons responsible for pushing CCM through the ELCA, all but one are now retired or fired." Six or seven persons? I was in the company of hundreds who in one way or another advocated passionately and worked hard for the passage of CCM in the ELCA. Add to that number thousands of voting members at local synod assemblies who over the years passed memorials in favor of full communion with the Episcopal Church and you gain a very different impression of ELCA support for CCM.

Prof. Huffman suggests that "the tide may well have shifted" away from support for CCM in the ELCA. From my vantage point, I see no such shifting or wavering, but an ongoing, strong affirmation of our decision to enter into full communion with the Episcopal Church.

*(The Rev.) Jonathan Linman  
New York, N.Y.*

## On Target

TLC hit the nail of the head with the editorial about the parish being one of the most important cogs in the life of the church [TLC, Jan. 20]. It has long been my opinion that it is at that level where "the rubber hits the road."

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## **LETTERS TO THE EDITOR**

I would also like to say a few words about the parish priest. Too often the emphasis is on the work of the diocese or the national church, and as important as they are, they do not compare with the work done day in and day out by the parish and the parish priest. When I was with the Church Pension Fund, I was always aware that my position was to be a help to and support for the parish priest. Just as specialists in the field of medicine are there to assist the family doctor, so the hierarchy of the church is there to assist the parish.

It seems to me that there is no position more glorious than the parish priest. I have seen the whole cycle of life within 24 hours. Returning from a Saturday afternoon funeral I stopped to see a parishioner who had just given birth to a baby boy. At 4 was a wedding. That night I was called to hold the hand of a parishioner until he died. Sunday morning: three Eucharists and three baptisms. Where else but the priesthood could one be involved in the whole of life?

If we could show how wonderful and challenging the priesthood is, with all its joys and heartbreaks, we would have little trouble drawing young people into its ranks. It is the greatest of all lives.

*(The Rev.) Gordon J. Stenning  
Portsmouth, R.I.*

## **Fathers and Mothers**

Cary Patrick writes that the 2020 goal will fail partly because many Episcopal lay persons refer to their clergy as Father or Mother [TLC, Jan. 20]. Get serious! That is the silliest thing I have read in Letters to the Editor. He remarks that this is of "recent vintage in the Episcopal Church."

Mr. Patrick might want to look at the ordination rites in the Book of Common Prayer from 1552 (there were no ordination rites in the 1549 BCP) right down through 1662 and 1928 in which the ordaining bishop is addressed as "Reverend Father in God." Not to mention the fact that St. Paul refers to himself as the father of the congregation in Corinth (1 Cor. 4:15).

If it makes him feel like a little child, then he should either remember the

words of our Lord about becoming like a little child in order to enter the kingdom of heaven or simply not use the titles when addressing bishops, presbyters, or deacons. I will add that I'm not sure his suggested use of the formal Mr. or Ms. helps much, although I have no personal objection to them. If using Father or Mother to address the clergy on an informal basis (which is all the titles have ever been used for) demeans the laity, what does Mister or Miss-Mrs.-Ms. accomplish, since they mean "Master" and "Mistress," replacing in English the Latin terms for medieval lords and their ladies: *Dominicus* and *Dominica*? The use of pastor is also sometimes recommended in place of rector. I suspect the people who want to make this substitution for our traditional Anglican title for the incumbent of a parish forget that the word pastor is Latin for shepherd. Do the laity really want to be thought of by their clergy as mindless sheep?

The real issue is not by what titles lay persons address clerics. The real issue is that too many Episcopal lay persons refuse to do personal evangelism, and this is what will inevitably defeat the 2020 goal.

*(The Rev.) Paul B. Clayton, Jr.  
St. Andrew's Church  
Poughkeepsie, N.Y.*

do not have all of the answers. Simply, I need you. I am incomplete without you; you complete me. Besides, your opinions with which I disagree today may become my truths tomorrow.

*(The Rev.) Robert K. Gieselmann  
St. Paul's Church  
Chestertown, Md.*

## Seeking the Truth

I applaud George Conner for his letter [TLC, Feb. 10]. The problem with most of our discourse is arrogance. We make the mistake of confusing a decent opinion with God's word — this despite Jesus' clear example of preferring the other (who happens to be us) over himself.

As members of the larger body of Christ, each of us holds a piece of the puzzle of truth. None of us holds all of the pieces. The humility of Christ compels me to seek out the truth that you hold, in acknowledgment that I

## Call Him Friar

Thank you for the interesting and informative article by Boyd Wright on St. Francis of Assisi [TLC, Feb. 3], and St. Francis' attempt at converting Muslims to Jesus Christ.

The article, as well as its title, refers to St. Francis as a monk. This beloved saint was never a monk. St. Francis of Assisi was a friar. Many people confuse monks and friars, but there is a vast difference between the two.

*(The Rev.) John H. Shumaker  
St. Matthew's Church  
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## Apostolic

(Continued from page 17)

warms up on me before interviewing viable candidates. Inevitably the area of church growth will come up in the mock interview. For example, I was asked the following questions: 1. We're afraid of losing our close family feeling here, so how would you balance that with our need to grow in number? 2. What's wrong with a small church? The consultant, in both cases, pointed out to these particular search committees that their questions were not exactly neutral.

These questions point out the observation that the sense of being an apostolic church, and consequently a missionary church, have slowly eroded over time. Being an apostolic church threatens many a church's very identity. Many Episcopal churches tend to keep to themselves. If people come to us, then we will generally let them in. The idea of going out to people, however, is not quite a part of how we consider ourselves to be members of the church. It almost seems un-Episcopal. I have also observed that most Episcopal churches think that being a small-to-medium-sized parish is the essence of Anglican identity. Perhaps the apostolic and missionary mandates of the Nicene Creed are too unsettling for many Episcopalians to embrace.

Archbishop William Temple said, "The church is the only society in the world which exists for the benefit of those outside its membership." As the church, we do not exist unto ourselves. We, as the church, are here for the world. We are called as a missionary church not to keep to ourselves, but to go out into the world. I think, for the most part, we have forgotten that.

Being an apostolic church is not primarily about numbers and church growth. It is being faithful to the gospel as per the great commission. It is also faithful to what it means, as Episcopalians, to be a part of the apostolic church. The results of that faithfulness are in God's hands. With that being written, numbers and church growth are a part of the result of what it means to be an apostolic church. □

*The Rev. George L. Choyce is the rector of Grace Church, Newington, Conn.*

## HOMELESS

(Continued from page 18)

unteer, with the canon for pastoral care, mission and outreach, Ann Heard. She is dedicated and compassionate."

Mention **St. Paul's, K Street**, and musicians' eyes light up. But to street people of Washington, D.C., the name means Saturday and Sunday breakfast. On Friday evenings, volunteers prepare peanut butter and jelly, tuna or cheese sandwiches, and boil 400 eggs. Others set out

"We are acknowledging the presence of people who are often invisible," Ms. Majkowski said. "This is the reason I'm associated with St. Paul's – the social ministry. I'm so in awe of this operation!"

The Grate Patrol, named for the places homeless people sleep in cold weather, costs about \$20,000 yearly, and

is one of several programs offering assistance to those who are or recently have been homeless. The money comes from individual donations and the yearly 5K Help the Homeless Walkathon, which benefits nearly 200 agencies.

Many Jubilee Centers are homeless ministries. One such is the **George Hunt**

**"We know where  
people are — parks,  
alleys, bridges,  
overhangs. Tina  
knows who likes  
extra sugar or cream  
for their coffee.  
She knows who  
they are too."**

— Nancie Majkowski, St. Paul's K Street

400 bags and stuff them with a sandwich, a hard-cooked egg, a banana, napkins, salt and pepper. At about 4:30 Saturday and Sunday mornings, Tina Mallett arrives to brew gallons of coffee.

About 6 a.m., Nancie Majkowski and the other Grate Patrol volunteers load the bags and thermal containers into two vans and head for either the Mall route or the office buildings. "We know where people are — parks, alleys, bridges, overhangs," Ms. Majkowski said. "Tina knows who likes extra sugar or cream for their coffee. She knows who they are too."

The vehicles make 35 stops along set routes, and sometimes offer a meal to someone walking down the street or waiting at a bus stop. "We see a few women, maybe six or seven out of 90 people. Children are rare on these routes," Ms. Mallett said. "The men are mostly loners in groups. Many have addiction or mental problems." Often the crew wakes people with, "Would you like breakfast? Coffee?"

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**PROVINCE IV WOMEN**, June 3-6 - *You Are the Salt of the Earth*, with Bishop **Geralyn Wolf**.

**YOUTH WEEK**, June 16-21 - Junior/senior youth conferences, Conference for Adults Who Work With Youth (**Cookie Cantwell**, keynoter).

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**H.E.L.P. Center** in Providence, R.I. Named for the former bishop, the Homeless Ecumenical Leadership Program is staffed by those who were formerly homeless themselves, and mingle easily with the daily guests. "They have their finger on the pulse [of the problems]," said the center director, the Rev. Nancy Miller. She is a deacon assigned to Grace Church, a few blocks away in downtown Providence.

The Jubilee recognition means funds are available from Episcopal Relief and Development, and makes the center part of the network with other dioceses and programs. "We learn from one another," Deacon Miller said.

"Deacons find their own ministry. The founder was my mentor, Deacon Ida Johnson. We walked the streets looking for a storefront. We're in the center of downtown where the need is greatest." It's a grassroots response. The homeless are represented on the board, and when Deacon Miller speaks to supporting parishes and organizations, "I take a staff person along. It's their story."

The George Hunt Center is a place for homeless people to go during the weekdays, when the shelters are closed. It provides seasonal clothing, weekly hygiene kits, coffee and juice, and a place where the individual can rest and talk. Most important, said Deacon Miller, it offers community and safety and one-to-one relationships.

A mentoring program, assistance with transportation and job hunting are all aimed at "breaking the cycle, saving one person at a time."

Supporting entire families "while they acquire the resources they need to stabilize their lives and move toward self-sufficiency" is the mission of **Shelter Care Ministries**, an outreach of Emmanuel Church in Rockford, Ill. Families placed in one of the program's 14 apartments work with case managers on goals in education, employment, health, budgeting and parenting. The Emergency Housing Program houses them, rent and utilities paid, for up to 180 days. The Transitional Program has six apartments, in which tenants pay up to 30 percent of their income (and they must save another 30 percent) for as long as two years. As a result of the intensive mentoring and management, "ninety



Alice Cox and Louise Ruhf at St. George's pantry.  
J. Droppers photo

**The pantry is just one of many social ministries fulfilling its mission "to reach beyond the church's congregation."**

percent of our families were placed in stable housing last year," said executive director Jered Pruitt. "The program is tailored to each family's needs. We want to provide life changes, not just shelter."

Seventeen area churches support Shelter Care with funds and volunteers. Mr. Pruitt said church families often decorate the apartments and "adopt" tenant families. The first building purchased, Cressy-Joy Place, is anticipating a \$225,000 renovation. When refurbished, all four apartments will be used for transitional families. "That's sort of a reward, sort of graduating," Mr. Pruitt said. "They've completed the basic skills, and get to move out of emergency housing and into a really nice place, on their way back into real life."

Rockford is a city of 140,000. Shelter Care statistics show a definite increase in homelessness, especially for women and children. In 2000, the program provided 19,659 shelter nights (lodging for one person for one night); in 2001, it was 21,980. Rockford's yearly "homeless count" totaled, in 2000, 609 people. In 2001, it was 855. Shelter Care Ministries has reversed the downward spiral for some of them.

Hungry folks who visit the food pantry of **St. George's Church** in Arlington, Va., don't descend into basement catacombs. Instead they enter through the "west" door of the lovely little chapel which houses the congregation of Iglesia San Jose. They find themselves facing the altar, with its brilliant banners lighting up the black and white space. Many stop, kneel and pray, said volunteer Joanne Droppers, before turning to the pantry shelves along the back wall.

Five days a week, at lunchtime, some 30 volunteers each month give out non-perishable food, personal-care items, and Gideon Bibles — "People ask for those." The daily average number of visitors hovers around 34 over several years. In November 2000 there was an increase

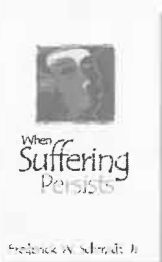
to almost 38, or 831 meals.

"Some of the people are homeless, some are disabled, or day workers, people between paychecks," Ms. Droppers said. "Some brand new homeless appear stunned. We give them a P-38, too. Many take their boxes to the park to eat, or go to the 7-11 for hot water for soup."

St. George's has a budget line for the purchase of food. Donations come from individuals and businesses. "Some-

times a volunteer brings fresh-baked cookies," a homey touch. The pantry is just one of many social ministries fulfilling its mission "to reach beyond the church's congregation," but perhaps the most direct for the parish whose informal logo shows St. George trouncing the dragon while mounted on a bicycle instead of a horse. The setting of the pantry within the church building is important. Ms. Droppers said, "It makes guests aware we're religious." □

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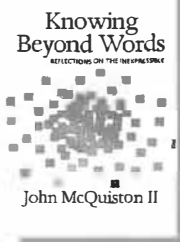
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## AROUND THE DIOCESES

(San Diego - from page 14)

Holy Spirit that is unstoppable."

The bishop reported that the Season of Transformation capital fund campaign has raised more than \$9.3 million for development efforts throughout the diocese. Of that, more than \$2 million is dedicated to diocesan projects. He noted that several churches will conduct campaigns this year.



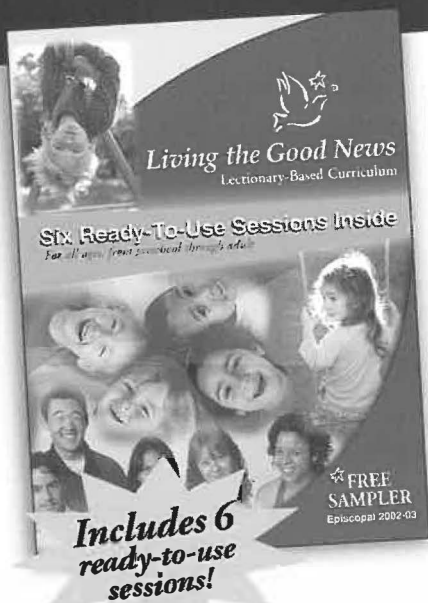
The bishop said the capital fund campaign is coming to a close, but new things are ahead. He suggested that the present efforts have been to build healthy, growing congregations in the suburbs. He noted that through the placement of full-time priests in emerging congregations, attendance has increased. He called for support for congregations to deal with the high cost of housing in the area. "We need more parish rectories," he said. He also suggested that a plan with other California dioceses be formed to offer clergy health insurance.

The bishop also reflected on the tragic shootings at two local high schools and the events of September 11. He pointed out how proud he was at the response by so many churches and individuals in a time of national crisis. The bishop asked the people of the diocese to keep the men and women of the Armed Forces in prayer.

The convention approved the 2002 budget of \$1,575,544. Resolutions approved do the following: standardized mission share pledges (funds paid to the diocese by the congregations), made the treasurer an appointed position, and made two mission congregations parishes (Christ the King, Alpine, and St. Barnabas, Borrego Springs). The resolution to support direct ordination to the priesthood was rejected. A resolution to change the number of delegates to diocesan convention was tabled.

(The Rev. Canon) William F. Dopp

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## Goal to Grow

The **Diocese of Tennessee** received two new congregations into its midst during its 170th convention Jan. 25-26 at Christ Church Cathedral in Nashville.

In his address, the Rt. Rev. Bertram Nelson Herlong, Bishop of Tennessee, highlighted some statistics about growth within the diocese during the past decade. Between 1993 and 2000 the diocese grew 13.7 percent in membership and 71 percent in pledged income. Despite those figures, Bishop Herlong emphasized that there is more to be done if the diocese is to achieve its goal of 40,000 members by 2006. Bishop Herlong also noted that between 35 and 50 percent of all Tennesseans remain unchurched.

For the first time pledged income of the diocese exceeded \$1 million and the total program budget exceeds \$1.4 million.

*(The Rev. Canon) Robert Dedmon*

## No Budget Passed

The convention of the **Diocese of East Carolina** was held Feb. 7-9 in New Bern, N.C., but it's not over yet. The diocese is facing a \$200,000 deficit and was unable to pass a budget for 2002. Instead of adjourning, convention went into recess. It was to reconvene March 16 in New Bern.

According to convention secretary, the Rev. Canon Matthew E. Stockard, the budget has been moved and seconded in a form which is not balanced. While some discussion began on the budget, a motion to postpone further discussion and action until March 16 was made, seconded and carried. The effect of the procedural motion is to provide some extended time for consideration and action by parishes and delegates.

Most of the deficit results from cuts in funding from the foundation which serves as an endowment for the diocese. The amount available each year from the foundation is

determined by a formula. With the stock markets down, the foundation has lost value, resulting in the cut to the diocese. New, more stringent, accounting procedures for the foundation also contributed to the cut-back.

Convention passed a resolution that instructs executive council to

have the proposed needs of the diocese for its mission in the hands of churches by Sept. 1; requiring churches to submit pledges by Nov. 15; and having the final form of the diocesan budget mailed to delegates no later than Dec. 10.

In his address to convention, the Rt. Rev. Clifton Daniel III said the

# Waging Reconciliation

*God's Mission in a Time of Globalization and Crisis*

Ian T. Douglas, Editor

September 20, 2001, the planned date of the meeting of the Community of Bishops of the Episcopal Church, was radically altered by the events of the previous week. The planned topic was "God's Mission, God's Work in a Global Communion of Difference" which was to focus on reconciliation within the Anglican Communion. World events changed that. The essays of this book are the papers delivered at that meeting which evoked a perspective at once personal and yet global in a new way.

In the chapel where the meeting was held there was a cross with Christ holding a hammer. The Presiding Bishop spoke of this cross as being about the concept described in the Hebrew phrase, *tikkun-olam* or "repair of the world." The ensuing bishops' pastoral letter to the church stated, "Let us therefore wage reconciliation. Let us offer our gifts for the carrying out of God's ongoing work of reconciliation, healing and making all things new. To this we pledge ourselves and call our church."

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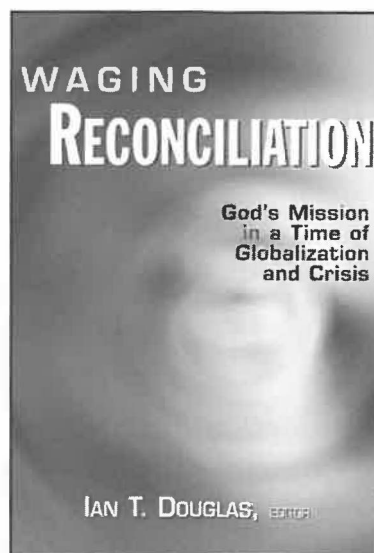
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work of convention involves deeper and more pressing issues than a balanced budget. Some of those issues underlie current budget difficulties, he added. Bishop Daniel went on to call for an increased awareness and practice of Episcopal polity and identity and an intentional process of Christian formation to give everyone a better awareness of what it means to be an Episcopalian.

The convention affirmed the acceptance of a new mission into the diocese by singing the Doxology. *La Iglesia de la Sagrada Familia* (Church of the Holy Family) in Newton Grove was accepted as a mission church. Based at Episcopal Farmworker Ministry and led by the Rev. Tony Rojas, Holy Family is a Spanish-speaking congregation that had as many as 400 people attending on Sundays during the summer months.

Scott Nunn

## Plan for a Cathedral

The Rt. Rev. Philip Duncan II, Bishop of the **Central Gulf Coast**, presided at his first diocesan convention Feb. 7-9 and used the occasion to highlight his vision and the steps already underway to achieve it.

Since his consecration, Bishop Duncan has established several new task forces, including the Commission on Peace and Justice, the Commission on the Environment and the Integrity of Creation, the Commission on Recovery, the Commission on Conflict Transformation, and the Commission on Wellness.

During the next year, Bishop Duncan said he plans "to establish a convocation system to allow clergy to gather collegially for discussion, learning, support, spirituality, and sharing. Convocations will help fos-



ter dissemination of information. My desire is to have us experience our interconnectedness within the community of faith."

The bishop announced that he will call a group together this summer to "share with them my thoughts, concerns, and rationale in establishing a cathedral for our diocese."

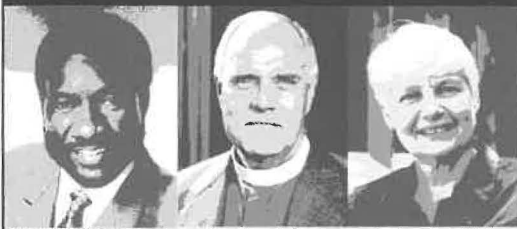
Faced with a deficit budget for 2002, Bishop Duncan addressed stewardship. He thanked the 13 congregations which increased their percentage pledged in 2002 and the 28 that gave more than their pledge in 2001. He talked about the cuts in the budget and the needs unmet. He noted his plan to call a chaplain for college and university ministry this year which could not be funded.

Only one resolution was pre-filed at the convention. It asked for a moratorium on blessing fishing fleets while so many species of sea life were under pressure from over-fish-



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ing. It was tabled until the 2003 convention for further study, including review by the new Commission on the Environment.

*David Clothier*

## Fairer Representation

Issues of inclusivity and access to participation deserve further careful review in the **Diocese of Texas**, according to a special committee which presented its findings to annual council Feb. 8-9 in Austin.

At the request of the Rt. Rev. Claude E. Payne, Bishop of Texas, the executive board appointed a special committee to study the way in which lay representation at council is determined.

Committee chair, the Hon. Robert Hinojosa, told delegates the study presented several possible ways in which to change the system, keeping the total number of delegates at or below the current numbers. He used a mission church, San Mateo, Houston, as an example of the situation. With more than 1,200 average Sunday attendance, San Mateo is allowed only one delegate at council besides its priest. As the third largest congregation in the diocese, the mission church is allowed two representatives while parishes, some with less than 75 average Sunday attendance, have four delegates plus their clergy.

Council also welcomed one new fellowship and three parishes: St. Joseph's, Houston, a pan-African congregation meeting at Episcopal High School, was received as a fellowship. Three missions reached parish status including St. Luke's, Livingston, Holy Apostles, Katy, and Grace, Georgetown.

Council delegates passed both the diocesan and the missionary budget. The \$5.2 million diocesan budget includes \$2.4 million in health insurance premiums. The \$3.4 million missionary budget supports 15 mission congregations, college ministry and more than 15 outreach ministries, seven cooperative outreach ministries, and many commissions of the diocese.

*Carol E. Barnwell*

## Briefly...

The Rev. **Wayland Coe**, rector of St. Thomas' Church, Houston, Texas, has been elected president of the Prayer Book Society. Fr. Coe succeeds the Rev. Peter Toon, who has moved to England and has become a vice president and emissary-at-large of the organization.

A bill requiring clergy to report suspected cases of **child abuse** could soon come up for vote in the Massachusetts House, according to the *Boston Globe*. The bill has gained momentum since the Roman Catholic Archdiocese of Boston gave district attorneys the names of 80 priests believed to have sexually abused children.



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# God's Mountaintop

I've been there. To my mountain called Sinai, alone, afraid, anticipating, and scared to meet God. Others who have been there said if you must go there, just go. Sometimes God leads us there.

Most people look forward to mountaintop experiences. The anticipation of gaining the summit, and who knows what kind of blessings to be found there, motivates us to climb with exuberance and hope. Few of us expect, on the mountaintop, to encounter a holy God, the light of whom sears our faces, the laws given a burden to carry down into our daily existence, the still, small voice that makes us tremble as much as the thunder does, the sermons that tell us how blessed we are to be needy.

The mountaintop of God is not always what we might call blissful. Perhaps that is because we meet God there in unexpected ways. Moses

came down from Mt. Sinai with glowing face, carrying stones inscribed with rules

for living. Peter, James, and John saw Jesus changed into his spiritual glory, his transfigured self, talking with translated Moses and Elijah. The apostles were flabbergasted and didn't know what to do about it. On Mt. Carmel, Elijah demonstrated the power of Jehovah to send fire to a wet sacrifice; then displayed the horrific judgment of death on the false prophets of Baal. The slopes of the Mount of Olives have a history of sadness, the place where King David fled from his rebellious son, Absalom; the place where Jesus wept as he observed the city of Jerusalem in the near distance. It is the hill that rang with hosannas and later in its Garden of Gethsemane saw the frightening arrest of our Lord Jesus. The hill of Calvary is known to all of us as the place where God sacrificed his Son, thus defeating sin and death for all humankind who would believe.

My personal Sinai was the battle of cancer through which I scaled many new and unfamiliar heights of misery, and discovered God present and compassionate at each juncture.

If climbing a mountain is arduous, coming down into the valley on the other side is sometimes worse. That's where the demons live. That's where we get to flesh out our changing lives, amidst the teeming chaos of humankind. The only thing that makes it worth the effort is that God is there. He always and forever goes ahead of us. So the rough places are smoothed, the crooked places straightened. Because God is there, we can find reason to keep on singing as we go. For new things are prepared for us, the prophet Isaiah tells us, and God has prepared us before we get there.

Still, it is often awesome, unexplainable, mysterious, hardly fathomable. But that's what makes it the kingdom of God.

*Mary Jane Lide  
Barrington, R.I.*

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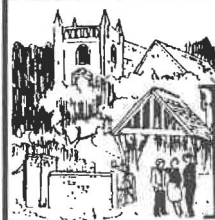
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## Appointments

The Rev. **Mary Ellen Ashcroft** is deacon at St. Stephen's, 4439 W 50th St., Edina, MN 55424.

The Rev. **Bruce Bonner** is rector of St. Mark's, PO Box 1073, Bay City, TX 77414.

The Rev. **Bruce Boss** is rector of Nativity, 7300 Lantern Rd., Indianapolis, IN 46256.

The Rev. **Thomas Breidenthal** is dean of religious life at Princeton University.

The Rev. **Lydia Brown** is deacon at St. Christopher's, 2300 N Hamline Ave., Roseville, MN 55113.

The Rev. **Roger Claxton** is priest-in-charge of Redeemer, 123 3rd St. N, Cannon Falls, MN 55009.

The Rev. **Jonathan Clodfelter** is rector of St. Mark's, Frankford, 4442 Frankford Ave., Philadelphia, PA 19124.

The Rev. **Christopher V. Coats** is rector of St. George's, 105 E D St., Belleville, IL 62220.

The Rev. **Michael Coburn** is vicar of St. Paul's, 240 S 4th St., Warsaw, IL 62379.

**Lanny Collins** is canon for finance and administration in the Diocese of Oregon, 11800 SW Military La., Portland, OR 97219.

The Rev. Canon **Jon Davis** is canon for youth ministry in the Diocese of Central Florida, 1017 E Robinson St., Orlando, FL 32801-2023.

The Rev. **Joan Delameter** is deacon at Ascension, 215 N 4th St., Stillwater, MN 55082.

The Rev. **Gar Demo** is rector of St. Peter's, 925 Mitchell St., Conway, AR 72032.

The Rev. **Julia Dempz** is rector of Nativity, 21220 W 14 Mile Rd., Bloomfield Township, MI 48301.

The Rev. **Darren Elin** is associate at St. John's, 191 County Rd., Barrington, RI 02086-4501.

The Rev. **Fred Elwood** is rector of St. James', 355 W Maple St., Birmingham, MI 48009.

The Rev. **R. Trent Fraser**, SSC, is priest-in-charge of Redeemer, 18140 Cornell Rd., Southfield, MI 48075.

The Rev. **Barbara L. Harris** is vicar of St. Stephen's, Second and Spring Sts., Florence, NJ 08518.

The Rev. **Philip Houghton** is rector of St. James', PO Box 193, Bedford, PA 15522.

The Rev. **Elizabeth Kaeton** is rector of St. Paul's, 200 Main St., Chatham, NJ 07928.

The Rev. **Robert Kem** is rector of St. Anne's-by-the-Field, PO Box 156, Ankeny, IA 50021.

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The Rev. **Patrick Pierce** is rector of Calvary, Beartown, and Transfiguration, Blue Ridge Summit, PA.

The Rev. Canon **Linda Potter** is canon to the ordinary in the Diocese of Oregon, 11800 SW Military La., Portland, OR 97219.

**Michael Rehill** is chancellor emeritus of the Diocese of Newark.

The Rev. **Lynn Sinnott** is rector of Zion, 120 E Main St., Palmyra, NY 14522.

The Rev. **Molly Dale Smith** is vicar of Christ Church, 480 Main St., Three Bridges, NJ 08887.

The Rev. **James Speer** is vicar of St. John in-the-Wilderness, Red Lake, and St. Antipas, Redby, MN.

The Rev. **Spencer Thiel** is priest-in-charge of St. Christopher's, PO Box 286, Crown Point, IN 46307.

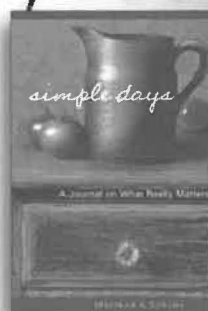
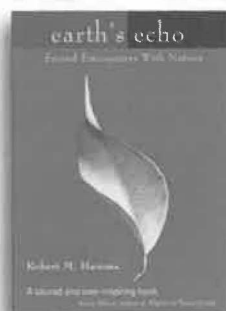
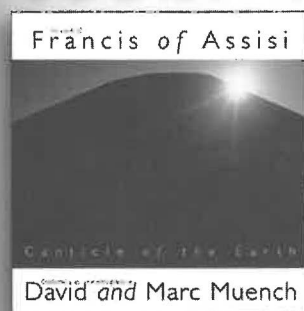
The Rev. **Paul D. Tunkle** is rector of Redeemer, 5603 N Charles St., Baltimore, MD 21210.

The Rev. **Neil Turton** is vicar of All Saints', PO Box 53, Bay Head, NJ 08742.

The Rev. **Gary Verell** is interim rector of St. John's, 145 NE 10th St., Homestead, FL 33030.

The Rev. **James E. Williams** is rector of St. John's Memorial, E Main St. at Franklin Tpke, Ramsey, NJ 07446.

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The Rev. **James Wilson** is priest-in-charge of St. Philip's, 457 MacKubin St., St. Paul, MN 55103.

## Ordinations

### Deacons

**Albany** — **Doug Blakelock**, St. Matthew's, PO Box 537, Unadilla, NY 131849; **Maria Fenty**, All Saints', PO Box 35, Round Lake, NY 12151.

**Maine** — **Betsy Deleuse**, St. Luke's Cathedral, 143 State St., Portland, ME 04101; **Gary Drinkwater**, Trinity, 247 Bates St., Lewiston, ME 04240; **Carroll Knowlton**, St. Francis' by-the-Sea, PO Box 76, Blue Hill, ME 04614; **Mary Lee Wile**, St. Paul's, PO Box 195, Brunswick, ME 04011.

**Nebraska** — **Gayle Catinella**, St. James', PO Box 627, Fremont, NE 68025.

**Tennessee** — **Moon Yeon Lee**.

**Utah** — **Melanie Sunderland**.

### Priests

**Albany** — **John Bassett**, assistant at Christ Church, 10 W High St., Ballston Spa, NY 12020.

**Central Pennsylvania** — **Charlotte Moore**, **William Walker**.

**Connecticut** — **Theodore S. Babcock**, curate at Christ Church, 254 E Putnam Ave.,

Greenwich, CT 06830; **Richard E. Beattie**, curate at St. Peter's, 71 River St., Milford, CT 06460; **Mark H. Byers**, curate at St. John's, PO Box 422, Essex, CT 06426; **William Erich Anderson-Krengel**, curate at St. Paul's Mission to the Deaf, 30 Laurel St.

**El Camino Real** — **Vincent Raj**.

**Idaho** — **Robert Sipe**.

**Maine** — **Nancy Moore**.

**Newark** — **Lu Anne Connor**, assistant at St. Elizabeth's, 169 Fairmount Rd., Ridgewood, NJ 07450; **Robert Keaton**.

**Northern California** — **Elizabeth Armstrong**.

**Olympia** — **Cynthia Espeseth**, assistant at All Saints', PO Box 53426, Bellevue, WA 98005.

**Oregon** — **Tom Moehl**.

**San Diego** — **Thomas Brackett**, **Robb Trebbe**.

## Receptions

**Central Pennsylvania** — The Rev. **Patrick Peters**, from the Roman Catholic Church, as a priest.

**Texas** — **Bruce Chabot**, from the Roman Catholic Church, as a priest.

## Retirements

The Rev. **Ludwick Gooding**, as rector of St. Philip's Memorial, Philadelphia, PA.

## Deaths

The Rev. **James William Anderson**, 76, rector emeritus of Church of Our Saviour, Mandarin, FL, died Jan. 16 in a hospital after suffering a heart attack at home.

Born in Rock Hill, SC, Fr. Anderson was educated at the University of Florida and the School of Theology at the University of the South. He was ordained deacon and priest in 1952 in the Diocese of Florida. He was priest-in-charge of Trinity Church, Appalachicola, and Ascension, Carrabelle, FL, 1952-55; rector of St. Paul's, Quincy, FL, 1955-58; rector of Good Shepherd, Wailuku, HI, 1958-62; priest-in-charge of Grace, Hoolehua, HI, 1962-67; rector of St. Luke's, Marianna, FL, 1967-72; and rector of Our Saviour from 1973 until his retirement in 1992. Surviving are his wife, Martha; a son, Lani; four daughters, Mary Eslick, Stoney Rutherford, Nora Anderson and Lehua Anderson; a brother, Hal, and five grandchildren.

The Rev. **Joseph Raymond Bolger**, 80, of South Portland, ME, died Feb. 2 following a short illness.

Fr. Bolger was a native of Fall River, MA. He graduated from Brown University and the General Theological Seminary. He was ordained deacon and priest in 1953, then



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was curate at St. Paul's, Brockton, MA, 1953-55. He was rector of St. Michael's, Auburn, ME, from 1955 until his retirement in 1986. He also served as priest-in-charge of St. Matthew's, Lisbon Falls, ME, 1955-59. He was active in the Diocese of Maine, serving as secretary of convention for many years, and as ecumenical officer for 18 years. He also was executive secretary of the Maine Council of Churches from 1980 to 1986. He is survived by his wife, Constance, a son, Thomas, of Carrollton, TX, and a

daughter, Susan Pineau, of Portland, ME.

The Rev. **Francis Xavier Cheney**, retired priest of the Diocese of Connecticut, died Jan. 27 at RiverMead in Peterborough, NH, where he had resided for the past four years. He was 88.

Fr. Cheney was born in Keene, NH. He graduated from Tufts University and the Episcopal Theological School. He was ordained deacon in 1944 and priest in 1945, then served congregations in five states,

including time as dean of Calvary Cathedral, Sioux Falls, SD, and rector of Christ Church, Springfield, OH. He was rector of Trinity, Southport, CT, from 1959 to 1973. He was a member of the faculty at Berkeley Divinity School at Yale from 1973 to 1978, and also served as director of development there. He retired to Troy and Jeffrey, NH, in 1978. Surviving are his son, the Rev. Peter G. Cheney, of New York City, his daughter, Sara C. Oshana, of Guilford, CT, and two grandchildren.

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Please contact Fr. Michael Heidt, Rector of St. Luke's Bladensburg and Festival Coordinator, to register and for further information: **Michael\_heidt@hotmail.com** Tel: 301-927-6466.

The Rev. **David P. Hegg II**, senior vice president of the Church Pension Fund, died Jan. 24 during heart surgery. He was 65. "He has had a profound influence on the vitality of our church and the lives of active and retired Episcopal clergy around the country," said Alan F. Blanchard, Church Pension Fund president.

Fr. Hegg was born in Buffalo, NY. He graduated from the University of Rochester, Episcopal Theological School and Eden Theological Seminary. Following ordination in 1962, he was curate at Ascension, Rochester, 1962-65; vicar of St. Mary's, Spencerport, NY, 1965-68; rector of St. Matthew's, Warson Woods, MO, 1968-76; rector of Calvary, Columbia, MO, 1976-82; rector of St. Peter's, Morristown, NJ, 1982-96; and he had been with CPF since 1996. During that time he redeveloped and expanded the fund's Planning for Tomorrow conferences. He was an advocate for organized ministry to retired clergy and to the elderly. He was a two-time deputy and one-time alternate deputy to General Convention. Fr. Hegg is survived by his wife, Judith, and two sons.

The Rev. **John P. Moulton**, retired priest of the Diocese of Spokane, died Dec. 4 in Spokane, WA. He was 94.

Fr. Moulton was born in Lawrence, MA, and grew up in Salt Lake City, UT, where his father, the Rt. Rev. Arthur Moulton, was the fifth Bishop of Utah. Following graduation from Harvard University and Episcopal Theological School, he was ordained deacon in 1933 and priest in 1934. He served in the dioceses of Utah, Hawaii, Massachusetts and Spokane, where he resided from 1952 until his retirement in 1971. He served as a canon at the Cathedral of St. John the Evangelist in Spokane from 1952 to 1955 and 1963 to 1971. He is survived by three children.

The Rev. **Harry J. Rains, Sr.**, 87, of Lexington, MO, died Feb. 5 at his home.

Fr. Rains was a native of Eldon, MO, a graduate of the University of Kansas and Manhattan Bible School. Following his ordination in 1952, he was rector of Trinity Church, Fredericksburg, VA, 1952-59; rector of Trinity, Elizabeth, NJ, 1959-64; rector of Trinity, Vineland, NJ, 1964-76; and vicar of Christ Church, Lexington, MO, 1976-81. He

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## CONFERENCES

**RENEW YOUR LAY MINISTRY NOW!** The National Network of Lay Professionals in the Episcopal Church, (NNLP), is calling Lay Professionals in the Church to join its 11th annual gathering at Loyola University Chicago, June 7th – 9th, 2002. We will renew our ministries professionally and spiritually, by enjoying the beauty of Lake Michigan, enjoyment of Chicago's museums and other attractions, through participation in common prayer and learning experiences. This year's theme, "Here Am I, Send Me!" will help us examine our experience of vocation as Lay Professionals in the Church. Our theological reflections will be led by Bill Countryman. Countryman is an Episcopal priest, professor of New Testament at the Church Divinity School of the Pacific in Berkeley, California, and author of *Forgiven and Forgiving*, *The Language of Ordination*, *Biblical Authority or Biblical Tyranny?* and other titles. As always, the main benefit will be shared dialogue and networking opportunities with others engaged in professional lay ministry within the Church. For more information on the gathering, to download a registration form or to learn about membership in NNLP you may access our website at: [www.episcopalchurch.org/nnlp](http://www.episcopalchurch.org/nnlp) E-mail: [NNLP@trinitywallstreet.org](mailto:NNLP@trinitywallstreet.org); Address: NNLP, 74 Trinity Place, 25th Floor, NY, NY 10006-2088; Phone: 212-602-0771.

## POSITIONS OFFERED

**DIRECTOR OF COMMUNITY LIFE:** The Church of the Holy Comforter in Kenilworth, Illinois, is looking for a Director of Community Life (DCL), sometimes known as the Director of Religious Education in other parishes, to start no later than June 2002. We are a vibrant and healthy corporate-sized parish of approximately 1000 parishioners on Chicago's north shore lake-front. The principal responsibilities of the position include leadership of newcomers and new members ministry programs, all fellowship programs and all formation programs (youth, adult and pre-school). This position includes direct supervision of the Director of All Things Bright & Beautiful, our 10-teacher, 80-student Christian pre-school serving the parish and wider community. The successful candidate will possess a dynamic blend of experience, enthusiasm and competence. The DCL will work with a four-member clergy team, three other lay persons and several active vestry members to build and maintain an active Christian community within the parish. Compensation will be competitive and commensurate with the successful candidate's experience and qualifications. For more information, please visit our website at [www.holycomforter.org](http://www.holycomforter.org). Send inquiries to: John Campbell, 1219 Forest Ave., Wilmette, IL 60091, FAX to (847) 251-0221, call (847) 251-0589 or Email to [jfc1219@aol.com](mailto:jfc1219@aol.com).

**ORGANIST/CHOIRMASTER:** 10 minute commute. Spectacular sunsets. Amber waves of grain — where the deer and antelope play — 23 rank M.P. Moller organ and enthusiastic choir. St Matthew's Episcopal Church, Pampa, Texas. Contact: Bill Ragsdale (806) 665-8046. [www.stmatt.pampa.com](http://www.stmatt.pampa.com)

**FULL-TIME RECTOR:** Large, long-established parish on the southern shore of Puget Sound is looking for a rector to lead a staff of six and a congregation of multicultural, multi-talented people. We seek a priest who is committed to pastoral care and spiritual leadership, who has an interest in community building, and who is devoted to Christian education. We highly value a sense of humor, as well as preaching and liturgical skills. Those who are willing to commit to a people who are committed to their church should contact: Rob Mitchie, Search Co. Director, 114 20th Ave. SE, Olympia, WA 98501-2999 ([stjohnsoly@olywa.net](mailto:stjohnsoly@olywa.net)). See our Profile at [www.olywa.net/stjohnsoly](http://www.olywa.net/stjohnsoly).

## POSITIONS OFFERED

**FULL-TIME RECTOR:** When you entered seminary, this is the church you dreamt about. St. Luke's Episcopal Church, located on the shores of Lake Michigan, in Racine, Wisconsin, is searching for a full-time rector. We are seeking someone who shares our enthusiasm for Christian education, good pastoral care, liturgies rooted in the Anglo-Catholic tradition and excellent preaching. It is important for us to find a rector who will challenge us to grow in our understanding of what it means to be an Episcopalian. We are anxious to work with a compassionate guide who possesses business acumen and strong organizational skills. We want our parish to be a place where a rector feels supported and finds ways to grow professionally and spiritually. Please send resume and other pertinent documents to: Geoff Greeley, St. Luke's Search Committee, 614 Main Street, Racine, WI 53403 or email: [StLukes@wi.net](mailto:StLukes@wi.net)

**DIRECTOR OF MUSIC:** R.E. Lee Memorial Church, a lively, program-sized parish in an historic college town near the Blue Ridge Mountains, seeks a musician of demonstrated excellence with a firm foundation in the liturgy and music of the Anglican tradition along with knowledge of diverse musical styles. We need an able educator who enjoys working with all ages to inspire them musically and spiritually. A collaborative working style is important. The director would coordinate existing programs and develop new ones. The job assumes thirty hours weekly, including three services on Sunday, special services, weddings, funerals, and rehearsals with all appropriate groups (including a youth choir). Other duties include planning music, ordering and maintaining music and other supplies, overseeing budget preparations and management. Gress Miles 2 Manual, 17-voice, 25-rank, classic style organ; harpsichord; 3-octave handbells. Year round with 4 weeks paid vacation. Salary commensurate with A.G.O. guidelines. Contact: **The Rev. Thomas P. O'Dell, R.E. Lee Memorial Church, 123 W. Washington St., Lexington, VA 24450.** E-mail: [todell@releechurch.org](mailto:todell@releechurch.org) by May 15th.

**FULL-TIME ASSISTANT ORGANIST AND CHOIRMASTER:** Old St. Paul's, Baltimore. Traditional music program in downtown parish with Choir of Men and Boys, expanding to include girls in separate rehearsals and performances. Assist choirmaster in all aspects of music program, including accompanying, conducting rehearsals, and administrative duties. Applicants must possess collegial, outgoing personality and strong organ skills; good sight-reading and prior experience with children preferred. Full benefits, and competitive salary based on qualifications and experience; package includes 3-bedroom apartment with amenities. **By April 15,** send letter of inquiry, with resumé and at least three references to **Daniel Fortune (Organist and Choirmaster), 309 Cathedral St., Baltimore, MD 21201.** No phone calls, e-mails, or recordings. Position to begin in early to mid-summer. Job description available at [www.oldsstpauls.ang-md.org](http://www.oldsstpauls.ang-md.org).

**FACULTY POSITION:** Nashotah House, a seminary of the Episcopal Church USA, seeks to fill a full-time position with primary expertise in Liturgics, rank open. An earned doctorate is expected, secondary competency to teach in either historical or ascetical theology is highly desirable. The successful candidate will have a commitment to the Anglican liturgical heritage as reflected in the 1979 Book of Common Prayer and an appreciation of and respect for the Anglo-Catholic ethos of the seminary. This position involves teaching required courses in the history and practice of liturgy as well as overseeing the daily worship in the seminary chapel. Ability to work collegially with a small but diverse faculty is essential. Letters of application, including a CV and four reference letters (one from an ecclesiastical referee), should be sent to the attention of: **The Academic Dean, Nashotah House, 2777 Mission Road, Nashotah, WI 53058.** Deadline for applications is April 15. Women and minorities are encouraged to apply.

**CURATE AND DAYSCHOOL CHAPLAIN:** St. Stephen's Episcopal Parish and School, located in the heart of the Coconut Grove section of Miami, minutes from Biscayne Bay. Areas of ministry include Christian Formation for children, adults, and youth (including the on-going development of "Journey to Adulthood"); Outreach; supervision of the Day school chapel program; and sharing in the liturgical and pastoral ministry of the parish. If you love Anglo-Catholic liturgy, progressive theology, and an inclusive philosophy, St. Stephen's is the parish community for you! Send resume and CDO to: **The Rev'd. Wilfred Allen-Faella, Rector. St. Stephen's Episcopal Church; 2750 McFarlane Rd.; Coconut Grove, FL 33133.** E-mail: [revwaf@sseds.org](mailto:revwaf@sseds.org)

retired in 1981. Following his retirement he served the Diocese of West Missouri as a supply priest. Fr. Rains is survived by three children, the Rev. H. James Rains, Jr., LaMesa, CA; Priscilla N. Rains, Lexington, MO, and Elizabeth Anne Johnson, Blue Springs, MO; three grandchildren, and a brother, John, of San Diego.

The Rev. **Thomas Joseph Ross, BSG**, deacon in the Diocese of Southern Ohio, died suddenly at home Dec. 18. He was 58.

Deacon Ross was born in Cincinnati, OH. He was ordained to the diaconate in 1995 and served at Calvary Church, Cincinnati, until 1997. In recent years he had served at St. James', Cincinnati. He was professed in the Brotherhood of St. Gregory in 1995.

The Rev. **Manton Lee Tracy, Jr.**, rector of St. Christopher's Church, Dallas, TX, died suddenly at his home Jan. 31. He was 59.

Fr. Tracy was born in Mason City, IA. He graduated from Trinity University and Episcopal Theological Seminary of the Southwest. He was ordained deacon in 1980 and priest in 1981. He was curate at St. Luke in the Meadow, Fort Worth, TX, 1980-82, rector of St. Mary's, Irving, TX, 1982-85, and he became rector of the Dallas parish in 1985. He was also a chaplain in the Air Force Reserve. Fr. Tracy was an alternate deputy to General Convention, and was an associate of the Order of the Holy Cross. He is survived by his wife, Judi, and two children.

The Rev. **James E.P. Woodruff**, 65, a civil rights activist in the Diocese of Pennsylvania, died Jan. 30 of renal failure at Fox Subacute Center in Warrington, PA.

Fr. Woodruff had lived at the facility since becoming a quadriplegic five years ago when he was shot in a robbery attempt and paralyzed from the neck down. He was born in Philadelphia, graduated from SUNY-Buffalo and Seabury-Western Theological Seminary. He was ordained deacon in 1960 and priest in 1961. He was curate at St. Thomas', Chicago, 1960-61; chaplain at Fisk and Tennessee A&I universities, 1961-67, and executive director of the Union of Black Episcopalians, 1969-72. Fr. Woodruff also was an instructor at various Episcopal seminaries. He is survived by his wife, Nancy, and one child.

## Correction

The Rev. **Constance Chandler Ward** and the Rev. **Rosanna Kazanjian** were not ordained recently in the Diocese of Massachusetts [TLC, Feb. 24]. Both had been ordained previously.

Next week...

## Holy Week



# CLASSIFIEDS

## POSITIONS OFFERED

**FULL TIME RECTOR:** Mt. Vernon, IN. A pastoral-sized 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 leaders, 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, 448 Freeman Ridge Road, Nashville, IN 47448 E-mail: stjohs5445@aol.com**

**FULL-TIME RECTOR:** "I have called you by your name..." (Isaiah 43:1). St. Michael & All Angels Church is located in the scenic and historic Buffalo/Niagara Falls region of Western New York State just minutes from the Canadian lakeshore and metropolitan Toronto. We are prayerfully seeking the priest whom our Lord has already chosen. This warm multi-generational congregation is committed to Jesus Christ as Lord and Savior. A program-sized parish, St. Michael's is blessed with rich traditions, a well-maintained and equipped facility on an urban/suburban border, and a vigorous call to outreach. In the process of updating its strategic plan, St. Michael's is called to expand its role in the community through the further development of its youth and healing ministries. Its next rector must have vision, gifts for scriptural preaching and teaching, and a heart for youth ministry, as well as strengths in church growth, evangelism, and leadership development. If the Lord is speaking to you, please send your resume and CDO profile to: **Michael Stroh, Search Committee Chairman, 24 Beard Avenue, Buffalo, NY 14214 or E-mail: hmstroh@aol.com.**

**YOUTH MINISTER:** Large Episcopal parish is seeking an enthusiastic, motivated and committed Youth Minister. This person must demonstrate a successful experience working with youth, grades 6-12, and their families. College degree and knowledge of the Anglican tradition preferred. Competitive salary and benefits. Please send cover letter, resume and references to: **Search Committee, Christ Episcopal Church, 601 E. Walnut, Springfield, MO 65806 or FAX 417-866-1301 or e-mail cec@atlascomm.net.** Position now open. For complete job description, address inquiries to: **Mary Kay Ross.**

**RECTOR:** St. Mark's-on-the-Mesa Episcopal Church is seeking an experienced, energetic Rector with the vision to lead our growing church in traditional and contemporary worship, spiritual growth, education and community outreach. St. Mark's is a Bible-based, family-oriented church with close to 1,000 members. If interested, please send a resume to: **Search Committee, St. Mark's-on-the-Mesa Episcopal Church, 431 Richmond Pl. N.E., Albuquerque, New Mexico 87106** Visit us at our website at [www.stmarksonthamesa.org](http://www.stmarksonthamesa.org), or E-Mail [jparkes@unm.edu](mailto:jparkes@unm.edu).

**RECTOR:** Trinity Episcopal Church, Lawrence, Kansas, seeks an energetic rector for our pastoral/program-sized parish. Our beautiful, historic church is located in a college (University of Kansas) community of 80,000 forty miles west of Kansas City in wooded, rolling hills. Our diverse membership values liturgy, music and tradition. We have a vibrant church family, a strong diaconate, an active lay ministry, a debt-free facility and a growing endowment. We wish to expand education for youth and adults and develop parish growth through programs for singles and families. In a new rector our parish seeks pastoral care, spiritual guidance, and inspirational preaching. Strong communication and administrative skills are required. Send resume to: **Patricia Henshall, Chair, Search Committee, 737 Republic Road, Lawrence, KS, 66044.** For more information please visit our website at [www.episcopal-ks.org/trinity](http://www.episcopal-ks.org/trinity) or E-mail: [vljohnst@ku.edu](mailto:vljohnst@ku.edu)

**RECTOR:** St. Andrew's Episcopal Church, Tacoma, Washington, overlooking beautiful Puget Sound. Close to mountains and ocean. A medium-sized parish with a fantastic outreach program. We seek a caring, dynamic, spiritual, challenging pastor who will work with a strong lay ministry to take our community to new levels. Inquiries: **Search Committee 7410 S 12th Street, Tacoma, WA 98465 or standrew@telisphere.com**  
Web site [www.telisphere.com/~standrew](http://www.telisphere.com/~standrew)

## POSITIONS OFFERED

**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: pmcoco@wi.rr.com**

**FULL-TIME RECTOR:** Episcopal Church of the Transfiguration, Saluda, NC. Originally formed to serve the spiritual needs of a summer community in this small town in the beautiful NC mountains, Transfiguration has grown into a year round, vibrant community of faith. We seek a rector for our mostly mature congregation with an average Sunday attendance of 83. Our church values traditional Anglican worship, a high level of lay participation, warm fellowship, service and leadership in the community. We are looking to deepen the ministry of our parish for the years ahead. Please send resume and profile to **Search Committee, Episcopal Church of the Transfiguration, P. P. Box 275, Saluda, NC 28773.**

**RECTOR:** We expect that, with the right leadership, our parish membership should triple in size during the next five to ten years. The profile of the community outside our Holy Cross family closely mirrors us in lifestyle, income, needs and desires. It is with this recognition that we expect to share our faith in a strong, growing body of Holy Cross disciples. Check our profile at [www.holycrossredmond.org](http://www.holycrossredmond.org). If interested send resume and CDO profile to **Bob Hawes, Calling Committee, Church of the Holy Cross, 11526 162nd Ave. NE, Redmond, WA 98052 or call Bob Hawes (877) 812-1551 or by E-mail to b.hawes@attbi.com.**

**SCHOOL HEADMASTER:** St. John's Christian School, a 200-student private pre-school through eighth grade school affiliated with St. John's Episcopal Church in Roseville, CA, is seeking a school headmaster. Position requires valid administrative and K-8 elementary credentials, three years administrative experience, five years classroom teaching experience, and Master's Degree. Competitive salary and benefits package. Call (916) 782-1772 or E-mail [jallard@hence.com](mailto:jallard@hence.com) for information.

**ASSOCIATE RECTOR:** 50+ very active teen-agers and 60 other children seek an associate rector to foster personal relationship with Jesus Christ in small community on central coast of California (LA Diocese) near Vandenberg AFB. For more information, contact the rector of St. Mary's, **Richard Reynolds, at PO Box 1082, Lompoc, CA 93438-1082; Phone (805) 733-4400; E-mail: fatherfuzz@juno.com**

**RECTOR:** Diocese of Central New York's oldest yoked parishes seek a rector for this diverse ministry. Ample endowed, we offer a warm church family, excellent recreational facilities, and the opportunity to develop lasting programs. Please go to [www.northnet.org/headwaters](http://www.northnet.org/headwaters) and download our search brochure, or call **Tony Belmont at (315) 348-6466.** E-mail inquiries to [Headwaters@gisco.net](mailto:Headwaters@gisco.net) or [HeadwatersField@aol.com](mailto:HeadwatersField@aol.com).

**FULL TIME ASSOCIATE:** The Episcopal Church of Our Savior, Palm Bay, Florida, is seeking a dynamic full-time person, ordained priest, or transitional deacon, who will be interested in congregational development, and ministry with children and youth. For information, or to apply, send resume to: **Church of Our Savior, 1000 Jersey Lane NE Palm Bay, Florida 32905**

**RECTOR:** St. Ambrose Episcopal Church, located in one of Ft. Lauderdale's oldest and prettiest neighborhoods, is seeking an experienced rector. St. Ambrose is a self-sufficient pastoral congregation, ready to evolve into a program ministry for the new century. St. Ambrose was able to burn its mortgage several years ago due, in part, to a successful Pre-School/Day Care Center and housing a Developmental Center for Physically Challenged children. We are searching for an individual who will lead us to increased membership, deeper spiritual growth and development of Church programs. St. Ambrose is poised and ready to "lift the bushel" and let our light shine. If you are interested in learning more about our unique parish, please send your resume and CDO profile by **April 21, 2002 to: Search Committee, St. Ambrose, 2250 SW. 31 Avenue, Ft. Lauderdale, FL 33312. Attn: Tom Harman.**

## RETREATS

**MAXIMIZE YOUR CONGREGATIONAL LEADERSHIP POTENTIAL!** Human Interaction Lab, May 6-10, 2002, Camp McDowell, Alabama. Focuses on interpersonal communication and awareness of self in a group. Through a variety of experiential activities, participants will look at what goes on in the life of a group and learn more about the effect of their own participation. The aim is to increase skills in the leadership functions, which maintain and enhance the life of a group and help it in accomplishing its tasks. The Human Interaction Lab is the prerequisite training for most other LTI events in group development, design skills and consultation skills. For more information about this truly gratifying experience, call **Janet Ann Holtz, Registrar, Leadership Training Institute at (865) 534-2441, or E-Mail: jannholtz@mindspring.com**

**RETREAT:** "Surely God Is In This Place" a weekend to explore environmental spirituality; May 3-5, 2002; led by the Rev. John Crist in northern Illinois. For details write: **MIES, 132 S. Vermillion St., Streator, IL. 61364**

**DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484.** Telephone (561) 496-4130. Website: [www.DuncanCenter.org](http://www.DuncanCenter.org) Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Individual and group retreats; conferences and day meetings; bed and breakfast for clergy and lay families, family reunions. Sleeping accommodations for 79; meeting and dining space for 100.

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## SUMMER PROGRAMS

**ICON WRITING WORKSHOP:** Under the direction of master iconographer Vladislav Andrejev. July 14 through July 20th, 2002 at All Saints Episcopal Church, Omaha, Nebraska. For more information call **Jane Tan Creti at (402) 397-3059**

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

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728 23rd St., NW 1 block south Foggy Bottom/GWU Metro  
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Sun H Eu 8, Cho Eu 11; Wed HU 12:10; Confessions by appt

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The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c; the Rev. David J. Hogarth; Carrie Reiger, Pastoral Asst for Youth Work  
Web: www.theadvent.org  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, Mass 7:30; MP 9; EP 5:30; Wed C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

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H Eu Daily (ex Sat)

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The Rev. David L. Hopkins r  
Sun Mass 9 (Low), 11 (High). Thurs 10 (Low)

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Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F; 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

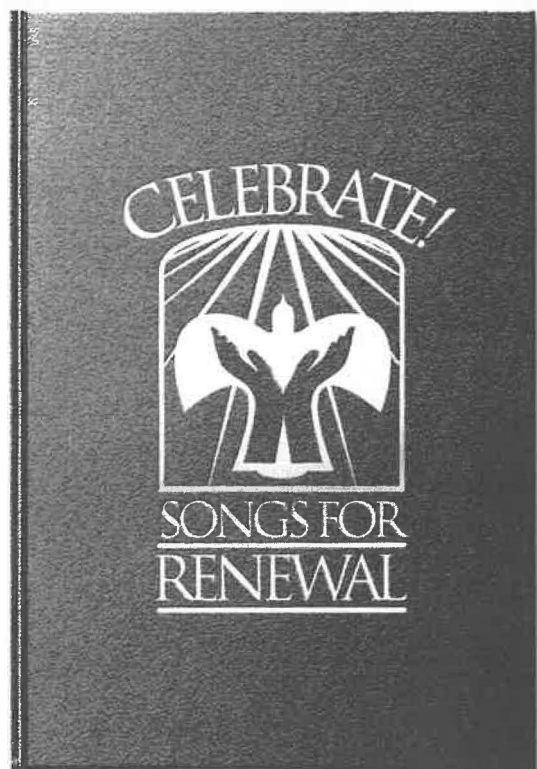
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Sun Eu 10

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

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