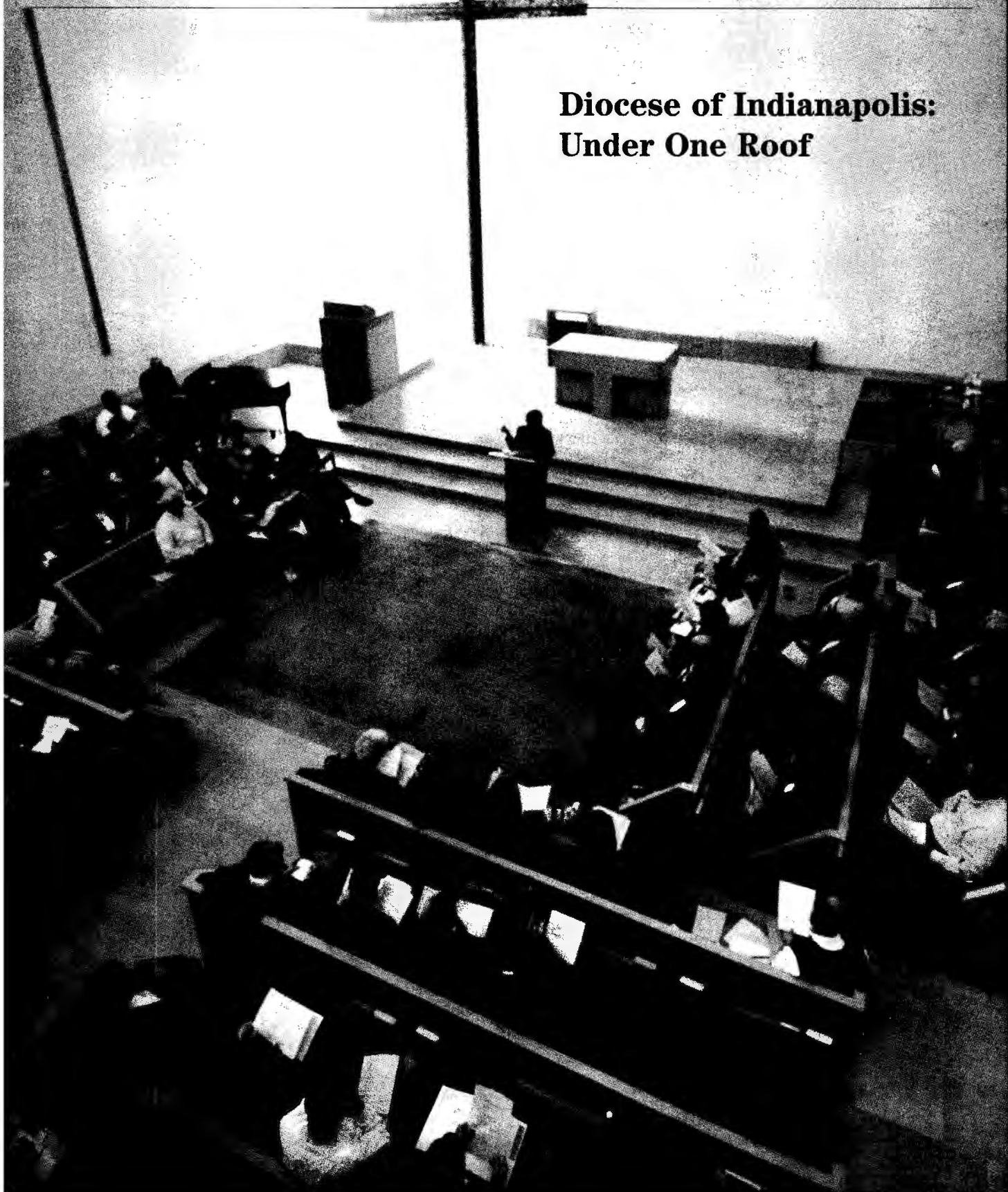


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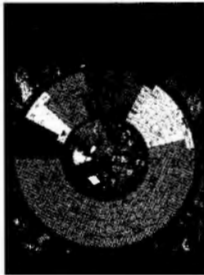
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Volume 230

Number 17

**The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.**

## THIS WEEK



### On the Cover

More than 225 clergy and lay leaders in the Diocese of Indianapolis gathered at Christian Theological Seminary in the see city for "Under One Roof," an all-day experience of education and sharing, sponsored by the diocesan commission on education with the Very Rev. James B. Lemer, director of mission at the Episcopal Church Center in New York City, as the keynote speaker. In addition to workshops on topics including spirituality, biblical studies, children and youth, communication, evangelism and stewardship, special sessions were also available for wardens, bishop's committee chairs, treasurers and church school leaders.

Steve Polston/Tellings photo

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BY DAVID G. DUGGAN

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Through a Glass Darkly

BY STEPHEN M. HALL

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No Backing

*"Speak Lord,  
for your servant  
is listening"*



### Helping Individuals and Groups to Hear God's Call

In each of our lives, crossroads are approached: The choices may seem to be many, yet the best direction to take is unclear.

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## SUNDAY'S READINGS

# Bearing Fruit in Plenty

*'God is telling everyone everywhere' (Acts 17:30)*

### The Sixth Sunday of Easter (Year A), May 1, 2005

**BCP:** Acts 17:22-31 or Isaiah 41:17-20; Psalm 148 or 148:7-14; 1 Pet. 3:8-18 or Acts 17:22-31; John 15:1-8

**RCL:** Acts 17:22-31; Psalm 66:7-18; 1 Pet. 3:13-22; John 14:15-21

The lessons in this Easter season have carried us through the conviction that Jesus was raised from the dead to realizing how the resurrection benefits believers. Now today's lessons give believers the charge to share that message with others. It is evident that God's primary plan for proclaiming the gospel is that believers are to carry the message to unbelievers. Few believers are converted by visions (as was Saul of Tarsus, for example) or their own study (as was C. S. Lewis, for example); the overwhelming majority of believers are converted because someone taught and lived the gospel and made it attractive.

Even Saul had "goats" he was resisting before he had his vision, and Lewis had many friends who spoke to him of Jesus. In today's lessons, we have God's promise that the Lord will answer the need of those who thirst "so that people may see and know ... that the hand of the Lord has done it" (Isaiah 41:17,20). We begin the readings with the assertion that, first of all, it is God who will give the increase and bless the work of evangelists, and that those who thirst shall be satisfied.

Peter charges his listeners always to have their answer ready for people who ask them the reason for the hope that

they have (1 Pet. 3:15). The teaching is given even in the context of possible persecution. However, though he speaks of the possibility of suffering (verse 17), he first says that "no one can hurt you if you are determined to do only what is right" (verse 13). In Acts, we have the account of Paul preaching the gospel to the Greeks in Athens. With consummate skill, he addresses in their own idiom those whose "one amusement ... is to discuss and listen to the latest ideas" (Acts 17:21). Earlier Paul addresses the pagan Lyconians with images of providence through nature (Acts 14), and whenever he addresses Jews in the synagogue, he argues from the scriptures. He accommodates himself to people in all kinds of different situations, so that by all possible means he might bring some to salvation (1 Cor. 9:22).

Finally, in the gospel we have the powerful and much-loved image of believers being united to Jesus the way branches are connected to a vine. Yet it is clear that these branches are intended, because of that very connection, to "bear fruit." Believers have no choice whether or not to be evangelists. Rather, our choice is whether we will do a good or a bad job of it.

### Look It Up

Does the "praise" that is the overwhelming theme of today's psalm selection have implications for the call to evangelism found in the other lessons?

### Think About It

To whom have you personally borne testimony to the gospel? Has it become natural to you to bear testimony to the gospel at all times by both word and example?

### Next Sunday

#### The Seventh Sunday of Easter (Year A), May 8, 2005

**BCP:** Acts 1:(1-7)8-14 or Ezekiel 39:21-29; Psalm 68:1-20 or 47; 1 Pet. 4:12-19 or Acts 1:(1-7)8-14; John 17:1-11

**RCL:** Acts 1:6-14; Psalm 68:1-10, 33-36; 1 Pet. 4:12-14; 5:6-11; John 17:1-11

## BOOKS

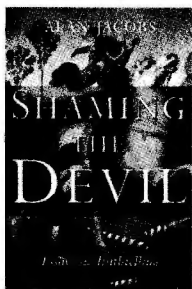
### Shaming the Devil

#### Essays in Truthtelling

By Alan Jacobs.

Eerdmans, \$20. Pp. 247. ISBN 0-8028-4894.

When I received *Shaming the Devil* by Alan Jacobs I was immediately put off by the subtitle *Essays in Truthtelling*. When I am so fore-



warned, I am prepared to hear some politically strident point of view that usually leaves me feeling intellectually beaten. I hereby repent of my cynicism, at least in regards to

this magnificent book.

In an incredible series of essays sensitively critiquing numerous so-called truth-tellers such as Alexander Solzhenitsyn, W. H. Auden, Iris Murdoch, Jean-Jacques Rousseau, and the Nigerian Nobel Laureate Wole Soyinka, Dr. Jacobs plumbs great depths of thought and insight.

In these seemingly unrelated essays, Jacobs takes on some of the most critical moral issues of our culture with caring sensitivity, but great profound observation, and overarching intellectual integrity.

Jacobs' breadth of knowledge of his resources is nothing short of stunning, yet his brilliance of accumulated knowledge is buttressed by an equally impressive talent for incisive and logical thinking, a combination of talents more rare than would be supposed.

I would do a major disservice to the book to try to summarize even one of the essays; their intricacy and depth defies "cliff-noting." They must be read in the fullness of the presentation. I can say this: Despite starting a bit densely, and always intellectually challenging, the book is difficult to put down. It stimulates rather than drains. I believe it should be required reading for seminarians in a modern moral theology course.

Alan Jacobs has done an admirable bit of truth telling.

(The Very Rev.) Stephen H. Bancroft  
Detroit, Mich.

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# Council to Send Representatives as Observers

In an all-day special session April 13 convened to address one issue, the national Executive Council asked the Episcopal Church's three representatives to the Anglican Consultative Council to attend the June meeting unofficially as observers.

Thirty-two of the 40 voting members of council went to the University of St. Mary of the Lake in Mundelein, Ill., prepared to hear what Presiding Bishop Frank T. Griswold had to say about the rest of the Anglican Communion, and by all accounts he conducted a meeting in which all voices were listened to carefully while not allowing the conversation to drift or grow acrimonious.

"I've been on Executive Council since 1994," said the Very Rev. George L. Werner, president of the House of Deputies. "I've never seen a better spirit. The conversation was very candid, at times gut wrenching, but I never saw a clenched fist."

Prior to the start of the meeting, council members had been sent a copy of the second letter which a number of bishops had delivered to Archbishop Rowan Williams at the conclusion of the March 11-16 House of Bishops' meeting in Navasota, Texas [p.7].

Fresh from his personal spring retreat in Nebraska, the Presiding Bishop spoke in private conversation at the start of the meeting and then, according to some accounts, exercised a more "upfront" role than usual during the meeting.

Shortly before the break for lunch, a second straw poll was taken which revealed that members remained relatively evenly divided among three positions: 1. sending the ACC representatives as official representatives, 2. sending them only as observers, and 3. withdrawing representatives completely and sending only the theology group asked for by the primates.

"Over and over the words 'gracious' and 'generous' were used in trying to describe what we were trying to



Steve Waring photo

Participants wait for a shuttle to the airport after a special meeting of Executive Council April 13 on the campus of the University of St. Mary of the Lake, Mundelein, Ill. The council decided to send representatives as observers to a June meeting of the Anglican Consultative Council.

accomplish," said the Rt. Rev. Stacy F. Sauls, Bishop of Lexington. "We also used the word over and over again of 'honoring' what the primates asked us to do. The council as a whole sees this as an opportunity for reasoned discussion to take place."

## 'Essential Component'

The remainder of time after lunch was spent working on drafts of a letter which was to be sent to Bishop John Paterson, ACC chairman, by Bishop Griswold and Dean Werner on behalf of council.

The letter states that council members are "unanimous in our desire to do all that we can to preserve and further the bonds of affection in the 'new humanity' created by Christ Jesus" and that conversation on the primates' request to withdraw was difficult because "representative consultation is an essential component of our life as a Church," and the ACC "is the primary instrument of communion in

which the fullness of the Body of Christ is represented."

The letter concludes by invoking the "spirit of the covenant statement recently adopted by our House of Bishops" to announce that "we voluntarily withdraw our members from official participation in the ACC as it meets in Nottingham" while asking members to be present and listen "as an expression of our desire to 'bear one another's burdens'."

In an interview with THE LIVING CHURCH at the conclusion of the meeting, Bishop Griswold said that while on retreat he did not spend a great deal of time preparing for the council meeting and was not particularly anxious about the outcome prior to its start.

"I have great respect for Executive Council and I was confident they would make a wise decision," he said. "I merely tried to serve the decision-making process."

Steve Waring

## Retired Bishops Rally Support for Six Connecticut Rectors

Describing the threat to inhibit six Connecticut clergy for their opposition to the consecration of a homosexual bishop as “unconscionable ecclesiastical tyranny,” six retired bishops have denounced the Rt. Rev. Andrew Smith, Bishop of Connecticut, for what they said was his lack of faith and “uncanonical coercion.”

Many in the current House of Bishops “have kissed the Lord with their vows and betrayed him for the silver currency of contemporary culture,” said bishops C. FitzSimons Allison, Maurice M. Benitez, William J. Cox, Alex D. Dickson, William C. Wantland, and Milton L. Wood, Jr. “Is the Bishop of Connecticut a kissing Judas?”

Bishop Benitez wrote in a follow-up internet post that the fate of the six “after years of faithful priesthood, lies entirely in the summary judgment of their bishop, acting with the consent of his standing committee. And we regard this as abominable and tyrannical.”

The six Connecticut rectors are at odds with Bishop Smith over his support for the normalization of homosexuality within the Episcopal Church. They had requested alternative episcopal oversight after General Convention in 2003 [TLC, April 24]. Bishop Smith, however, will not grant alternative oversight until the six congregations pay their voluntary parochial assessments at a level he deems suitable. In a letter dated March 29, he gave the clergy a deadline of April 15 to conform or he would begin the process to remove them from the ordained ministry.

In his May 2005 column for *Good News*, the diocesan newspaper, Bishop Smith wrote that he was “deeply sorry that we have reached this place. My intention and prayer remain that the rectors and the parishes will return to communion with the diocese, either with full oversight by bishop or through the implementation of delegated episcopal pastoral oversight.”



The Rev. Douglas A. Puckett, rector of St. Paul's Church, Graniteville, S.C., kneels at the tracks behind the church where in January a tanker spill spread poisonous chlorine gas throughout the town. The rector and his wife were forced to run from their home and 11 people were killed while hundreds of others received medical treatment. Most everything in the church was contaminated, wiring was ruined, and a new organ has to be built. Meanwhile, the congregation continues to meet at a Lutheran church a mile away.

## Alliance Pledges Loyalty to Anglican Communion

An alliance of traditionalist and centrist bishops has affirmed their loyalty to the Anglican Communion and endorsed the Windsor Report in an exchange of private letters with the Archbishop of Canterbury.

As the 19-member working group prepared what became the bishops' covenant statement [TLC, April 3] at the March 11-16 House of Bishops' meeting at Camp Allen in Navasota, Texas, another group of bishops discussed the feasibility of preparing a “minority report.”

Unwilling to breach the collegiality of the house, and mindful of the controversy surrounding the supplemental statement offered at the Salt Lake City bishops' meeting [TLC, Feb. 6], the bishops asked an invited guest from the Church of England — the Rt. Rev. Nigel McCullough, Bishop of Manchester — to carry a private letter to Archbishop of Canterbury Rowan Williams stating their unequivocal support for the Communion. Presiding Bishop Frank T. Griswold was also given a copy.

Archbishop Williams responded by asking for clarification, and on April 6 a second letter was dispatched to Lambeth Palace.

Sources familiar with the content of the letters said they are not a reaction

to the House of Bishops' covenant statement or a “minority report,” but are “an expression of our deep desire to remain in communion with Canterbury and our complete acceptance of the Windsor Report recommendations.”

The letters follow in the wake of several public statements by bishops that, if forced to choose between the Episcopal Church and the Anglican Communion, they would choose the Communion. Bishop Don Wimberly told his diocese on Nov. 15 he intends for the Diocese of Texas to remain in the Anglican Communion.

Bishop Bruce MacPherson of Western Louisiana told his diocesan convention, “should the Episcopal Church as we know it reject the opportunity to be a part of the Anglican Communion, and take a separate path from that of the Anglican Communion world wide, then I see no other choice as your bishop than to take the path that leads us to a common place of understanding within the wider church, the Anglican Communion, under the authority of the See of Canterbury, and in alignment with the structure that would be provided by the Archbishop of Canterbury and the Anglican Consultative Council.”

# Bishop Bailey of West Texas Dies

*He became a "trusted advisor" to two Presiding Bishops*

The Rt. Rev. Scott Field Bailey was the first executive officer of General Convention, secretary of the House of Bishops for 29 years, and a trusted confidant of two Presiding Bishops, but he considered one of his greatest accomplishments was establishing 10 new parishes at a time when confirmations and receptions were falling. Bishop Bailey died April 9 after a short illness. He was 88.



Bishop Bailey

Bishop Bailey was installed as the sixth Bishop of West Texas in 1977, facing two divisive problems: the final approval of the new Book of Common Prayer and the ordination of women. He declared the new prayer book a grand compromise in its retention of Rite 1 as the most beloved section of the 1928 prayer book and Rite 2 as offering a new look. When it was approved for the second time by

General Convention in 1979, Bishop Bailey ordered it into immediate use. The ordination of women was a different matter in that Bishop Bailey believed that unity was more important than gender.

As a young man born and raised in Houston, Bishop Bailey considered following his father into law, but was persuaded by Bishop Clinton Quin, a longtime friend of his father's, that the world needed more clergy and fewer lawyers. He received his Master of Divinity degree from Virginia Theological Seminary in 1942, then was ordained by Bishop Quin. After marrying and serving in the Navy as chaplain during World War II, Bishop Bailey returned to the Diocese of Texas and served several parishes. In 1961 he became canon to the ordinary and in 1964 he was elected bishop suffragan. Bishop Bailey was close friends and advisor to presiding bishops John Hines and John Allin, who often disagreed with each other politically. Bishop Bailey is often credited with being a reconciler between them.

"It was largely because of Scott Field that those two were able to get along," said the Rt. Rev. Robert Hibbs, retired Bishop Suffragan of West Texas in an interview with the San Antonio *Express-News*. "Both were giants who spoke with powerful voices, but they were very different. Scott Field was a trusted advisor and a close, dear friend of both."

Bishop Bailey was nominated five times and declined election as Bishop of Northwest Texas in 1972 before he was elected Bishop Coadjutor of West Texas in 1976. He retired in 1987 and stepped down as secretary of the House of Bishops in 1989.

In addition to his wife, Evelyn Louise, Bishop Bailey is survived by two daughters, Louise Taylor and Sarah Fitzsimons, both of San Antonio; two sons, Nicholas Bailey of Austin and Scott Bailey Jr., of Buda, Texas; seven grandchildren and two great-grandchildren.

## Three Years of Decline

For the Diocese of Texas, the past year was noteworthy for continued division over human sexuality, disillusionment over the discovery of embezzlement by a former treasurer and, most ominously, decline, according to Bishop Don A. Wimberly in his address delivered to annual council Feb. 11 at Trinity Church in The Woodlands.

"In the last three years we have begun to see a pattern of decline," Bishop Wimberly said. "Our new member growth in adult baptisms and confirmations has not been greater than our decline. While this may be a response to national issues or a regular cycle of change, there can be no excuse for not spreading the gospel of Jesus Christ to the world outside our doors. We are a missionary Church, a missionary people, and a missionary institution."

Keeping the diocesan focus on spreading the gospel and encouraging clergy and laity to hold steadfast to the belief that in the Diocese of Texas "We are stronger and healthier together. We are one Church," were themes that Bishop Wimberly returned to frequently in both his address delivered to council and in an annual report to the diocese. Bishop Wimberly outlined a number of new initiatives and programs designed to support "One Church" missionary endeavors. Specifically mentioned were a June 1-2 diocesan-wide gathering at St. Martin's, Houston, and an April 30 webcast program on evangelism produced in a collaboration between some dozen parishes from Texas and the Parish of Trinity Church, Wall Street, New York City.

In his annual report, Bishop Wimberly noted that plans continue to return the diocesan center office to Christ Church Cathedral in Houston. Among other business, convention adopted a balanced budget of \$7 million, defeating resolutions to eliminate \$100,000 in contributions toward the program portion of the General Convention budget and also one to remove language from the canons regarding

### BRIEFLY...

**W. William Melnyk** has renounced his ordination vows as an Episcopal priest and formed the Llynhydd Grove of the Druid Order of the Yew. Mr. Melnyk resigned as rector of St. James' Church, Downingtown, Pa., last fall after he and his wife, the Rev. Glyn Ruppe-Melnyk, were found to be the authors of a number of rituals evoking pagan gods and goddesses, including some condemned by name in scripture [TLC, Nov. 28].

**Archbishop Iakovos**, 93, spiritual leader of Greek Orthodox Christians in the Western Hemisphere from 1959 to 1996, died April 10 in Stamford, Conn. His primacy ushered in a new era for the Greek Orthodox Church in the Western Hemisphere, one marked by greater ecumenical participation and the championing of human rights.



abstinence by clergy from sexual relations outside of holy matrimony.

## Rallying a Remnant

While acknowledging losses in parochial attendance and income in the wake of the 74th General Convention, the Rt. Rev. Charles G. von Rosenberg, Bishop of **East Tennessee**, challenged the convention of his diocese to be a "remnant community of faith," saying it was the "portion upon which the possible future existence of the community depends."

In his address to about 400 lay and clergy delegates gathered in Pigeon Forge Feb. 4-5, Bishop von Rosenberg said, "the Episcopal Church in East Tennessee resembles those biblical remnant communities" by its commitment "to mission beyond itself"; its "living as a sign of the incarnation" by virtue of the sacrament of baptism; its "conscious sense of gratitude" toward God; and by its "focus on relationship" rather than a focus on "organized religion."

The "focus on relationships provides the foundation for the diocesan ministries," he suggested, which would bring forth a renewed church in East Tennessee.

Some "Episcopalians have left most every church in the diocese," Bishop von Rosenberg noted, but he expressed hope a renewed spirit and commitment would bear fruit in the coming year.

Delegates approved a \$1.7 million budget for fiscal 2005, an increase over the prior year. The Rev. Ladson Mills III, rector of Church of the Ascension, Knoxville, told *THE LIVING CHURCH* he was impressed with Bishop von Rosenberg's management. "The Bishop of East Tennessee knows his leadership," he said, pointing out that while some parishes had lost a number of parishioners, the diocese remained on an even keel.

Resolutions reducing the canonical minimum age of delegates to convention to 16, and the appropriation of surplus funds to support youth scholarships were also adopted.



Patrick Joubert photo

Bishop Marray, a former rector in Florida, seeks admission to the Cathedral Church of St. Paul in Victoria City during his April 10 enthronement as Bishop of the Seychelles.

## Bishop of the Seychelles Consecrated

The Rev. Santosh K. Marray was consecrated Bishop of the Seychelles in the Anglican Province of the Indian Ocean on April 6 at the Cathedral Church of St. Paul in Victoria City on the island of Mahe. Bishop Marray, a native of the Bahamas, was rector of St. Philip's Church in Jacksonville, Fla., at the time of his Feb. 19 election.

The Diocese of the Seychelles is located in the Indian Ocean east of Tanzania. The chief consecrator was the Most Rev. Remi Rabenirina, Archbishop of the province and Bishop of Antananarivo.

The colorful service was filled to overflowing, with 700 in attendance in the new cathedral, including the president and vice president, chief justice, and other members of the government of the Seychelles. The service was broadcast live on local television.

Prior to Jacksonville, Fr. Marray was rector of St. Margaret's in Nassau and was earlier vicar of five missions on the Abaco Islands in the Bahamas. He and his wife, Nalini, have two children who are university students in Florida.

*(The Rev. Canon) Bill Lester*

## Grant to Help VTS Become More Diverse

Virginia Theological Seminary has won a challenge grant of \$68,000 in support of its "Racial and Ethnic Diversity Initiative." The program seeks to recruit students by "building relationships with students of color" and "initiating a recruitment conference for racially and ethnically diverse populations," VTS reports.

The Very Rev. Martha J. Horne, dean and president of the seminary, announced on April 4 that over a three-month period beginning in January, the school raised \$118,000 from its alumni and supporters and was therefore eligible to receive a matching grant of \$68,000 from the E. Rhodes and Leona B. Carpenter Foundation to

underwrite its plans to recruit students and "heighten our community's awareness of, and responsiveness to, the complex issues of racial, ethnic and cultural diversity."

Two scholarships "to support students of color" have been endowed: the Bishop John T. Walker Scholarship Fund for "African American and Hispanic" students and the Bishop John Payne Scholarship for "African heritage applicants."

The funds will also support a new staffer. The Rev. Joseph Constant began work in January as assistant dean for admissions and community life. Fr. Constant is a native of Haiti and a 2003 graduate of the school.



U.S. National Archives

*Sixty years and a half-dozen full-scale conflicts after my father's wartime pondering, we appear no closer to the goal of peace...*

# Living in the Meantime

By David G. Duggan

***The kingdom  
may not yet be  
at hand, but it  
is less far away.***

My father recently celebrated his 80th birthday. At the party in his honor, he recalled that when he turned 21 and became eligible to vote, he did not know if he would make it to his 22nd. Under orders from his commander-in-chief, he was prepared to sacrifice all for the cause of freedom in this world, never certain of his reward in the next. Grateful for having reached his ninth decade in good health and prosperity, he asked for a moment of silence for those who did not live to see that day.

Sixty years and a half-dozen full-scale conflicts after my father's wartime pondering, we appear no closer to the goal of peace promised by the Prince of Peace. Some may find that discouraging, but in those years, world population has doubled, worldwide life expectancy has increased 50 percent, and world hunger — as a percentage of those who go to bed hungry — has declined. More important, the gospel is preached in places that had been at the ends of the earth. The kingdom may not yet be at hand, but it is less far away.

Jesus was remarkably cryptic about the coming of the kingdom. Wars and rumors of war, famine, pestilence, earthquakes. St. John writes about horsemen of the apocalypse, the seven-headed beast, and the final battle between the forces of good and evil. People will take these as literal pre-figurements of the "end times," and look to the events of 9/11 and their aftermath, but how is what

we are going through now any different from that which has occurred during the past 20 centuries of conflict and waiting?

Early on in the history of the Church, followers of the Way questioned when God was going to reward them for their faithfulness. St. Paul did not mince words. "The Lord will come as a thief in the night," he wrote the Thessalonians. To those who offered a secular blessing of "peace and safety," he warned, "destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape."

In the meantime, we are to work with our hands, be self-controlled, and encourage one another by putting on faith and love as a breastplate and the hope of salvation as a helmet. These are defensive armaments, and St. Paul surely thought that we ought better to be defended against the cares of this world than to be preoccupied with the life of the world to come.

The final conflict is no more likely to come in my lifetime than in my father's or my son's. But between life in Christ and death to sin we can see that God's purpose is working itself out: In the still small voice of a prophet who tells us that within the walls of the City of God are believers, and a successor and a widow who needs our help. When every widow is comforted and every orphan's tear is dried, then I will see the kingdom of God fulfilled. □

*David G. Duggan is a freelance writer who lives in Chicago.*



# Bold Proposal for Change

It seems that every bishop, rector, General Convention deputy, and a host of other church leaders have expressed their opinions on the current state of the Episcopal Church and the Anglican Communion. Even I've been known to add a few words. The Very Rev. G. Thomas Luck has gone beyond all that. He's bold enough to propose a new and improved model. He calls it "An Evangelical Catholic Model for a Global Church." The idea is not a novelty. He said in a recent telephone conversation that he started thinking about this when he was "back in seminary," and that it's been "rattling around in my head for a number of years."

Like most of us, Dean Luck, the dean and rector of St. Paul's Cathedral, Syracuse, N.Y., read the Windsor Report. And, like most of us, he found some flaws.

"First is the absence of participation of the laity in the highest levels of authority," he wrote. "The other flaw is the introduction of democratic principles at the global level while in many churches there is little to no democratic principle on the local level."

Dean Luck's proposal calls for "more radical changes within all the provinces of the Anglican Communion." It begins with organization at the local level and works outward to the global level, with lay persons, clergy and bishops participating at every level. Perhaps most drastic, he proposes removing "Anglican" from the name of the Church, because, he explained, the word "Anglican" by definition means "English."

So he proposes to call it the Evangelical Catholic Church, and says it will be based on the following, "which must be incorporated into the doctrine, discipline and worship of each national church":

1. The holy scriptures of the Old and New Testaments contain all things necessary to salvation and are the rule and ultimate standard of faith.

2. The Apostles Creed, as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.

3. The two sacraments ordained by Christ himself — baptism and the Supper of the Lord — ministered with unfailing use of Christ's words of institution, and of the elements ordained by him.

4. The historic episcopate and those orders that flow from it; the diaconate and the presbyterate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of the Church.

There are less familiar elements in Dean Luck's proposal:

**Annual Parochial Council** — This takes place at the parish level. All members of record are voting members of the council. Rules would be established by each of the national churches. This council elects a parochial board, which is comprised of lay persons entrusted to make the fiscal and legal decisions of the parish. The board adopts the parochial budget and elects the parish vicar, who must be approved by the diocesan bishop.

**Annual Diocesan Council** — Very much like our current diocesan conventions, this body would be comprised of members of all the parishes of the diocese. It would adopt diocesan canons, act on an annual operating budget and other resolutions, and elect members to important diocesan bodies such as standing committee.

**National Council** — Comparable to our General Convention, each country's council would meet periodically and would consist of two houses, a College of Bishops and a House of National Councilors. Among its duties would be the election of a primate, whose election would have to be ratified by all of the other international primates.

**Global Council** — As its name suggests, this council would encompass all of the national churches and shall include a College of Primates and a House of Global Councilors (bishops, clergy and laity from each of the churches). This body would elect an international primate who would have the title "Archbishop of Jerusalem, Global Primate, First Among Equals."

The chance of anyone taking this proposal seriously would seem about as remote as TLC's call for a special General Convention [TLC, Dec. 5] catching fire. Dean Luck said he is not naïve about this. He is aware that for the proposal, or something like it, to be accepted would involve changing canon laws and in some cases even state laws. Nevertheless, it's a bright idea to address the current impasse.

*David Kalvelage, executive editor*

*Did You Know...*

**Christ Church, Manlius, N.Y., built in 1813, was moved to its current location in 1832 by being rolled on logs.**

*Quote of the Week*

**The Most Rev. Barry Morgan, Archbishop of Wales, on the Anglican Consultative Council meeting next month: "It would be better not to have a hearing at all in June if it is going to degenerate into some kind of verbal slanging match."**

## Harsh Treatment

The action taken by the Bishop of Connecticut against the six rectors in his diocese [TLC, April 24] seems particularly harsh and unnecessary. Threatening to inhibit and eventually depose the six priests because they have “abandoned” communion, the Rt. Rev. Andrew D. Smith and the diocesan standing committee charged them according to Title IV, Canon 10 of the Constitution and Canons of the Episcopal Church. The six had requested Delegated Pastoral Oversight (DEPO) because of their differences with Bishop Smith, who had supported the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire. Bishop Smith said he would not agree to alternative episcopal oversight until those congregations pay their voluntary parochial assessments at a level the bishop deemed satisfactory.

Bishop Smith’s strategy would seem to contradict the spirit of the Windsor Report, issued last fall by the Lambeth Committee on Communion. His offer to provide episcopal oversight also falls short of what the primates seemed to have in mind. They used the word “adequate” to describe the pastoral ministry of a bishop from another diocese who would offer sacramental ministry when a congregation is at odds with its bishop. As it is envisioned by the House of Bishops, the DEPO plan has not been deemed as adequate by dissenting congregations. The “Panel of Reference” proposed by the primates to provide adequate episcopal oversight in congregations like the six in Connecticut would seem to be a reasonable way to address the situation, but there is no indication that Connecticut might try to use it.

In addition, Bishop Smith is using a canon to address a dispute for which it was not intended. Title IV, Canon 10 was adopted to address the matter of how to deal with clergy who leave the Episcopal Church for another denomination. It was applied most frequently to those priests who wanted to become Roman Catholic.

Accusing the “Connecticut Six” of “abandoning” communion would seem to be a stretch. True, those churches have directed their assessments away from the diocesan program budget, but the charges against the priests still seem inappropriate for what they’ve done.

At a time when church leaders of all sorts are stressing the need for reconciliation, the disciplinary strategy in Connecticut, and previous struggles in Los Angeles and Lexington, sends a distressing message to the rest of the Church that dissent within the Episcopal Church is not permissible. Bishop Smith and others who are taking similar action against clergy should wait for the outcome of the next General Convention. By then we all may have a better idea how to proceed.

## CPC’s Admirable Service

The yearly observance of Church Periodical Club (CPC) Sunday takes place May 1, enabling the Church to recognize and celebrate a venerable and effective ministry. The CPC, operating in the Episcopal Church for more than a century, awards grants for reading materials, computer software, and videotapes throughout the Anglican Communion while operating on a limited budget.

During the past year, CPC has distributed a wide variety of grants, including several to Sudanese seminarians, to a jail chaplaincy in Pennsylvania for religious reference books, to deans of the 11 Episcopal theological seminaries for disbursement, and to the Anglican Frontier Missions, for materials to train leaders who will teach those who have never heard the gospel. CPC’s efforts are worthy of our support and prayers.

Accusing the  
“Connecticut Six”  
of “abandoning”  
communion would  
seem to be a stretch.

# Through a Glass Darkly

By Stephen M. Hall

In his book, *The Shattered Lantern*, Ronald Rolheiser helped me to see that if I can imagine God, the God whom I can imagine is not worth worshiping. Which is to say the God with whom I have to do is always beyond my imagination. If I can imagine God, that is get my arms/mind around God, then what does that say about this God? It says that such a God is smaller than I am.

When people say to me that they cannot believe in a God who would allow a hurricane to hurt all those Floridians, or the Holocaust that killed all those Jews, I say, "Neither can I." That is not a statement of my lack of faith, but rather an affirmation that my faith is placed in a God I cannot understand, and, what is more, I will never understand. Why would God harden the heart of Pharaoh and kill all those Egyptians? It makes perfect sense to the Jews; it makes no sense to the Egyptians.

When I watch Episcopalians, or Republicans, or Democrats, or pro-lifers, or pro-choice advocates, or those who find their entire identity wrapped in their sexual preference, be it gay or straight, or those participating in fierce debates within our Church about the direction our Church is going, argue with each other and use God as a platform for their arguments, it is easy to see that their use of God is clearly premised on the assumption they know something about God. I am more than willing to accept the fact that they do. But my question is what do they know and from where do they know it?

Some people will reference the Bible; some will reference their concept of Jesus and his earthly ministry. No matter with what assumptions one approaches the Bible, i.e., from one side that sees it as literally true and inerrant, to the other extreme that sees it as the sober reflections of a people of faith, culturally conditioned about their relationship with the God of Abraham, Isaac, and Jacob, the Bible is not exhaustive about God. It is, in its best and worst interpretations,

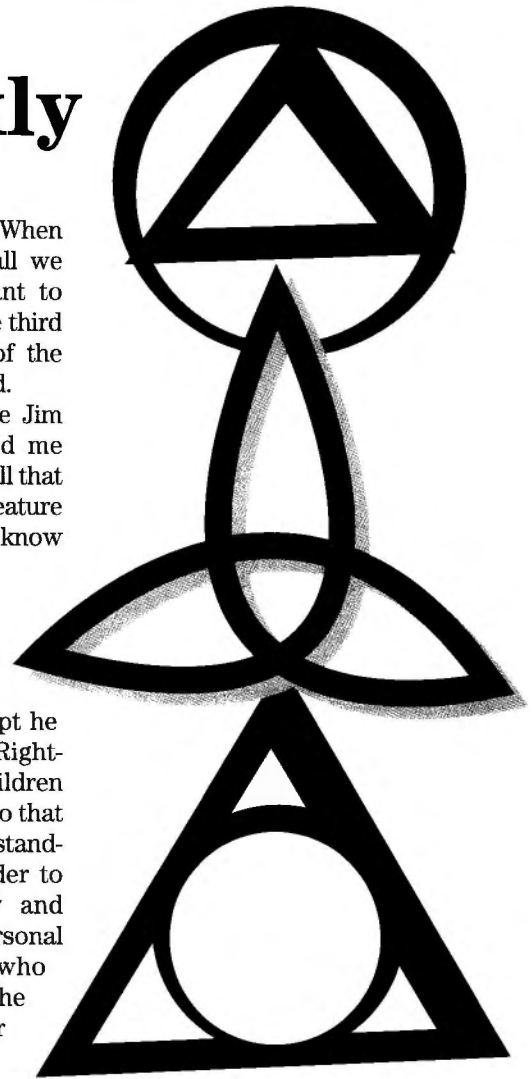
only revealing about part of God. When people say to me that Jesus is all we need to know about God, I want to remind them that Jesus is only one third of the Trinity, and the concept of the Trinity is not exhaustive about God.

My seminary professor, the late Jim Griffiss, would frequently remind me "When one says 'I believe in God,' all that one really knows is that one is a creature of God. All the rest of what we know must stand under judgment.

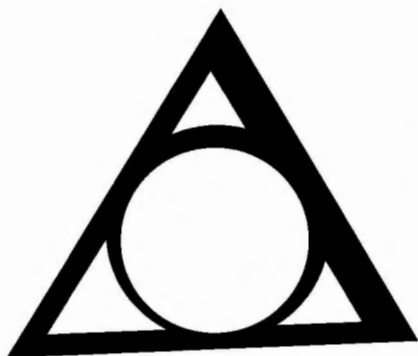
"Humility before the truth, Hall; humility before the truth," he would gently chide me. Alan Jones gave a wonderful meditation in my presence of the concept he called the "Velcro God of the Righteous." So often, he argued, we children of God make a god out of Velcro, so that we can stick onto it all the understandings of God that we favor in order to reassure ourselves of decency and order in the world, and our personal security. It takes someone who refuses to observe to tell me that the world is decent and in order, or that we can somehow achieve personal security. These traits never have been nor will they ever be. The world is cruel, hostile, and irreverent of human life just as it is amazing, beautiful, breathtaking, nurturing of human life, and wondrous.

Were there not 10 righteous people in Florida, this place sometimes referred to as Paradise? There are many in Florida who would have argued that there were before this last hurricane season. Is the weather truly dependent on human behavior as many forecasters and commentators seem to suggest? We must be in a pretty good moral streak here in Iowa lately for God to have blessed us with the days we have enjoyed.

Recently I read a series of points of view about whether or not to give communion to all those who present themselves at the altar rail, baptized or not. In light of what I have suggested above, I would offer the following: The Church has over the years built up strong argu-



**When people say to me that Jesus is all we need to know about God, I want to remind them that Jesus is only one third of the Trinity, and the concept of the Trinity is not exhaustive about God.**



ments for its rules and procedures. Much of this is truly godly counsel and advice and worthy of our attention and in many cases our obedience. An old adage advises us never tear down a fence until we know why it was built. And I would add, and why it continues to be maintained. But while we clergy must be obedient to these rules, for so we have vowed when we sought ordination, it is well for all of us to remember that God is not bound by these rules as we are. And while, according to the author of Hebrews, Jesus Christ may be the same yesterday, today, and tomorrow, God can be induced to change his mind (Exodus 32:1, 7-14).

Isaiah cautioned us that God's ways are not our ways. Paul admonished us to wonder who could know the mind of God and therefore, since that was true, reminded us that we now only see through a glass darkly.

Following in that tradition, both Griffiss and Jones were on to something, I believe; something all of us would do well to remember in our discourse with each other. Let us remember our humility before the truth. When we can remember that, our discourse will be more civil as we all remember we grope in darkness and each of us is, therefore, an important element in finding the truth. Let us remember to be less certain we know what God wants and more certain that whatever we think we know about God is less than God knows about us. Let us remember that apparently what God knew for sure was that we needed a savior. With that, in these troubled and tumultuous times, I could not agree more. □

*The Rev. Stephen M. Hall is the rector of St. Mark's Church, Fort Dodge, Iowa.*

*The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.*

# No Backing

As one who has done a fair amount of theological reflection on the matter of the Church's authority (or lack thereof) to bless gay sex, I agree with Fr. Ormos [TLC, April 3] regarding the paucity of theology on the part of those trying to justify the position of the homosexual movement.

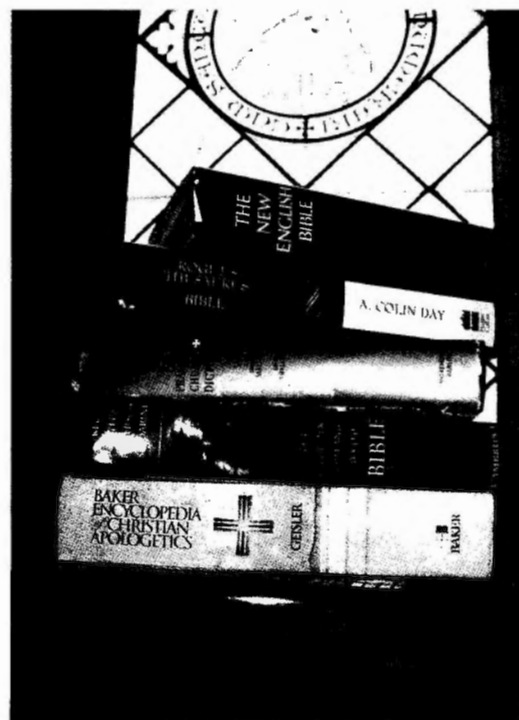
I submit that this is not mere sloppiness on the part of the movement's partisans, but rather an inchoate recognition of the impossibility of the task. Fr. Ormos suggests the possibility of teasing some new understanding of sexual relations out of scripture itself. Such an attempt could not withstand scrutiny. Biblical sexual mores are tied to progressive revelation and cannot properly be treated as a sort of societal Brownian motion. Judah's relations with Tamar cannot reasonably be commended to the faithful in the same way as Boaz's with Ruth. The barrier presented by the biblical emphasis on the physical and ontological difference and complementarity of the sexes, and their unique ability to cooperate in fulfilling God's blessing — given as the command, "be fruitful and multiply" — cannot be overcome.

The issue keeps coming back to this: The notion of self-understanding based on "sexual orientation" has no backing in scripture, no toe-hold in 2,000 years of Christian witness, and can receive no help from science. Fr. Ormos and company's problem will be the same one encountered by any group trying to baptize an alien ideology without examining it first. They will not be able to avoid the heresy of Gnosticism. The attempt to execute the end run of claiming a novel divine revelation leads only to the heresy of Montanism. Only when the notion of "sexual orientation" has received a theological vetting in light of scripture will it (if it survives) be ready to aid in Christian understanding.

*Daniel W. Muth  
Prince Frederick, Md.*

New human relationships! In his Reader's Viewpoint article, Fr. Ormos tells us that scripture can now help us investigate new kinds of human relationships for the 21st century, apparently beyond traditional marriage between a man and a woman. What could these new relationships possibly be? Fr. Ormos does not say.

Scripture tells us of the polygyny of some of the Hebrew patriarchs of the Old Testament. How about the new relationship of Lot and his daughters when Lot slept with them? Or who can forget the relationship of Noah's sons to Noah in uncovering his nakedness? How about David and



Bathsheba's new kind of relationship?

Fr. Ormos says beginning in scripture on the question of new human relationships will "have surprises for us as we reconsider all human relationships." What a reconsideration that will be! The real surprise was in reading Fr. Ormos' article.

*(The Rev.) John E. Meyer  
St. Francis' Church  
Chesterton, Ind.*

## Grounded in Scripture

Unfortunately, Michael McGrael [TLC, March 20] misunderstands the time-honored test for orthodoxy. It is grounded in scripture and requires the broadest consensus of Christians across time, cultures, and the planet. The early Church is helpful here; so is today's broad Christian consensus on sexual morality (that our Creator intends sexual intimacy to be exercised only between husband and wife). Pope John Paul II's recent strong statement accurately sums up the orthodox teaching of Western Christianity which shares roots with and agrees with Eastern Christianity. (Also, huge numbers of protestants and pentecostals understand scripture this way.)

When weighed against our Anglican brothers and sisters in the global south, the number of Christians represented in our General Convention is laughably puny and shrinking (unlike, for instance, the 17 million Anglicans in Nigeria.)

Frederica Mathewes-Green well observes (*The Church in Emerging Cultures*) that when we seek to "create Christianities that suit our time and temperaments" it "underestimates how brain-washed we are by our surrounding culture." It is far wiser "to submit to the accumulated faith of our older brothers and sisters, to immerse ourselves in it, and gradually to comprehend more as we ourselves are changed."

I cannot in good conscience be held captive by our North American culture of the moment or a General Convention that reflected it.

*(The Rev.) Geraldine Bissell-Thompson  
Christ Church  
Morristown, N.Y.*

## Misinterpretation

The Articles of Religion have the same authority as ever according to resolutions of General Convention, but perhaps it is wise that they have been placed among other historical documents at the back of our prayer book if they are to fall prey to the kind of misinterpretation displayed in the editorial, "Poor Example of Unity" [TLC, April 3].

Article XXVI confirms the ancient catholic doctrine of the validity of the sacraments with the intent of reassuring all members of the Church that they are receiving true sacraments of the gospel independent of the faith, morality or holiness of the minister, as long as he intends to do what the Church does.

But what has this to do with several primates' decision not to participate in celebrations of the Holy Eucharist because of Bishop Frank Griswold's presence? No one was questioning the validity of the sacraments he celebrates. Rather, they were declaring that Bishop Griswold, by his unrepentant support of the New Hampshire consecration, has broken the unity between himself and them, so to them it would be hypocritical to share in a "sacrament of unity" where little or no unity exists.

The Book of Common Prayer provides for the possibility of excommunication, (BCP, p. 409) and from the earliest times primates have excommunicated whole provinces for heresy and/or schism. This is what some primates claim they have done regarding the Episcopal Church. We may disagree with them, but we cannot accuse them of ignoring or breaking the church's catholic tradition or the Articles of Religion. Nor can we blame them for not setting an example of trying to uphold the church's unity. If there is to be any blame, it must rest on those within the Episcopal Church who insist upon novel interpretations of scripture that fly in the face of the vast majority of Christians throughout the world.

*(The Rev.) John H. Heidt  
Fort Worth, Texas*

## It's Puzzling

Let me see if I understand this. The Windsor Report calls upon the Episcopal Church to repent. The Archbishop of Canterbury suggests that we Episcopalians should absent ourselves from the meetings of the Anglican Consultative Council until we recant. And Archbishop Akinola, and presumably his allies of the global south feel they will be somehow spiritually defiled if they share eucharistic fellowship with the Presiding Bishop.

And what then is the "sin" for which we are required to repent? The Episcopal Church, gathered in General Convention, voted to consent to the

## What then is the "sin" for which we are required to repent?

consecration of a gay man – living in a faithful monogamy with another man – as Bishop Coadjutor of New Hampshire. Apparently the virtues of love and faithfulness count for nothing if they are expressed in a homosexual relationship. Homosexuality, they seem to claim, is a sin which trumps any other virtues. I cannot think of any place in the gospels where Jesus said or even implied such nonsense.

On the other hand, the Archbishop of Canterbury seems untroubled by the pending marriage of Prince Charles and Mrs. Parker-Bowles. One of his clergy has already blessed the marriage before the fact, and there is, we are told, to be a more formal public blessing after the civil ceremony. Has it escaped the archbishop's attention that both persons are self-confessed adulterers?

So we Episcopalians are called to repent because of the consecration of a loving and faithful man because he is gay, while the archbishop celebrates the marriage of two adulterers. And Archbishop Akinola and others will not deign to share the Eucharist with our Presiding Bishop, but I doubt that he or his colleagues will decline their

invitations to the next Lambeth Conference tea party at Buckingham Palace.

*(The Rev.) Doug Warren  
Carlsbad, N.M.*

### Not Pastoral

I received, along with all bishops, from the Presiding Bishop's office, a proposed revision of the Title IV canons, regarding "Fitness for Ministry, Accountability and Ecclesiastical Discipline" just one week before the House of Bishops was to meet March 11.

After nearly 60 years since my ordination, the last 38 as a bishop, I am shocked at the dictatorial nature of the document, the open-ended interpretation of inappropriate thought and behavior, the vague extension even to any lay person, the unbelievable convoluted of the appellate procedures, and the overarching total lack of pastoral feeling.

If even considered seriously by the bishops, much less adopted by General Convention, such a proposed revision would be the final suicidal act for the Episcopal Church and a significant legacy for our outgoing Presiding Bishop.

Let the whole Church pray for episcopal pastoral concern, respect, judgment, and love, that these may prevail by grace and the Holy Spirit, before it is too late for the Episcopal Church.

*(The Rt. Rev.) Milton L. Wood  
Elberta, Ala.*

### Affront to Freedom

The bishops of the Episcopal Church have shown themselves as cowards before those who oppose the election of a gay bishop and even thinking about same-gender marriage [TLC, April 3]. Their action, apologizing and stopping the ordination of bishops for a year, is an affront to all homosexual persons who strive for full freedom in church and state. By assuaging the so-called hurt of homophobic clergy and lay people around the world, the bishops of the American Church continue to wound the

persons and aspirations of gays and lesbians throughout the nation and the world.

*(The Rev.) Robert Warren Cromey  
San Francisco, Calif.*

### There's a Difference

While I believe that transformation is one of God's great gifts in one's personal life, in the life of a particular society, and in the life of the Church as the body of Christ, a distinction needs to be made.

Transformation does not equal resurrection. Transformation may mean change, repentance, growth, and even a new creation, but it is always a description of something that happens to us within our life in God. Resurrection refers to the death of Jesus, and our belief that he is not only not dead now, but alive and seated at the right hand of the Father. Transformation is an experience we can share. Resurrection is an article of faith. Transformation is like resurrection. Resurrection is a reality awaiting us all.

If I can be blunt, not being able to make this distinction is a very large part of the reason the Episcopal Church is in such a mess.

*(The Rev.) Michael Bartolomeo  
St. James, N.Y.*

### Lesson to be Learned

In a letter to the editor [TLC, April 3], a reader declared himself appalled at what he thought I'd said in an article that appeared on March 13. And had I meant what he thought I did, I'd have been appalled as well.

Fact is that I fully agree with his fervid defense of the civil rights movement — in the text I'd called it "admirable." My reference to Martha on her knees, far from demeaning, was offered by way of a tribute. Our staid old Episcopal Church was willing to get its hands dirty.

My point, however, was that during the watch of the socially ardent Presiding Bishop John Hines, and under the banner of the General Convention's Special Program, those of us who were on hand discerned a change in the Church's focus of concern from a vertical axis (our right relationship with deity) to the horizontal (that with our own kind), which for all its merits had a polarizing, destabilizing effect which can still be seen among us.

The two great commandments — love of neighbor/love of God — as we are reminded, are like unto each other. How to effect their synthesis, then, is

**Not being able to make this distinction [between transformation and resurrection] is a very large part of the reason the Episcopal Church is in such a mess.**

a lesson our Church must learn if it is to regain its stability. Those who have perfectly managed to achieve that coalescence have my admiration — and envy.

*(The Rev.) Harold Brumbaum  
Nicasio, Calif.*

### A Better Choice?

In response to Joseph Brown's letter regarding the Episcopal Church slogan being "tired and trite when judged against the stately and enduring language of the Book of Common Prayer and the Hymnal" [TLC, March 27] — Mr. Brown would, perhaps, prefer: "We're here for thee"?

*(The Rev.) Jonathan H. Folts  
Essex, Conn.*

### Hell is ...

I have decided that "hell" is reading THE LIVING CHURCH.

*(The Rev.) Russell W. Johnson, Jr.  
St. Peter's Church  
Kansas City, Mo.*



## PEOPLE & PLACES

### Appointments

The Rev. **David Affleck** is rector of St. John's, 8 Prospect St., Saugus, MA 01906-2155.

The Rev. **Dan Barker** is rector of St. David's, 699 Springfield St., Feeding Hills, MA 01030.

The Rev. **Owen Henderson** is rector of St. George's, PO Box 1043, Camdenton, MO 65020-1043.

The Rev. **William Rhodes** is priest-in-charge of St. Mary's, 6501 N 39th Ave., Phoenix, AZ 85019.

The Rev. **Ken Ritter** is rector of Trinity, 3552 Morning Glory Ave., Baton Rouge, LA 70808-2865.

The Rev. **John Spicer** is assistant at St. Andrew's, 6401 Wornall Ter., Kansas City, MO 64113-1755.

### Ordinations

#### Priests

**Chicago** — Elaine Caldbeck, Sandra Castillo, Harry Tingley, Gwynne Wright, Bob Wyatt.  
**New Hampshire** — Jason Aubrey Wells.

#### Deacons

**Central Pennsylvania** — Timothy Newcombe.

**Iowa** — Lori Erickson, Alice Haugen.

**New York** — Ted Clemens III, Carlye Juanita Hughes, Susan Kraus, Ryan Edwin Lesh, Spencer Bayer Potter, Jr., Christopher Vinton Pyles, Loyda Esther Morales Rodriguez.

**Northern Indiana** — Rebecca Crise, Jane Schmoetzer, Jeff Wilhelm.

### Resignations

The Rev. **Patricia Green**, as rector of St. John's, Mt. Pleasant, MI.

The Rev. **John L. Kater Jr.**, as director of the Center for Anglican Learning and Leadership, Berkeley, CA.

### Corrections

The Rev. **Laura Edwards** is pastoral care coordinator at Northeast Health Center, Rockport, ME.

### Deaths

The Rev. **A. Allen Attenborough, Jr.**, retired priest of the Diocese of New York, died March 28. He was 79.

Fr. Attenborough was born in Scranton, PA, and graduated from Temple University. Ordained deacon and priest in 1953, he was rector of Christ Church, Bridgeport, PA, 1955-59; rector of St. John's, Little Silver, NJ, 1959-63; chaplain at Rockland State Hospital, Orangeburg, NY, 1963-73; and associate at St. John's, New City, NY, from 1973 until 1999, when he retired. He also served at Trinity, Gamersville, NY, on an interim basis in the

1990s. He was a former member of the diocesan council. Surviving are his wife, Carolyn; five children, 10 grandchildren, and a brother, Richard.

The Rev. **Neal Hamilton Platt**, 54, interim priest-in-charge of St. Thomas' Church, Jacksboro, TX, died during Holy Week. He had been ill during recent months.

A native of Mobile, AL, he was a graduate of St. Joseph Seminary College (LA) and Mt. St. Mary's Graduate School of Theology (MD). He served as a commissioned officer and chaplain in the Air Force Reserve from 1974 to 1984. He was ordained a priest in the Roman Catholic Church in 1977, and in 1987 he was received into the Episcopal Church. From 1987 to 1990 he was vicar of three mission churches in the Diocese of Mississippi. He was rector of Christ Church, Holly Springs, MS, 1990-94; rector of St. Paul's, Woodville, MS, 1994-96; and rector of St. Matthew's, Covington, TN, 1996-2001. He also led services in Vidalia, a new congregation in the Diocese of Western Louisiana; was chaplain at Trinity Day School, Natchez, MS; and was spiritual director for Cursillo and a leader in Kairos prison ministry. He and his wife, Victoria, were the parents of three children, Heather, Shannon and Meghan. He is also survived by his father, Nelson.

The Rev. **Douglas E. Beauchamp**, who served as a rector in the Diocese of Eau Claire for 26 years, died Feb. 26 in Mercy Hospital, Janesville, WI. He was 81.

Fr. Beauchamp was born in Cedar Rapids, IA, served in the Air Force during World War II, and was educated at Coe College and Nashotah House. In 1954 he was ordained deacon and priest and went on to serve congregations in Butte, Whitefish and Malta, MT. He was curate at Gethsemane Church, Minneapolis, 1958-62, then he became rector of St. Paul's, Hudson, WI, remaining there until 1988. He retired in 1989 and moved to Janesville, where he assisted at Trinity Church. Fr. Beauchamp is survived by his wife, Gladys; seven children, Tim, of Seattle, WA, Bruce, of Eagan, MN, Michele Thompson, of River Falls, WI, Greg, of Richfield, MN, Robin, of Savannah, GA, Jennifer Kilcoyne, of Janesville, and Brian, of Houlton, WI; 10 grandchildren, one great-granddaughter; and a sister, Jean McClean, of San Diego, CA.

**Correction:** In an article on Asian-American ministries [TLC, March 20], Carole Jan Lee was incorrectly identified as vicar of St. James', San Francisco. Ms. Lee serves as that parish's contact regarding Episcopal Asian-American Ministry.

Next week...

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E-mail: [COR@redeemersarasota.org](mailto:COR@redeemersarasota.org)  
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, assist.;  
Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat H Eu 10 daily, Wed H Eu 7:30, Thurs H Eu 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15.

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## CHURCH DIRECTORY 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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The Venerable Michael R. Long, r; the Rev. Sibylle van Dijk, d asst; the Rev. Dean Underwood, r-em  
Sun: H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

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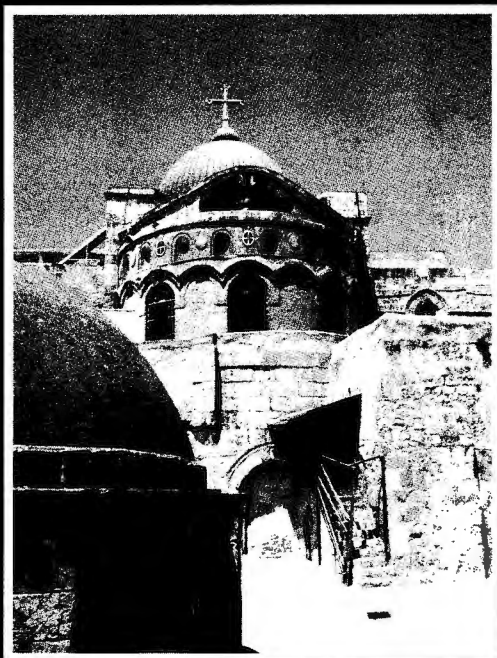
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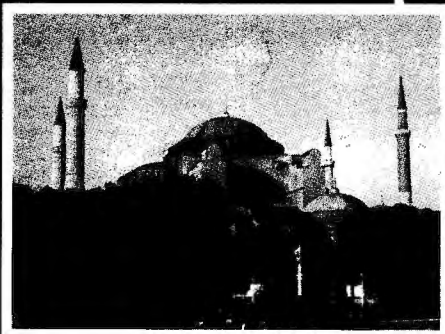
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