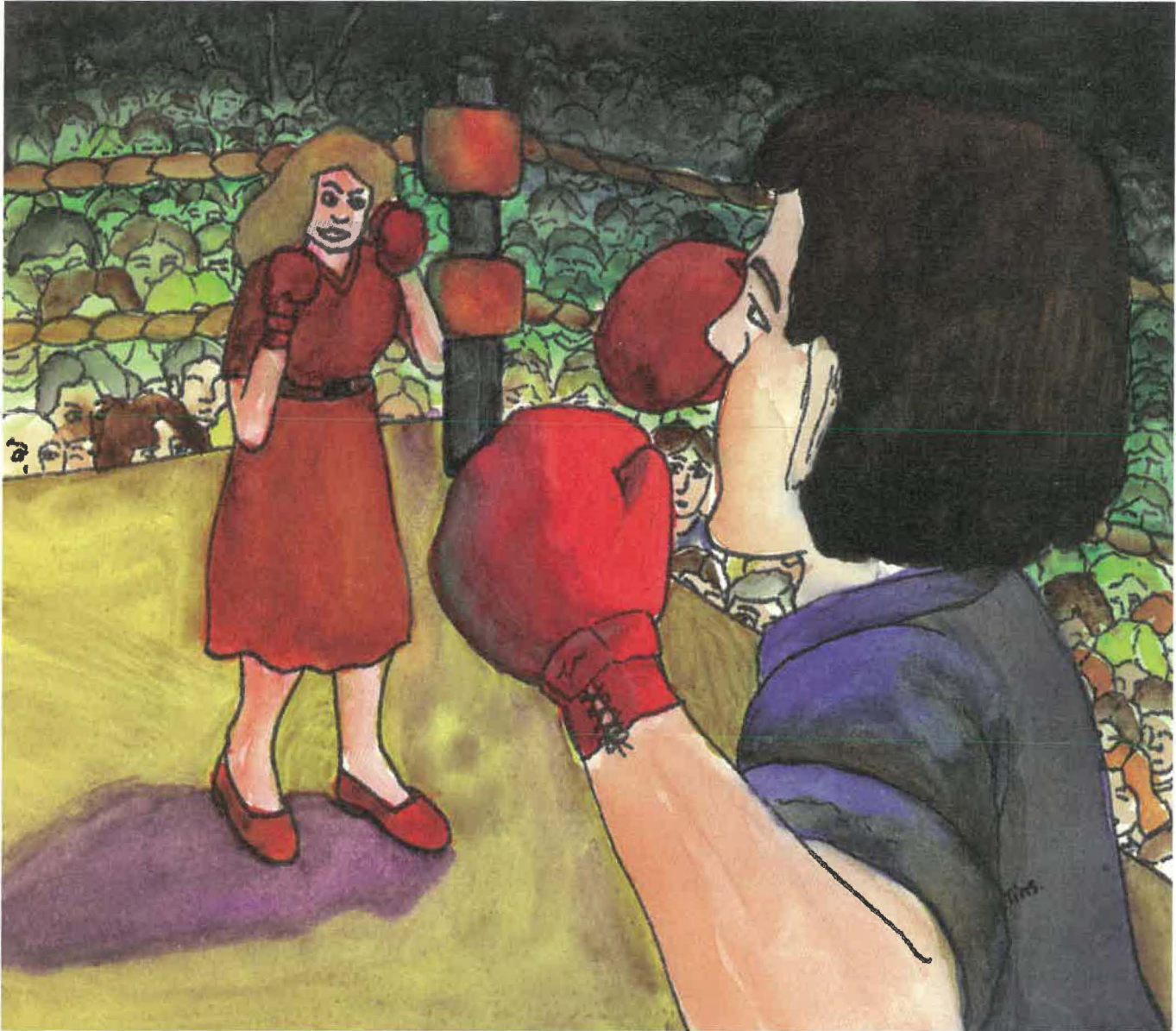


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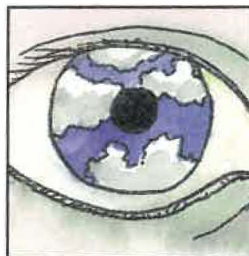
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lume 218 Number 1

THIS WEEK



When we disagree in the church, having ground rules for discussion can be of great assistance (page 19).



Features

14 SHAPERS OF THE CHURCH
IN THE 20TH CENTURY
A Bright Spirit:
Cynthia Clark Wedel
BY JAMES B. SIMPSON

15 Rectors and Wardens
Working in Harmony
BY GEORGE MARTIN

28 Surviving Coffee Hour
Tips for Clergy
BY STEPHEN NORCROSS

Opinion

17 From the Editor
Bishop for the Interim

18 Editorials
Welcome, New Readers

19 Viewpoint
Ecclesiastical Rules for Fair Fighting
BY DONALD B. HILL

20 Letters
The Wyandot Indians

News

10 1998 IN REVIEW

13 WCC Addresses World Debt

Other Departments

4 Sunday's Readings

5 Short & Sharp

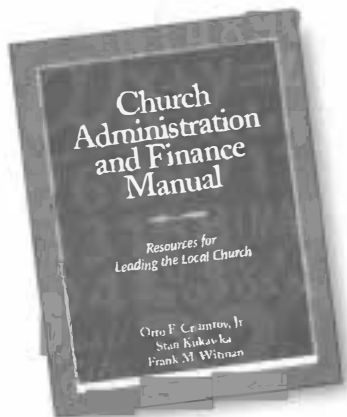
8 Books

30 People & Places

The Cover
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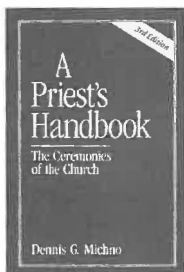


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SUNDAY'S READINGS

'Be Radiant'

'Happy are they who dwell in your house!'

(Ps. 84:3a)

Christmas 2

Jer. 31:7-14; Ps. 84 or 84:1-8; Eph. 1:3-6, 15-19a; Matt. 2:13-15, 19-23 (or Luke 2:41-52 or Matt. 2:1-12)

There is much in the Bible that doesn't make any sense, at least, without the eyes and ears of true and living faith in the Lord Jesus Christ. Jeremiah calls for us to praise God by calling on him for mercy (*kyrie eleison*) and Psalm 84 is a song of confident hope by those going through a desolate valley. All three options for the gospel reading offer very strange and unhappy events: a flight from state-sponsored terrorism, a disobedient and insensitive child, and a paranoid monarch. What does all this stuff have to do with the good times of the holiday season? It's enough to ruin a perfectly good hangover from New Year's Eve.

The point of all the readings is that God does meet us in our need and he does redeem, change the power of fear, despair and sorrow into rejoicing over his goodness. He does turn our mourning into joy by comforting us, strengthening us in the Savior. How does God make that change? The key is in the psalm. See verses 3 and 4. There is happiness and holi-

ness being blessed, for those who dwell in God's house which means to have our hearts set on the Lord, to desire and seek him. When we do turn our hearts toward home, to God, we will find him and his complete love in Jesus, the incarnate one born for us. This is the child taken to Egypt for safety and to fulfill the old prophecies. This is the young man who stays behind in Jerusalem after his parents leave for home. This is the reason Herod is so fearful — for this one is the true King of our hearts and of the universe. This Jesus is the one who is both the source of light and protection (sun and shield) as well as the giver of all active love and radiance (grace and glory).

Isn't this why St. Paul is offering blessing to God on behalf of the Ephesian believers? "Every spiritual blessing" includes hope, riches and greatness! (Even better understood if the reader includes the missing verses of 7-14). Our radiance, our rejoicing is from the power of God to save us — here and now and forever.

Look It Up

The psalm calls the house of the Lord "lovely," which can also be translated "beloved." How do we fit into God's house in such a way that we can love it as he does? (See 1 Peter 2).

Think About It

Are you counting your spiritual blessings in Christ Jesus? Are you sharing them?

Next Sunday

Epiphany 1

Isa. 42:1-9; Ps. 89:1-29; Acts 10:34-38; Matt. 3:13-17

Pamphlets, Handbooks and Other Resources

By Travis Du Priest

THE BIBLE AND EPISCOPALIANS. By James L. Burns. Forward Movement. Pp. 16. \$0.50.

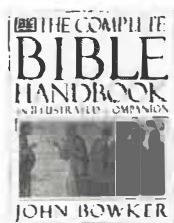
A thoughtful pamphlet from Forward Movement, one which addresses our church's most pressing issue, the one on which other issues rest — the authority of scripture. Warns against mistaking "one kind of writing for something it was never intended to be," as he reviews the types of literature comprising holy scripture. Keep this one with you to hand out!

UNEARTHING THE LOST WORDS OF JESUS: The Discovery and Text of the Gospel of Thomas. By John Dart and Ray Riegert. Commentary by John Dominic Crossan. Seastone. Pp. 99. \$17.

Two scholars, Riegert and Crossan, team up with religious journalist John

Dart to produce this most fascinating book based on the fourth-century papyrus found in Upper Egypt after World War II: The Gospel of Thomas, supposedly dictated by Jesus to "Doubting Thomas." The first saying: "Whoever finds the interpretation of these sayings will not taste death."

THE COMPLETE BIBLE HANDBOOK: An Illustrated Companion. By John Bowker. DK (95 Madison Ave., New York, NY 10016). Pp. 544. \$39.95.



Widely published religious writer John Bowker, former dean of Trinity College, Cambridge, outlines each book of the Bible, highlighting key personages, action and concepts. Profusely illustrated. Help-

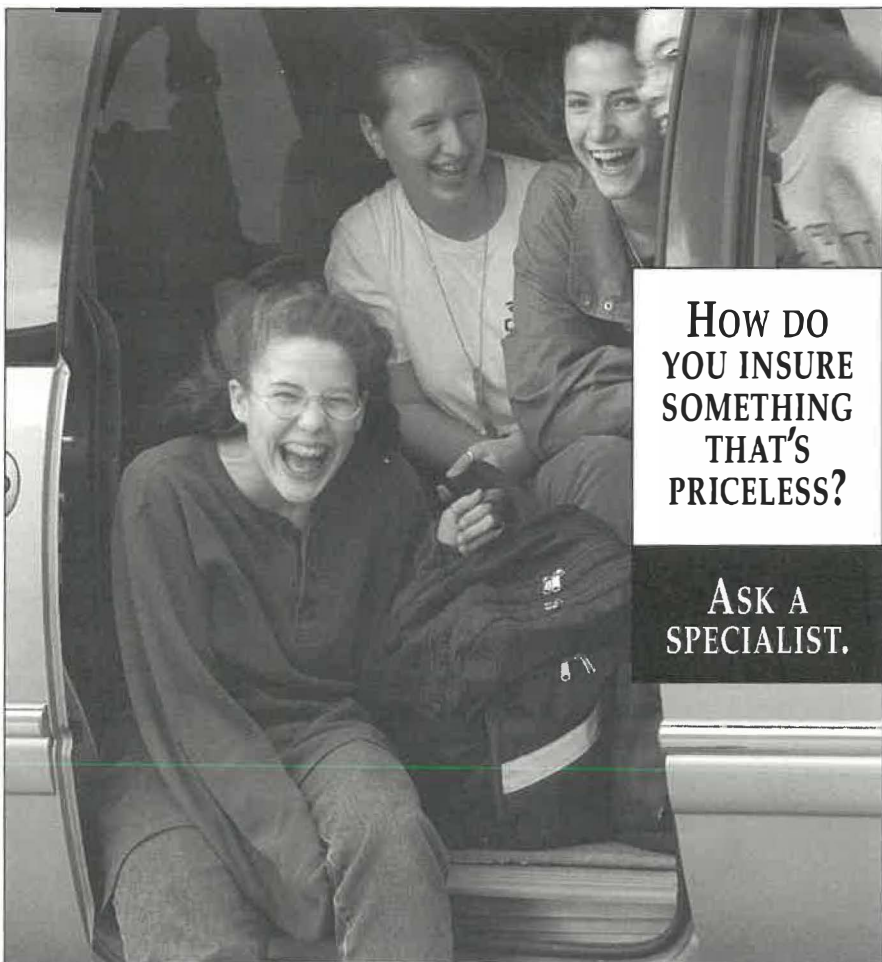
ful references as well: maps, an "A-Z People of the Bible," glossary and index.

PASTORAL AND OCCASIONAL LITURGIES: A Ceremonial Guide. By Leonel L. Mitchell. Cowley. Pp. 132. \$14.95 paper.

The sometime professor of liturgics at Seabury-Western Seminary provides ceremonial guidelines for the Daily Offices (as liturgical celebrations), seasonal liturgies such as Lessons and Carols and Blessing of the Creche, pastoral and episcopal services. A useful and welcomed book.

GRACIOUSLY HEAR US: General Intercessions for Cycles A, B & C. By Neil J. Draves-Arpaia. Ave Maria. Pp. 223. \$21.95 paper.

Whenever I have occasion to attend or watch on television a Roman



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SHORT & SHARP

Catholic Mass, I am always impressed with the connectedness of the Prayers of the People and the theme of the day. These intercessions strike a number of thematic cords and could, in many cases, be adapted to Episcopal worship. The petition leader announces the people's response.

AN ALTAR IN YOUR HEART: Meditations on the Jesus Prayer. By **Bob Hibbs**. Stillpoint (P.O. Box 90016, San Antonio, TX 78209). Pp. 63. \$14.95 plus \$1.90 mailing. Also available in audiocassette: \$24.94 plus \$1.90 mailing.

This is a case of the tape before the book: I reviewed the audiotape several years ago, appreciated it and recommended it to readers and friends. The Suffragan Bishop of West Texas, an associate of the Order of the Holy Cross, is most practiced in the ancient "Jesus Prayer." Many will benefit from his wisdom and experience. Based upon a retreat he first gave in 1995.

THE ENCYCLOPEDIA OF CULTS, SECTS, AND NEW RELIGIONS. By **James R. Lewis**. Prometheus. Pp. 595. No price given.

The author uses the terms in his title to mean "non-mainstream religious groups," and they are aplenty: Ancient British Church in North America, Brotherhood of the Ram, Church of Natural Forces, Our Lady of Endor Coven, Temple of Cosmic Religion, and so forth — about a thousand thumbnail sketches in this reference collection.

ROME HAS SPOKEN: A Guide to Forgotten Papal Statements, and How They Have Changed Through the Centuries. Edited by **Maureen Fiedler** and **Linda Rabben**. Crossroad. Pp. 243. \$19.95 paper.

The editors marshal a number of scholars for historical and theological

Maureen Fiedler and Linda Rabben, Editors

ROME HAS SPOKEN...

A Guide to Forgotten Papal Statements, and How They Have Changed Through the Centuries

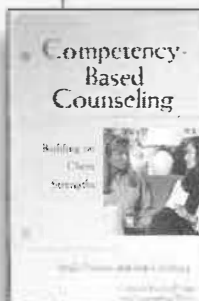


comments on Rome's changing positions on 18 major issues, such as biblical interpretation, the Jews, divorce and remarriage, sexual intimacy, women in the church and infallibility. The record on married clergy is an eye-opener.

TO LOVE AND TO CHERISH TILL DEATH DO US PART: Preparing for the Celebration and Blessing of a Marriage. By **John Westerhoff**. St. Luke's (435 Peachtree St., NE, Atlanta, GA 30365). Pp. 42. No price given, paper.

Episcopal priest and well-known teacher and writer John Westerhoff has written a most helpful booklet for couples considering marriage — to read, reflect on and discuss between themselves and with the priest. Excellent overview of scripture and marriage and on marriage as a sacrament.

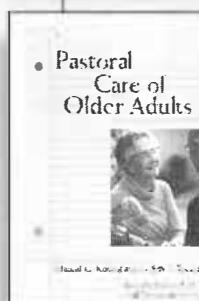
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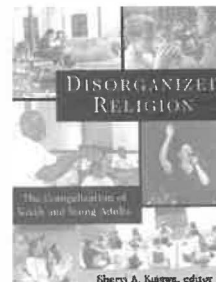
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BOOKS

Disorganized Religion

Evangelization of Youth and Young Adults
Edited by
Sheryl A. Kujawa
Cowley. Pp. 250.
\$14.95 paper



This book is worthy of the attention of clergy and vestries, college chaplains and youth workers — indeed, anyone interested in pursuing the aim expressed in the subtitle. It must be said, however, that it has too many generalities and repetitions. This is not surprising considering that there are 28 contributors. The Archbishop of Canterbury offers some reminiscences of his experiences with youth ministry; the former Presiding Bishop, the Rt. Rev. Edmond L. Browning, writes about our church's ministry in higher education; other writers are active in college ministries or involved in various kinds of youth activities.

The volume is divided into five parts. In the section *Sharing the Good News*, Lisa Kimball asserts that "the church will be changed and that is good." Charles N. Rosenmeyer offers clues for building a successful youth ministry.

The section *Identity and Culture* discusses youth culture and evangelism, with particular attention to evangelism among Afro-American and Hispanic young people. Ann McElligott expounds her favorite topic, the catechumenal process, in the section *Evangelism and Liturgy*. This seems to give a fancy name to what parish priests have been doing for years — pastoring, teaching, evangelism — but without dragging it out for so long!

Church and Academy concerns work among students both in college and secondary schools. In the section *Prophetic Witness*, Bishop Steven Charleston writes that the desire of young people to "do" something for their fellow human beings is as real an expression of worship as liturgy in church or chapel.

(The Rev.) Gordon David Griffith
Santa Rosa, Calif.

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THE LIVING CHURCH

Preaching on Death

An Ecumenical Resource

Edited by Virginia Sloyan, et al.

The Liturgical Conference (8750 Georgia Ave.,
Suite 123, Silver Spring, MD 20910-3621)

Pp. 104. \$12.50 paper

Dying with Dignity

A Plea for Personal Responsibility

By Hans Küng and Walter Jens

Continuum. Pp.144. \$14.95 paper

Virginia Sloyan and her colleagues, Blair Gilmer Meeks and Hilary Hayden, have compiled a most helpful and concise manual. In a recent conversation with this reviewer, Prof. Sloyan credited the contributions of the authors "in homiletic service" to the Liturgical Conference.

Nevertheless, all those involved in producing this highly readable manual, arising from deep scholarship rooted in God's love and love for his liturgy, have sustained the understanding that all preaching deals with death. That is, all Christian preachers point to Christ's propitiatory death on the cross, his eternal priesthood, the integral factor in our High Priest's Easter hope for the faithful.

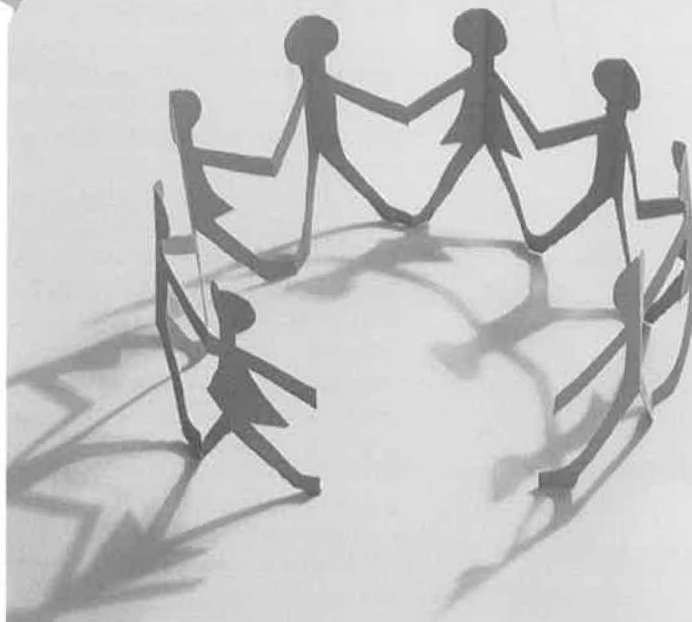
At the outset, the editors have written a short chapter entitled, "How to Use This Book." This guidance plus inclusion of articles such as, "From Death to Resurrection: Preaching at a Latino Funeral" by Jose Antonio Rubio, exemplify the priceless exchange one receives through purchasing this brief but powerfully informative book.

Concerning *Dying with Dignity*, some readers will dislike Dr. Küng's first chapter where he debunks speciously the painstaking research of R. A. Moody, M.D. Moody has evidenced eternal life empirically by interviewing hundreds of people revived from clinical death. However, this debunking appears as a side issue to the theme of *Dying with Dignity*.

The book concerns a theology which justifies the practice of euthanasia. Both scholars support their presentations by way of essays written by a physician and an attorney. Moreover, their systematic reasoning

(Continued on page 22)

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NEWS 1998 IN REVIEW

An event which took place far away from the Episcopal Church wound up creating more of a stir among Episcopalians than any other news event during 1998. The Lambeth Conference, the once-a-decade gathering of bishops of the Anglican Communion, a meeting which usually generates little news, produced the major news of the year with its resolution affirming traditional views of sexuality.

That resolution, adopted near the close of the three-week meeting in Canterbury, overshadowed such events in the Episcopal Church as a change in Presiding Bishops, tensions between some congregations and their bishops, and other domestic happenings. It was the Lambeth resolution on sexuality, which has no canonical status in the 38 separate Anglican provinces, which had Episcopalians talking most.

Following two weeks of peaceful discussions and presentations at the University of Kent, the 739 bishops spent some time dealing with resolutions. Most were dealt with quickly, but the legislation on sexuality was marked by arguments, raised voices and acrimony. The amended resolution adopted "upholds faithfulness in marriage between a man and a woman in lifelong union and believes that abstinence is right for those who are not called to marriage." It also rejects "homosexual practice as incompatible with scripture," and states it "cannot advise the legitimizing or blessing of those involved in such unions." In addition, the resolution commits the bishops "to listen to the experience of homosexual people" and condemns "irrational fear of homosexuals."

The adoption of the resolution was not surprising to most observers, but the vote totals were more one-sided than expected. Led by African and

Asian bishops, the vote was 526 in favor and 70 against, with 45 abstentions.

Many American bishops voted against the resolution, and a sizable number of them issued statements or pastoral letters reminding persons in their dioceses that the resolutions of Lambeth are not binding. Bishop Ronald Haines of Washington distributed a pastoral statement intended for lesbian and gay Anglicans, promising "to listen to you and reflect with you theologically and spiritually on your lives and ministries. It is our deep concern that you not feel abandoned by your church and that you know of our continued respect and support." The statement was signed by more than 180 bishops, including eight primates.

From Chicago to New York

The Episcopal Church had a new primate in 1998 when the Most Rev. Frank T. Griswold was installed at Washington National Cathedral in January as Presiding Bishop. Following his election at the General Convention in 1997, Bishop Griswold moved from the Diocese of Chicago to the Episcopal Church Center in New York City. The early months of his ministry have been marked by a willingness to engage in conversation with persons on all sides of various issues, and to visit a number of dioceses.

One of Bishop Griswold's early tasks was to preside at the Convocation of Interim Bodies held in Minneapolis in March. Members of national boards, commissions and committees participated in the three-day event during which a plan to double the church's membership was announced. The Standing Commission on Domestic Mission and Evangelism revealed the plan, called "20/20: A Clear Vision." It calls for "creative strategies for evangelism" and identifying and training new leaders.

'New Reformation'

Bishop John S. Spong of Newark, no stranger to controversy, created a stir in May when he called for debate on such topics as the nature of God, the divinity of Christ, the virgin birth



Top: Logo for the Lambeth Conference
Middle: Consecration of the new Presiding Bishop, the Most Rev. Frank T. Griswold
Bottom: The Church of England Newspaper article of the controversial interview with Bishop John S. Spong

as biology and the use of heaven and hell as tools of behavior control. Bishop Spong posted 12 theses on the Internet, sent them to Christian leaders with invitations to debate, and said this is "a new Reformation far more radical than Christianity has ever before known." More than 50 American bishops later "disassociated" themselves from the theses.

In July, shortly before the opening of the Lambeth Conference, Bishop Spong became embroiled in more controversy following an interview published in the *Church of England Newspaper*. In the interview, Bishop Spong said African Christians have "moved out of animism into a very superstitious kind of Christianity" and have "yet to face the intellectual revolution of Copernicus and Einstein."

and the governing bodies of the diocese. Bishop Doss has been charged with being an ineffective leader, lying, using discretionary funds inappropriately, racist behavior, alcohol abuse and other things.

World Relief

Episcopalians were involved in relief efforts from natural disasters, both in this country and in the Caribbean. Devastation from hurricanes plagued the Dominican Republic in September, and Honduras, Nicaragua and other parts of Central America in November. In January, ice storms caused power outages in several northeastern dioceses, and autumn floods were especially severe in the Diocese of West Texas. Parts of the Diocese of Florida was ravaged by



Betty Press photo



— The Rt. Rev. Joe Morris Doss

"This call for resignation stands by itself in the nature of the motivation and is one of the most extreme actions taken in the history of the Episcopal Church."

Later, a group of evangelical Anglicans apologized to some of the African bishops.

Calls to Resign

Newark's neighboring diocese, New Jersey, also had its share of controversy. The Rt. Rev. Joe Morris Doss, Bishop of New Jersey, under pressure to resign from a sizable segment of the diocese, continued in office. At New Jersey's diocesan convention in March, Bishop Doss said he has no intention of resigning, despite calls from the standing committee and diocesan council.

"This call for resignation stands by itself in the nature of the motivation and is one of the most extreme actions taken in the history of the Episcopal Church," Bishop Doss said in his convention address.

Two months later, the Rt. Rev. George Hunt, retired Bishop of Rhode Island, appointed by the Presiding Bishop to assist in New Jersey, issued a report in which he urged the diocesan council to work toward resolving the differences between Bishop Doss

wildfires when drought conditions became severe in July, and tornadoes caused heavy damage to two churches in the Diocese of Tennessee in April.

Seminaries made considerable news with four of them choosing new deans. The Rev. John Kevern was installed at Bexley Hall, R. William Franklin at Berkeley Divinity School at Yale, the Rev. Ward Ewing at General Theological Seminary, and the Rev. James Lemler at Seabury-Western Theological Seminary. General also became involved in a covenant relationship with Lutheran Theological Seminary of Philadelphia.

In Opposition

Tensions between bishops and parishes made news in some dioceses, particularly Massachusetts and Pennsylvania. In Massachusetts, the rector of Holy Trinity Church, Marlborough, the Rev. Judith Gentle-Hardy, and her congregation informed Bishop M. Thomas Shaw, SSJE, that they were no longer in communion with him and asked for alternate episcopal oversight. At issue was the support of the



Christine Housel photo

- Top:** Food packages were distributed in neighborhoods hit hard by the storm in Honduras
- Middle:** The Rt. Rev. Joe Morris Doss
- Bottom:** Presiding Bishop Griswold and R. William Franklin, the new dean of Berkeley Divinity School

ordination of non-celibate homosexual persons and the blessing of same-sex relationships by Bishop Shaw and Bishop Suffragan Barbara C. Harris.

In Pennsylvania, Bishop Charles Bennison, who became the diocesan in May, was at odds with several congregations over the same issues. The matter became particularly difficult when Bishop Bennison said he would make an episcopal visit to three congregations which had told him he would not be welcome — St. James the Less, Philadelphia, Good Shepherd, Rosemont, and St. John's, Huntingdon Valley. Bishop Bennison decided not to visit St. James' and Good Shepherd, but said he would go to St. John's in December.

Similar situations were reported in other dioceses. In Texas, the Church of the Advent, Stafford, asked Bishop Claude Payne for alternate episcopal oversight. St. Andrew's, Little Rock, Ark., an independent congregation, affiliated with the Rt. Rev. John Kabango Rucyahana, Bishop of Shyira, Rwanda, after Bishop Larry Maze of Arkansas failed to recognize the congregation.

PECUSA, Inc.

A group of traditionalists came under fire when they filed articles of incorporation for an organization called the Protestant Episcopal Church in the U.S.A., Inc. (PECUSA). PECUSA, Inc., was incorporated in 44 states, founded "to engage exclusively in religious, educational and charitable activities," as an "umbrella for orthodox individuals, organizations and parishes" concerned over the liberal drift of the General Convention and church leaders. The dioceses of Newark and New Jersey filed suit against the organization, alleging six violations — four under federal law and two under the laws of New Jersey.

The Rt. Rev. William C. Wantland, Bishop of Eau Claire, is the president of the organization.

Bishop Allin Remembered

The church lost one of its best-known bishops when former Presiding Bishop John M. Allin, 77, died March 6 in Jackson, Miss., of lung cancer. Bishop Allin had been the church's 23rd Presiding Bishop, serving from 1973 to 1985.

"He was a leader in a time of a lot of a growing diversity," said his successor as Presiding Bishop, the Rt. Rev. Edmond L. Browning. Other retired bishops who died during 1998 were: Francis Lickfield, Quincy; Quentin Primo, Chicago, suffragan; Roger Blanchard, Southern Ohio; Girault Jones, Louisiana, and Harvey Butterfield, Vermont.

Bishops consecrated during 1998 were: Charles Jenkins, Louisiana; Wayne Wright, Delaware; John Rabb, Maryland, suffragan; Harry Bainbridge, Idaho; Barry Howe, West Missouri, coadjutor; Dan Herzog, Albany; Chilton Knudsen, Maine; Mark Sisk, New York, coadjutor; and John Croneberger, Newark, coadjutor.

Elected but not yet consecrated were the following priests: Charles vonRosenberg, East Tennessee; Keith Whitmore, Eau Claire; William Persell, Chicago, and J. Michael Garrison, Western New York.

The Rt. Rev. F. Clayton Matthews, Bishop Suffragan of Virginia, was named director of the office of Pastoral Development, succeeding Bishop Harold Hopkins. Among other appointments made by the Presiding Bishop, the Rev. Rosemary Sullivan, of Alexandria, Va., was named secretary of General Convention, and Pat Mordecai, of Washington, D.C., was appointed assistant to the Presiding Bishop for administration.

BRIEFLY

Church Divinity School of the Pacific has received a \$450,532 grant from Lilly Endowment, Inc. CDSP will use the grant to: develop a series of multicultural internships, offer a series of doctoral scholarships for students from ethnically diverse and economically challenged congregations in the West, continue a parish liturgical leadership faculty position, and strengthen partnership networks of its Center for Anglican Learning and Life initiative.

More than 1,000 "Family to Familia" **packages have been shipped** to Honduran victims of Hurricane Mitch by families in the Diocese of Washington. A diocesan project, individual boxes contain items from mosquito coils to waterproof bandages, food, medicine and "comfort supplies." The diocese had also collected nearly \$200,000 in monetary donations by early December.

The Rt. Rev. **Robert C. Johnson, Jr.**, Bishop of North Carolina, has announced that he will retire before his 62nd birthday, July 18, 2000. Bishop Johnson has served as diocesan since 1994. In addresses to the diocesan council and his staff, Bishop Johnson said, "I cannot do my job to my own expectations without working at an unreasonable and unhealthy pace." He said his decision was entirely personal and not based on outside events or political opposition.

A special **World AIDS Day** commemoration was held at the Cathedral of the Incarnation in Garden City, N.Y., Dec. 6. The service remembered all whose lives have been affected by AIDS.



Left: Bishop John M. Allin
Right: Bishop Mark Sisk,
coadjutor of New York

AROUND THE DIOCESES

The meeting of the **Diocese of Nebraska's** annual council was Nov. 5-7 in Lincoln. Some 200 delegates representing 27 parishes and 18 missions attended. The convention was held at a local hotel with Holy Trinity Church as the host.

In addition to elections for executive commission members and General Convention deputies, delegates approved a 1999 budget of \$746,700.

The convention also recognized the Rt. Rev. James Edward Krotz, Bishop of Nebraska, on the celebration of the silver jubilee of his ordination.

During his address to the convention, Bishop Krotz spoke of the importance of local ministry teams in the diocese. He said significant progress has been made in congregations in Bridgeport, Creighton, Ruchville,

Plattsmouth and Mullen in identifying, educating and certifying ministry teams.

Delegates to the **Diocese of Los Angeles** convention met Dec. 5 at the convention center in Riverside, Calif. They voted to adjust the term of an ecclesiastical trial court judge to provide continuity during a trial. The measure assures that one judge is seated through an entire process, rather than having the possibility of a term ending in the middle of a trial.

Another action makes 16-year-olds



qualified electors. Questions were raised from the floor asking clarification on where liability would rest, should a complaint be raised on decisions voted upon by youth delegates. According to Brade Clarke, diocesan chancellor, although personal and corporate liability would accompany this position, corporate liability would rank first and the teenagers' parents would "not likely" be held liable in such a case.

Delegates passed a \$3.3 million budget for 1999, an increase of about 4 percent over the 1998 budget. They also voted to establish a program group on stewardship and to streamline submissions of annual parochial reports and audits.

Resolutions were adopted which:

(Continued on page 24)

World Council Addresses International Debt

The Lambeth Conference in Canterbury this summer may have provided somewhat of a preview for the eighth assembly of the World Council of Churches in December. Delegates discussed in plenary sessions and issued statements on familiar issues such as international debt, genocide, global ethics, women's issues, inclusive language, human rights and, unofficially, gay and lesbian rights.

The 50th anniversary conference, held in Harare, Zimbabwe, Dec. 3-14, opened with pulsating African rhythms as about 5,000 participants gathered on the University of Zimbabwe campus. Some 960 delegates, about 35 percent of them women and 15 percent classified as youth (persons under 30) were present. The diversity of the gathering was noted in the scores of languages used in simultaneously reciting the Lord's Prayer.

Host Enos Chomutiri, president of the Zimbabwe Council of Churches, stressed the importance of holding the assembly in Africa, despite growing unrest in Zimbabwe itself and the difficulty of negotiating the event with local officials. WCC general secretary, the Rev. Konrad Raiser, a German theologian and expert on ecumenism, said, "Now we turn it over to God, hoping

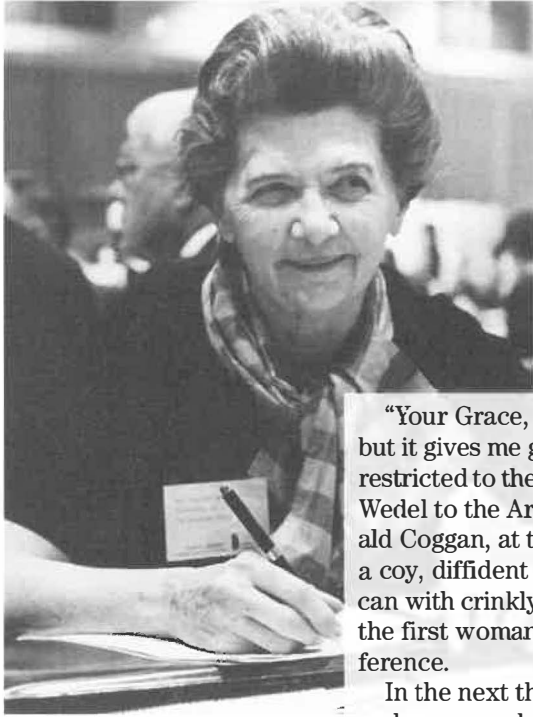
for both the success of this assembly and that we may bring a message of hope to the people of Zimbabwe, who face an uncertain future."

On the 50th anniversary of the WCC's universal declaration of human rights, the assembly said, "We look forward with hope and reaffirm our faith that God will continue to guide us and give us strength to confront the potent forces of division, dehumanization and social exclusion which assail us today. In this spirit, we recommit ourselves to the principles of the Universal Declaration of Human Rights, and to promote and defend them ..."

Something new at this assembly was "*Padare*," a local word meaning "meeting place," a traditional Zimbabwean gathering to deliberate on common issues. At the WCC assembly, *Padare* consisted of more than 500 exhibits, performances, presentations and discussions of the issues and activities presented by member churches and organizations during the conference.

WCC's Jubilee 2000 campaign, begun in 1996, has as its aim the cancellation of unpayable Third World debt by the year 2000. Robert Mugabe, Zimbabwe's president, has called upon the WCC to use "its moral author-

(Continued on page 26)



SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

A Bright Spirit

By James B. Simpson

“Your Grace, we observe that we are a very motley crew but it gives me great satisfaction to see that motliness is not restricted to the observers,” said the ebullient Cynthia Clark Wedel to the Archbishop of Canterbury, the Most Rev. Donald Coggan, at the end of a summer day in 1978. Thus, with a coy, diffident bit of humor, a petite auburn-haired American with crinkly eyes and a ready smile, Mrs. Wedel became the first woman to speak from the floor of a Lambeth Conference.

In the next three weeks, as one of two women observers and as a member of the presidium of the World Council of Churches (WCC), she defended WCC grants and spoke positively in the tense debate on ordination of women.

A native of Dearborn, Mich. and a psychology major at Northwestern University, she became director of education at St. Luke’s Church, Evanston, Ill., and was subsequently secretary for youth work headquartered at what was then called the National Council in New York.

There she found her office next door to the Kansas-born, Harvard-educated, recently widowed priest, the Rev. Canon Ted Wedel, secretary for college work. They were married by the 19th Presiding Bishop, the Rt. Rev. Henry St. George Tucker, in 1939.

Before the year was out, Canon Wedel took up the first of his posts at the College of Preachers at Washington National

Cynthia Wedel became the first woman to speak from the floor of a Lambeth Conference

Cathedral and for nearly 20 years the Wedels were welcoming mentors touching countless lives. Mrs. Wedel also headed Churchwomen United and won the first contested election for the presidency of the National Council of Churches.

“She was one of the brightest spirits in the ecumenical church in our time,” said Bishop John Burt of Ohio, one of the many mitred heads whom she knew.

The Wedels retired in 1969 to a newly built Episcopal retirement residence, Goodwin House, in Alexandria, Va., and it became the home base for lectureships at Virginia, Seabury-Western and Union theological seminaries, plus honorary degrees from several of them. Ten years older than his wife, Canon Wedel died in 1970, but she went on to occupy manifold pulpits, wrote the widely circulated *New Life Styles for Women*, and traveled the world. She was active in the Church of the Resurrection, Alexandria, until a few weeks before her death on Aug. 24, 1986, two days short of her 78th birthday.

The Rev. James B. Simpson is TLC’s correspondent for the Diocese of Washington. He resides in Washington, D.C.

Rectors and Wardens Working in Harmony

By George H. Martin

Dear Senior and Junior Wardens:

It is annual meeting time. If you are a warden completing your term, this means you'll have an opportunity to reflect on the state of affairs at your church. It'll be a chance to review some of the highlights from the past year as well as some of the challenges facing the church. At the same annual meeting, there will be elections. You may, in fact, be looking forward to the end of your term, because for at least the past year you have had many added meetings to attend.

Maybe, though, you are newly elected, starting the year with a mixture of emotions, which probably includes some anxiety about what the new year of responsibility might bring. You are also probably pleased to help lead your congregation.

No matter what your status is, either as a warden about to retire or about to begin, I suggest that you consider some things as they affect your priest. In particular, if you are beginning your role as the senior warden, I hope you know that within the Episcopal Church you have inherited the role of being the advisor, counsel and friend of the rector. Yours is a special kind of responsibility.

To be sure, not all relationships between warden and rector have been marked by harmony and happiness. I once had as my warden the person who would declare publicly at times that she saw her role to be my loyal opposition. Generally, however, most rela-

other leaders, the clergy included. Sometimes people will seek to draw you away from giving support to the rector.

Whenever critical issues arise, I would encourage you to think about the ways in which you can give meaningful support to the rector. This doesn't mean, however, always agreeing with the rector. Sometimes the best thing you can do for your rector is to express your honest differences. One very important thing to remember, though, as you and the rector wrestle with the key issues, don't do it in front of others. The last thing that God wants is for divisions to occur in the community because the leaders fail to present a united front. All you need to do is to study the first few chapters of 1 Corinthians to see what happens when the leadership in the Christian community is divided.

In addition to having a close, mutually supportive relationship with the rector, your responsibility also includes advocacy. This role will be one in which you can serve to enhance the ministry of your rector. Think, for example, of these kinds of questions as relating to this role. What does your church do about the rector's salary? Do you always give a cost of living raise? How often have you given a real salary increase beyond the cost of living adjustment?

Bear in mind that many clergy can receive a larger salary only by moving to a different

In addition to being close to the rector, you are the lay leader of the community.

tionships between wardens and rectors are at least civil, and more often than not, they help create a lasting bond of friendship. Some of my best and most loyal friends were at one time my senior wardens.

In addition to being close to the rector, you are the lay leader of the community. Many will bring to you their concerns and issues, sometimes in hopes that you'll share them with the rector. At other times they hope you'll side with them in order to influence

church. Rarely does a church make it a regular practice to reward its priest with salary increases which serve in part to keep that priest. More churches could consider the hidden costs which occur when a priest leaves, since it can often take a year or more to find a new rector. The loss of momentum and energy in that year can take a real toll on a congregation. Salary increases may not only benefit the priest, but the church as well.

Those of us who are ordained are not doing

2 Ways to Show Support and Encouragement to your Priest.



1. Say thank you to your rector. And say it publicly.
2. Demonstrate your support of the rector in some way that is surprising and concrete, but don't wait until the annual meeting.

this work simply for money, of course. At the same time, we have to live, to provide for our children, and to think about our retirement. There are also other aspects of our lives affected by our work. Most of us don't take enough time off. Many of us never take our full vacation. Others do not always take time for continuing education. Sadly, many who also deserve a sabbatical never take it because of the failure of their church community to provide for this kind of renewal.

As warden you are in the position to talk with the rector about these matters affecting his or her work with your church. If you should discover any added stress in the life of your priest brought on by the financial limitations of what your church can pay, or perhaps resulting from the heavy demands placed upon the rector, it would behoove you to give these matters serious consideration. The personal health and happiness of your priest should be of direct interest to all in your church. As I make that statement, I also believe that clergy have responsibility to care for themselves. As

clergy we should not simply be dependent on others meeting our basic needs, but we also should not have to beg for some things.

Finally, I want to suggest that you as warden consider two things related to giving support and encouragement to your priest. I would personally jump for joy if my warden were to do either of these things.

1. Say thank you to your rector. And say it publicly. It sounds so simple to say this, and you might think it happens naturally. I can tell you, though, that about the only time clergy hear such words spoken with genuine heart-felt clarity is when they are leaving a church. Is it any wonder that some clergy move to a new church every four or five years? At least when they move, someone holds a party to thank them for being their priest!

At this year's annual meeting, I encourage

you to find something for which you can thank your rector. Tell the people about something she or he has done. Remind the people about the gifts your rector brings to your church. And if there are other clergy on the staff serving the church, remember them as well in words that show genuine gratitude and appreciation. Annual meetings are often one of the least favorite meetings your priest will ever attend. What a nice surprise if he or she might hear words of affirmation and praise, orchestrated by the senior warden.

2. Demonstrate your support of the rector in some way that is surprising and concrete, but don't wait until the annual meeting. Once again this sounds so simple, but it is a matter often overlooked until a priest decides to leave a church.

Words of appreciation and a gift would be empty, though, if there isn't a real relationship between you and the rector. Not all clergy have the same appreciation for the warden-rector relationship as I do, but most of the

Both wardens and clergy have servant ministry in common, especially as they collaborate on the need to minister to and with the church community.

clergy I know would welcome your leadership if it could be offered in the spirit of mutual support.

There is meant to be an overflowing sense of abundance and love in our experience of life. The measure of this love is given by Jesus, who talked about the importance of servant ministry. Both wardens and clergy have servant ministry in common, especially as they collaborate on the need to minister to and with the church community. To the extent that this relationship works in the spirit of Christ, there is a far greater likelihood that all can testify to the power of God's love working in their lives. May it be so for you as warden in your church. □

The Rev. George H. Martin is vicar of SS. Martha and Mary Church in Eagan, Minn.

Bishop for the Interim

In a month or so, the Rt. Rev. Herbert Donovan will pack up his belongings and leave Chicago for his home in Dobbs Ferry, N.Y. Bishop Donovan, the retired

Bishop of Arkansas, has spent most of 1998 as interim bishop of the Diocese of Chicago — a role which is almost without precedent in the Episcopal Church. He has functioned as the ecclesiastical authority, confirming, receiving and ordaining, while the diocese has been without its own bishop. Chicago lost its bishop when the Rt. Rev. Frank T. Griswold was elected Presiding Bishop in 1997. He moved to the Episcopal Church Center in New York City in January 1998, and Bishop Donovan was summoned.

"It was the last thing in the world I wanted to do," Bishop Donovan said in a recent telephone conversation. "I got a call from the president of the standing committee here about it and I said no."

After some conversation with his wife, Mary, he called back in a few days to learn more. Three weeks later he met with Chicago's standing committee. "After the interview I was walking down a hall and they were coming after me to offer the position," he recalled. Soon he was off to Chicago. Under his agreement with the standing committee, Bishop Donovan was to be in residence in the diocese three weeks out of four per month.

The concept has been tried before. Two years ago, Bishop George Hunt, retired of Rhode Island, took on the enviable ministry of spending a year in Hawaii as an interim, and Bishop James Moodey, retired of Ohio, spent some time in Maine between bishops. Other dioceses have had the help of bishops suffragan or retired or assistant bishops to help with visitations, but what makes the Chicago situation unusual is that Bishop Donovan is the ecclesiastical authority, meaning he, not the standing committee, is in charge.

"I've been mostly playing catch-up with visitations," he said. "Some of these parishes haven't been visited for two years."

For Bishop Donovan, Chicago is unfamiliar territory. He has resided in the East and in such places as Kentucky and Wyoming before being elected in Arkansas. He's been able to overcome the difficulties.

"The size and magnitude of this diocese" was among the problems, he said. "Knowing you couldn't do everything that needed to be done, and not knowing people have been challenges. This has always been a two-bishop diocese."

It has been particularly helpful to be greeted by friendly people wherever he goes.

"I've had a very warm welcome," he said. "People know I'm retired and that I don't have to do this, so they don't make a lot of demands. The people are very supportive."

Bishop Donovan thinks the idea of interim bishops will grow. He said he had a telephone call recently from a Canadian diocese interested in putting together a similar concept.

The Committee on Pastoral Development of the House of Bishops asked me to arrange some sort of de-briefing on this," he said.

At the time of our interview, Bishop Donovan was looking forward to being joined by his wife and their children and families in Chicago for the holidays. After returning to New York, he'll resume his work for the College for Bishops, a fairly new concept which helps new bishops to become more familiar with and adjusted to their new ministry. He plans to continue his service to various boards, and will, when the need arises, assist the Bishop of New York with visitations.

"I'll stay active, but I'm going to get some rest, too," he said.

David Kalvelage, executive editor

Eleven bishops are buried in the cemetery at the University of the South.

Welcome, New Readers

Many of the persons reading this issue are not regular readers of THE LIVING CHURCH. That is partly because this Parish Administration Issue is sent to all active clergy of the Episcopal Church who are not subscribers to the magazine. In addition, persons who received a gift subscription to this publication may be receiving this issue as their first copy. To all those persons we extend a sincere welcome. This Parish Administration Issue is one of four we produce each year. They are intended to be particularly helpful to persons involved in the administration of a parish, and the articles and advertising in this issue reflect this emphasis.

THE LIVING CHURCH has long maintained that vital, healthy parishes are a necessity in order for the Episcopal Church to thrive. It is at the parish level where the sacraments are administered, the gospel is preached, and Christians are in fellowship with one another while they journey toward God.

Quote of the Week

The Rt. Rev. Jack Iker, Bishop of Fort Worth, on bishops: "Our bishops are usually regarded as church bureaucrats."

Year-Long Series

With this issue we begin a weekly, year-long series of profiles of persons who helped shape the Episcopal Church during the 20th century. As the millennium draws to a close, it is our hope to give our readers some glimpses of significant individuals who made a major impact on the church during this century. We need to say at the beginning that it will not be possible to present articles on all of the persons who helped shape the Episcopal Church. We are bound to overlook some people who have made major contributions to this branch of the Anglican Communion. We also should state that inclusion of a person in the series does not mean THE LIVING CHURCH endorses or approves of that person's accomplishments or theology. It is, rather, a reflection of the gifts and talents an individual brought to the church to make a difference.

The persons profiled in this series appear in no particular order, other than the fact that we begin with a lay person, Cynthia Wedel, who will be followed by a priest or deacon, and then by a bishop. That order will continue throughout the series. We hope the recognition of these church leaders will help readers to appreciate the variety of committed persons who have made a major impact on the Episcopal Church in the 20th century.



BUSY PARISHES TAKE NOTE:

Make certain all the floral arrangements from a funeral are cleared before setting up for a wedding.

Ecclesiastical Rules for Fair Fighting

By Donald B. Hill

If we argue
with the intent
to change
the other
person's
opinion,
we are on
a fool's
errand.

For more than a decade, I have been telling couples in premarital counseling that disagreements are normal. Given our varied histories, traditions and backgrounds, we will always find some things on which we differ. Therefore, I believe couples need to understand how to disagree. By having ground rules, they can help channel the inevitable discussion toward understanding and make changes or find ways to live with the disagreements. Some couples even have asked me to write down what I have come to call "Hill's Rules for Fair Fighting."

I have observed and participated in local, national and international discussions of biblical interpretation, ecclesiastical polity, sexuality, not to mention proper liturgical practice, and who we may ordain. What I have observed has not often been inspiring. Our discourse is frequently shrill, contentious, and often predicated on a view that holders of viewpoints other than our own are benighted, dim-witted or just plain stupid. We accuse others of duplicity and faithlessness, and often attack the person along with or rather than the argument.

As a contribution to finding a way to better deal with our present state of conversational dis-ease I wish to share "Hill's Rules for Ecclesiastical Fair Fighting."

1. Only talk about one topic at a time. Too often in discussions we broaden the topic, especially if we find our argument weakening or the counter-argument robust. When we bring in a related subject, we'll have more ammunition, more ways to continue to argue without having to give ground. And if both parties broaden the topic, we may air our concerns, hurts and frustrations, but not in a way that leads to understanding or creative solution. We'll end up emotionally exhausted, having accomplished little, if anything. On the other hand, restricting the discussion to the topic at hand means that at some point we may have to listen to

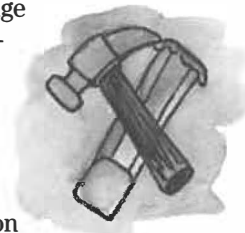
one another, which is the beginning of real communication.



2. If you don't have time to finish it, don't start it. Many couples begin a discussion and discover that it is time to go to work or off to an appointment. Likewise, in our churches,

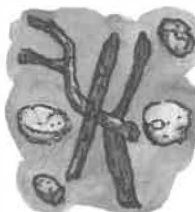
we often begin a discussion knowing we do not have time to listen to each other adequately. We want to make our point and leave — sort of a theological drive-by shooting. When the other is talking, we may be busy reloading (deciding what we'll say next). But if we are to get anywhere, each party needs to take the time to listen to what the other is saying.

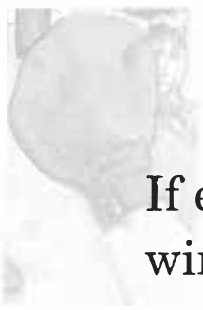
3. Nobody can change another person's opinion. It is hard enough to change when we want to. If we argue with the intent to change the other person's opinion, we are on



a fool's errand. Change may be the result of good communication, but that is grace, not a birthright. If I sense that the other is hammering away at me, I may well hold my opinion even more defensively. But if I recognize the other is listening to me, trying to internalize my thoughts and beliefs before sharing his or her own, I may be more inclined to really hear and be affected by the other.

4. Never directly or indirectly use name calling or *ad hominem* attacks. I recently listened to a conversation in which "nazi" and "fascist" labels were attached to several viewpoints. Needless to say, the tenor of the conversation immediately became strident and bitter. As children we heard the taunt

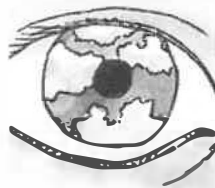




If either of you wins the argument, you both lose.

“sticks and stones will break my bones but names will never hurt me.” That sentiment is dead wrong. That sort of attack stays with us long after physical bruises, scrapes and cuts have healed. These words are the nuclear weapons of communication, and we do not use them because they are effective and destructive.

5. Learn how to best deal with one's own anger in a way that is constructive. It is not constructive to use the other as a target of our anger. Rage does not help another person hear our point of view. One of the fallacies of the '60s was that venting our anger at another person dealt with the anger. Too often it was discovered that this created more anger and clouded our vision and hearing.



6. The last is a principle which undergirds all of the rules. If either of you wins the argument, you both lose. In marriage or in a community of faith, to win means that I, by defeating the other, am in the position of power and the other is in a lesser position as the loser. The only way we will maintain our marriages or our faith communities is if we are able to come to an understanding in which no one is a loser. And that cannot be accomplished if our goal is, by force of our argument, to change the other person's belief by showing it to be erroneous. We need agreement, compromise or consensus among equals.

If we in this church begin to communicate more effectively, to listen to one another deeply, we may not come to miraculous mutual agreement, but we may reclaim mutual respect. And the truth which we all claim to seek will more surely be found if we seek it as partners in a quest, rather than approach each other as enemies to be conquered. □

The Rev. Donald B. Hill, director of pastoral care for Episcopal Church Home and Affiliates, Buffalo, N.Y., is TLC's correspondent in the Diocese of Western New York.

They Exist

Re. “The Huron Carol” [TLC, Dec. 20]: I believe the author is mistaken when he makes statements about the Huron people no longer existing. It's my understanding that the native people known as “Huron” by the French were known as the “Wyandot” in the U.S. I know of at least two bands of Wyandot Indians in Oklahoma and Kansas. There may be more scattered around the U.S. and Canada. At any rate, I do agree that it is a beautiful carol. We enjoy singing it at the Ojibwe congregations of the White Earth Reservation in Minnesota.

*(The Rev.) Michael G. Smith
Naytahwaush, Minn.*

‘We enjoy singing [“The Huron Carol”] at the Ojibwe congregations of the White Earth Reservation in Minnesota.

Special Experience

While Anita Wingert is correct: “Small congregations are not a step to a larger church, but a sacred focus,” [TLC, Dec. 6] those of us who have willingly served 35 years plus in small towns and marginal congregations and mission fields can provide a caveat. If one does not move on to larger congregations during his or her ministry, where there is a stipend that provides a better Church Pension Fund result and the opportunity to save in addition, that person will find himself or herself living on what is anymore a nearly marginal pension income.

The small town/small church experience is truly very special. I would not trade it for anything. Many good friendships, opportunities and occasions filled my life. Just be prepared to live heavily on memories to augment the pension that results.

*(The Rev.) Kale Francis King, TSSF
Lowgap, N.C.*

Extraordinary Claims

The Rev. Jeffrey Scott Miller's letter [TLC, Dec. 13] makes extraordinary claims to wit: the Thirty-Nine Articles and their relation to Calvinism. While the Elizabethan Settlement and following decades reveal attempts to retain the Puritan-Calvinist theology and ensuing theocracy of Cromwell within the Establishment, the doctrinaire Calvinist would still be deeply troubled by certain of the articles. In fact, the Puritans admonished Parliament in 1572 to revise the articles and produced their compilation of a new set of truly Calvinistic articles known as the Lambeth Articles which were decisively suppressed by order of Queen Elizabeth I. Later attempts at revision in the direction of rigid Calvinism all foundered.

It is a fact of history that the Calvinists despised the

prayer book and the Elizabethan Settlement. The restoration monarchy of Charles II meant the Church of England had returned to the "via media."

*(The Rev.) Donald S. McPhail
Grace Church
Charleston, S.C.*

Compatible

As one who is both an Anglican and a Calvinist, I must take exception to Michael Richerson's letter [TLC, Nov. 8]. I grew up in the Presbyterian Church, and in my teens and early 20s was a member of the Orthodox Presbyterian Church. While attending graduate school at the University of Virginia, I went to an organ concert at St. Paul's Church, across the street from the university. As I listened to the concert, I picked up the Book of Common Prayer. (This was in 1969, so it was the 1928 BCP.) I read the services of Morning Prayer and Holy Communion, and the Thirty-Nine Articles. As I read, I said to myself, "Why, this is what I believe!" Most scholars will say that the Thirty-Nine Articles are a moderate Reformed document. Furthermore, the articles were intended to be a statement of faith, setting limits to what may be believed by faithful Christians.

I was confirmed, and then some six years later ordained, although I had not been seeking ordained ministry when I was confirmed. Although I was challenged on my convictions in seminary and by the commission on ministry, I was never told to abandon the faith of my upbringing, and I never have. Indeed, my ministry has confirmed to me both the truth and the usefulness of Reformed theology.

It is not an easy thing to be a Calvinist in a church where many are ignorant of their Reformed heritage, and others seek to ignore it. There are certainly other expressions of the Christian faith which, for a variety of reasons, have fed into the "stream" of Anglicanism. Nevertheless, Anglicanism and the Reformed faith are not incompatible. If they were, then the churches of North and South India would not be part of the Anglican Communion, for they resulted from a union of Anglican and Presbyterian ministries. Nor would we

be able to enjoy the works of the Rev. J.I. Packer, theologian and author of *Knowing God*, nor the many works of the Rev. John R.W. Stott, noted Bible expositor and long-time rector of All Souls' parish in London. There are many other faithful pastors and teachers in the Anglican Communion, past and present, who would own the title of "Calvinist"; space forbids me to list them.

Mr. Richerson may not like the presence of Calvinists in the Anglican Communion, but Calvinists have been part of the Communion since the Church of England began, and we are still part of it.

*(The Rev.) Charles F. Sutton, Jr.
Trinity Church
Whitinsville, Mass.*

Even Earlier

Responding to the Ven. A. H. Skirving's letter regarding the date of the

first Eucharist in North America, [TLC, Nov. 29], he reports that it occurred in 1578. I have a recollection from somewhere that the first use of the BCP on land in the Western Hemisphere took place in San Francisco, when the chaplain of the Golden Hinde, captained by Sir Francis Drake, stopped there in about the 1550s. I am not sure of the date, and do not know whether it was a Eucharist or not, but I believe that there is a monument in or near Golden Gate Park which commemorates the event. Perhaps one of TLC's readers can provide more information.

*(The Rev.) David Baumann
Blessed Sacrament Church
Placentia, Calif.*

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BOOKS

(Continued from page 9)

seems logical to this reviewer. For example, the authors reason that medicine maintains life unnaturally; therefore, according to Küng and Jens, the use of unnatural means to terminate such miserable lives stands as morally defensible in God's sight. Some readers will experience a sense of awe by sitting at these scholars' feet. On the other hand, conservative scriptural students will see a theological version of "The Emperor's New Clothes."

Edward F. Ambrose, Jr.
Las Cruces, N.M.

Scholar, Priest and Pastor

By John H. Morgan
Graduate Theological Foundation
Pp. 163. \$14.95 paper

This book is one in a series of studies in ecclesiastical sociology by John H. Morgan of the University of Oxford. It is an attempt to determine how clergy view the scholarly, priestly and pastoral aspects of ministry, and how they feel these aspects are viewed by the congregations they serve. Morgan obtained supportive data for this work from questionnaires sent to a sampling of Methodist, Lutheran, Roman Catholic and Anglican clergy.

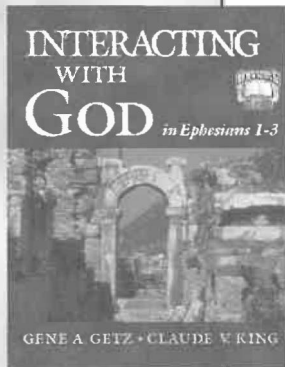
Components of the scholarly category include sermon preparation, theological reading and study, scripture study, being a spokesperson for church in community, and intellectual advancement. Priestly components are worship, celebration of the Eucharist, pastoral ministry, spiritual

direction and administration of church discipline. Pastoral components are counseling, parish life, community life, dealing with issues of the day and parish administration.

The author notes that stress is generated for clergy and congregations when they disagree about the importance or priority of the various functions of the clergy. The comparisons of how the functions of the three categories are ranked by clergy of the four churches is interesting. The study reveals some surprises: Episcopal clergy spend more time in sermon preparation than do their Methodist, Roman Catholic or Lutheran colleagues. Roman Catholics give sermon preparation a higher rating than the Methodists give it.

I appreciate studies such as this one, believe they are important and give thanks for them. But at the same time I always wonder how the findings

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His Wish

Once I asked an old man,
"What do you wish?"
He said, "Only for something good
that never changes.
You see," he said,
"all good things end
or change too soon —
people, places,
love, beauty,
great stories, short poems,
the familiar, the comfortable,
good wine, ripe tomatoes.
I think that Heaven must be
a place of simple design . . .
where good things never change."

James Pecquet

will be used. What do we do now that we have the data? I am not sure.

(The Rev.) Richard J. Anderson
Corte Madera, Calif.

Jewish-Christian Debates

God, Kingdom, Messiah

By Jacob Neusner and Bruce Chilton
Fortress. Pp. 240. \$24 paper

This book fully succeeds in its intention to examine Judaism and Christianity by reference to three key issues defined by each tradition in the classic writings of its respective formative stage, the early centuries of the Common Era. The foci are how a believer meets God in everyday life, how one enters and acts in God's kingdom, and the purpose of personal and communal life. Format and tone are those of formal debate in that each section contains an alternate statement and response by each co-author. While respectful of the other's position, neither writer attempts to avoid or obscure substantive differences.

To benefit fully from the debate, a reader, Jewish or non-Jewish, should feel at ease with some of the vocabulary and forms of traditional theological discussion and, beyond that, allow a speaker from a different tradition to frame both question and response in a way that may be unfamiliar. For example, the non-Jewish reader will experience in the very first chapter the language and form of Talmudic discourse.

This is an exciting book for those wanting a deeper understanding of our parent faith or wanting to examine their own belief from another perspective. Summary phrases of what they thought the other believed will no longer be adequate. Some implicit linkages (e.g. sanctification of time, Incarnation in Judaism, *zekhut* and the efficacy of Christ's offering) may compel them to find partners to continue the discussion.

(The Rev.) Robert Walters
Marblehead, Mass.

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(Continued from page 9)

oppose the continuance of the U.S. embargo against Cuba; ask the Presiding Bishop to ask all dioceses to contribute 0.7 percent of their diocesan income to support economic development projects in the third world; and designates the Diocese of Los Angeles as a Peace and Justice Diocese.

A fourth resolution passed which combined Section C of the Lambeth sexuality resolution with current diocesan policy and practice wherein "membership in and opportunity for lay and ordained ministry shall not be restricted on the basis of 'race, color, ethnic or national origin, gender, marital status, sexual orientation, disabilities, or age'." With that resolution, the diocese joined others in the Episcopal Church which have rejected the portion of Section D which states "... (w)hile rejecting homosexual practice as incompatible with scripture..."

Gretchen Creamer

"Speak the Truth in Love" was theme of the 110th convention of the **Diocese of Oregon** at Seaside, Nov. 19-21. African drummers accompanied the opening Eucharist procession. Spirit Learning Drum from the O'otham, Lakota, Dwamish and Yaleima nations sang and drummed during breaks.

A rainstorm, powered by 66-mile-per-hour wind gusts, flooded roads and underpasses and prevented retired Sen. Mark Hatfield, the scheduled banquet speaker, from attending.

To introduce the convention theme, the Rt. Rev. Walter Dennis, retired Bishop Suffragan of New York, spoke at the opening Eucharist of the "God of the handsome and the homely, the black and the white, the straight and the gay."

The convention program, developed by the commission to end racism, consisted of speakers who shared personal history.

"I'm the great-granddaughter of a slave," said the Rev. Alcena Boozer, rector of St. Philip's Church, Portland. When searching for forebears, she found records back to the mid-19th



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Arlene C. Pickard photo

Ms. Boozer

century. Then, instead of researching birth rolls, she had to go to property records.

The Ven. Lincoln Eng, interim at St. Stephen's, Portland, talked of his relations at the bottom of Puget Sound. Chinese aliens were told, during Seattle riots at the turn of the century, that if they boarded ships, they would be returned to China via San Francisco. They were, instead, thrown overboard in chains. Fr. Eng also told of being newly married and heading for seminary in California. In a town in southern Oregon where they stopped, four hotels had lighted vacancy signs. "We're full, we forgot to turn out the sign," desk clerks at all four said. "We can all relate to kids on the playground who say 'we can't play with you because you're different.'" Fr. Eng added.

Saturday's meeting included the presentation of several resolutions, including one dealing with human sexuality. The Committee on Resolutions of Policy recommended the diocese find a non-adversarial way of dealing with the resolution and recommended it not pass. It was moved and seconded to adopt the resolution; then the resolution was tabled. A 1999 budget of nearly \$1.7 million was submitted and passed.



The Diocese of Minnesota held its convention Oct. 23-24 in St. Paul. Among those present were more

than 87 youth delegates who assisted with ballot distribution and collection and participated in a special skit and a youth forum.

Principal among the resolutions adopted was the establishment of a

companion relationship with the Diocese of Alaska. Three adults and two youth from Alaska represented their diocese at the Minnesota convention. One-half of the offering from the convention Eucharist was contributed to the Diocese of Alaska and a budget request will be prepared for the next triennium to support those working in the mission relationship.

A revised constitution for the diocese was passed and became effective upon its ratification.

Delegates also affirmed and implemented diocesan participation in the national Children's Charter for the Church. The three basic components of the charter are: Nurture of the Child, Ministry to the Child and Ministry of the Child.

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WCC

(Continued from page 9)

ity to appeal to the powerful nations of the West to agree to write off debts of Third World nations."

Barney Pityana, chair of the Human Rights Commission in South Africa and former director of the WCC's Program to Combat Racism, criticized African leaders while telling the assembly that poverty could be eradicated across the continent "if corruption in the management of public resources is eliminated."

Delegates and visitors from the Sudan, during a crisis meeting, called upon the WCC not to participate in the "conspiracy of silence" on genocide in the Southern Sudan. In a prepared statement, the representatives said, "We, the Sudanese delegates ... are deeply disturbed by the lack of concern by the WCC on the issue of the Sudan conflict." Pointing to the "present genocide being perpetrated by the Islamic fundamentalist regime in Khartoum," the delegates called for "an end to religious persecution, slavery, economic injustice, political oppression and racism."

Catholicos Aram I, of the Armenian Apostolic Church and moderator of the WCC's central committee, said the assembly is "an important signpost for our common ecumenical journey and a turning point in the life of the WCC."

Vsevolod Chaplin, of the Russian Orthodox Church and the Moscow Patriarchate's Department of External Church Relations, said he welcomed the concern of the plenary about the position of women in society, but criticized the ordination of women and spoke of inclusive language as "blasphemy." He said that the ordination of women is one of the reasons why "eucharistic unity is a dream which will never come true."

Mr. Mugabe, responding to Dutch journalists after his Nov. 8 address to the assembly that "if (gays and lesbians) have come as individuals to enhance their moral entity as human beings, and to cure them from their diseased way of life, then they have come to the right place. This is the church, this is the organization that

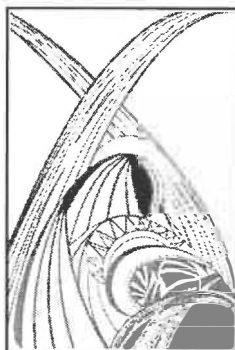
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can purge them." As at the Lambeth Conference, homosexuality was not on the official agenda. While not mentioned in the official plenary debates, there were workshops on human sexuality at the *Padare* where members of Gays and Lesbians of Zimbabwe handed leaflets to delegates.

Before the conference closed, a vision statement was presented which sees "the journey of hope of African churches for the development of the continent in the 21st century." It addressed issues such as globalization, health and the spread of AIDS, "overarching all else, there is an urgent need to carry forward the process of moral regeneration, a process in which the churches have an important contribution to make ... a capacity to explore and articulate ecumenical social thinking."

Fifteen Eastern Orthodox self-governing church leaders met in Thessaloniki, Greece, last spring and recommended that Orthodox churches take part in the assembly, but not join in various aspects including worship services and common prayers. Mr. Raiser, noting that the Orthodox churches have not unanimously affirmed those recommendations said, "We will see how Orthodox delegates participate in this assembly and I think we will be surprised."

A Roman Catholic observer to the conference said that it is not out of the question that the Roman church would one day join WCC. That possibility exists, the Rev. Thomas Stransky said, since the WCC may consider a "consensus" model of decision-making in a new structure. He noted, however, that the Roman Catholic Church is already a full member of 56 national

councils of churches throughout the world.

The Most Rev. George Carey, Archbishop of Canterbury, in his Dec. 13 sermon, said the church must make a decision, "Are we going to seek unity in the service of Christ Jesus for the world or sink under the weight of division, controversy and suspicion?" He continued, "...there is a crisis, a

moment of decision. In spite of the growth and the visible unity of the church in some ways, in other ways the splits are wider now. The Roman Catholic Church still remains outside the council. The Orthodox churches are at present nervously reluctant participants and the future of the World Council of Churches is uncertain without them."

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SURVIVING COFFEE HOUR

By Stephen Norcross

The last verse of the closing hymn has been sung. The deacon has dismissed the congregation. The organist has played the postlude. I've made it to the sacristy. Removing my vestments, I'm aware that I'm tired, hungry, thirsty, and a little hoarse. I'd like nothing better than to escape to breakfast or lunch and the Sunday paper. But not yet. There is still coffee hour.

I know of no other American church that makes as big a deal of this post-liturgical socializing as does the Episcopal Church. Our Sunday worship times and the architecture of many of our churches encourage this time of gathering.

We've taught our people that the time for greeting our friends and welcoming our guests is not before worship (that's prayer time), and certainly not during worship, but after worship. We've said it persistently. The persistence has paid off.

I'm happy to hear the general hum from the parish hall. I've consistently encouraged good fellowship and a warm welcome for all, and I'm pleased to hear that people generally opt to stick around rather than leave quickly. Using the big mirror in the sacristy, I check teeth and hair (what little there is). Putting on suit coat or sport jacket, I leave the sacristy and enter the parish hall.

Ambush! "Father, I'd like for you to meet my Aunt Sarah, visiting from California."

Her nephew, probably glad to be rid

of Aunt Sarah for awhile, vanishes. Aunt Sarah is a very nice lady. But how do I keep up a conversation until such a time as I might be rescued, or we are interrupted? Poor Aunt Sarah has to say something she thinks I will like, usually a description of her home church with its wonderful priest. After that, the conversation lags, quickly.

Another wants to clear up an administrative matter. "Is it all right for the vacation Bible school to be held the week of July 10? Or would you prefer later (earlier) in the summer?" Seated at my desk, with my calendar at hand, I could respond intelligently to this question. Standing there, I've no idea.

A young couple approaches. "We'd like to have our baby baptized on Saturday afternoon, March 7. The whole family will be in town." This hardly seems to be the time to instruct this young couple on the importance of baptism as part of the Sunday liturgy, and the alternative prospect of a baptism on Easter Eve. This is not the best moment for helping them to see that while family baptisms are good, family of God baptisms are far better. Both the time and the timing are way off on this one.

The junior warden: "I'll be in Tuesday around 11 to talk with you about the landscaping." Fine. Tuesday at 11 is usually good for a meeting with her, except that when I finally do get to my desk and check the calendar, I find that I have a diocesan meeting which will take the entire morning. Furthermore, I will have forgotten the poor



Sometimes
Persistence
Pays Off

The little **EXTRA EFFORT**
to be present and attentive
at coffee hour will smooth
the way for the rest of your week.

junior warden, who shows up expecting a productive session and instead finds an empty office.

How can I make this gathering an enjoyable time for myself, and encourage the kind of easy give and take in a congenial setting that characterizes healthy congregations? Here are some guidelines that have worked for me:

Keep moving. This is probably the hardest one for me. After a morning of standing, I'm ready to be off my feet. Sitting down, though, suggests that I am ready for serious business or conversation. If I stand and move about, people are less likely to make this a time of in-depth conversation.

Talk to everyone. At my current parish, there is a member who has left and refuses to return, complaining that I avoided her at coffee hour. I have no recollection of the incident, but I'd rather not have it repeated. "Working the crowd" is hard for this introverted, low-key, one-on-one person, but for just this event, once a week, it's very important to make some sort of contact with everyone present.

Ask for a phone call tomorrow or Tuesday. It's up to us to set the boundaries, to define the hours and times that we are available. Most church people will respect such boundaries if we are clear about them. It's important that people wanting our attention feel that we have acknowledged them.

Set an appointment. We know that we can't give proper attention to any- thing now. Some clergy carry a small

pocket calendar with them just for this purpose. Appointments to speak on the phone avoid phone tag and provide immediate reassurance that we care about this person's situation to devote time and attention to him or her when possible.

Make a note of it. A note card and a pen in pocket will help us to write a brief reminder to ourselves. We need to respect our own overloaded, or overtaxed, minds at a time such as this. It's amazing that we don't forget everything said to us at coffee hour. A little written reminder can help us greatly when we get to our desks and calendars.

Lighten up. Relax. The hard part is over. Be happy that your congregation is healthy enough to enjoy themselves in each other's company. You don't have to be front and center now. Be visible, be friendly, be interested. Don't be in charge, and don't expect to have a perfect memory and a perfect answer for everything. You've just done a wonderful job at the parish liturgy. You'll pick up again tomorrow or Tuesday. For now, you can let yourself be one of the congregation.

Very soon now, you'll be off your feet, at breakfast or lunch, with the Sunday paper. You've earned it. The little extra effort to be present and attentive at coffee hour will smooth the way for the rest of your week. □

The Rev. Stephen Norcross is rector of St. Martin's Church, Lebanon, Ore.

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PEOPLE & PLACES

Appointments

The Rev. **Christopher Brown** is interim pastor of Christ the Redeemer, 1415 Pelhamdale Ave., Pelhams, NY 10803.

William (Fred) Honaman is honorary canon in the Diocese of Central Pennsylvania.

The Rev. **Ruthanna Hook** is assistant missionary with the Middlesex Area Cluster Ministry, Diocese of Connecticut.

The Rev. **Chuck Howell** is rector of Grace, 1815 Hall St., SE, Grand Rapids, MI 49506.

The Rev. **John J. Jarrett III** is rector of St. Philip's, 558 Henry St., SE, Grand Rapids, MI 49503.

The Rev. **Arthur Jenkins** is rector of St. James', 1872 Camp Rd., Charleston, SC 29412.

The Rev. **Anne Jensen** is interim chaplain at the Episcopal Church at Yale, New Haven, CT.

The Rev. **Kent W. Johnson** is rector of St. Michael's, 26 Pleasant St., Marblehead, MA 01945.

The Rev. **N. Bradley Jones** is rector of Christ Church, 970 State St., Schenectady, NY 12307-1588.

The Rev. **Claudia Cuff Kalis** is vicar of St. Bartholomew's, PO Box 906, High Springs, FL 32643 and St. Matthew's, Mayo, FL.

The Rev. **Betty Latham** is rector of Nativity, PO Box 2356, Ft. Oglethorpe, GA 30742.

The Rev. **Armand LaValle** is part-time assistant at St. Martin's, 1510 E 7th St., Charlotte, NC 28204.

The Rev. **Martin Lavengood** is rector of St. Alban's, 7308 S Joe Rd., Ft. Wayne, IN 46805.

The Rev. **Christopher P. Leighton** is rector of St. Paul's, 471 Mansfield Ave., Darien, CT 06820.

The Rev. **Kathleen Liles** is rector of Christ and St. Stephen's, 120 W 69th St., New York, NY 10023.

The Rev. **Thomas W. A. Logan, Jr.**, is chaplain of St. Augustine's College, Raleigh, NC.

The Rev. **John J. Lohmann** is rector of St. Peter's, 313 N Evans St., Tecumseh, MI 49286.

The Rev. **Marion D. (Luke) Lucas III** is assistant at Epiphany, 3301 Hidden Meadow Dr., Herndon, VA 20171.

The Rev. **Andrea Maier** is associate at St. Bartholomew's, 109 E 50th St., New York, NY 10022.

The Rev. **Donald R. McLane** is vicar of Grace, PO Box 851800, Mesquite, TX 75185-1800.

The Rev. **John R. Melcher** is rector of St. Thomas', 2441 Nichols Dr., Trenton, MI 48183.

The Rev. **Victoria C. Miller** is assistant at St. Stephen's, 351 Main St., Ridgefield, CT 06877.

The Rev. **David R. Miracle** is rector of All Saints', Park Slope, 463 7th St., Brooklyn, NY 11215.

The Rev. **Al Montalto** is priest-in-charge of St. Stephen's, 7516 Amboy Rd., Staten

Island, NY 10307.

The Rev. Canon **Pamela J. Mott** is canon missionary at Trinity Cathedral, 147 NW 19th Ave., Portland, OR 97209.

The Rev. Canon **Leon C. Mozeliak, Jr.**, is rector of Trinity, PO Box 374, Collinsville, CT 06022.

The Rev. **Bob New** is assistant at St. Michael's, 8706 Quaker Ln., Bon Air, VA 23235.

The Rev. **Allen Newman** is pastor of St. Anne's, 175 Main St., Washingtonville, NY 10992.

The Rev. **Barbara E. Nixon** is chaplain of the middle school of St. Christopher's School, 711 St. Christopher's Rd., Richmond, VA 23226.

The Rev. **Mark B. Pendleton** is rector of Our Saviour, 505 Blick Dr., Silver Spring, MD 20904.

The Rev. **Dorothy Robinson** is chaplain at Children's Hospital of Austin, Austin, TX.

Ordinations

Deacons

California — J. Barrington (Barrie) Bates
Chicago — Brenda Moore
Georgia — Robert Eldridge, Deborah Silver
Los Angeles — Robert Bird, Jim Shiode, Tom Van Horne
New Jersey — Diane Nancekivell, St. Paul's, 414 E. Broad St., Westfield, NJ 07090
Rio Grande — Alan Logan Craft
South Dakota — Cordelia Red Owl, David Hussey, Paul Sneve
Spokane — Evelyne Teske
Springfield — Thomas Anthony Davis
Texas — Tom Murray, John Wells

Priests

Georgia — Daniel Lee, Anne Natoli
Maryland — Lura Kaval-Garguilo
Newark — Cooper Conway, Michael Delaney, Lucy Ann Dure, Dana Rose
Northwestern Pennsylvania — Lynn Denise Orville

Renunciations

Southeast Florida — The Rev. Mark Ginzo.

Resignations

The Rev. **Samuel B. Abbott**, as rector of Grace Church, New York, NY.

The Rev. **George R. Collina**, as assistant at Incarnation, Dallas, TX.

The Rev. **Matilda Dunn**, as assistant at Grace, Chattanooga, TN.

The Rev. **W. Joseph Leigh**, as vicar of St. Mary the Virgin, Keyport, NJ. He remains vicar of St. Clement of Rome, Belford, NJ.

The Rev. **Lauren Stanley**, as assistant at Good Shepherd, Burke, VA.

The Rev. **Tony Tripi**, as rector of Advent, Stafford, TX.

The Rev. **J. Mark Zimmerman**, as rector of

St. John's, Farmington, NM.

Retirements

The Rev. **David Fly**, as rector of Grace Church, Kirkwood, MT.

The Rev. **Grayson Garvin**, as rector of St. Richard's, Winter Park, FL.

The Rev. **Francis C. Howard**, as rector of Trinity, Tariffville, CT; add. PO Box 423, 116 Terry's Plain Rd., Simsbury, CT 06070.

The Rev. **Robert D. Landreth**, as vicar of Holy Spirit, Campbell, CA.

The Rev. **Donald Matthews**, as rector of St. Peter's, Brentwood, PA.

The Rev. **David McCoy**, as dean of the Anglican Academy, Diocese of Southern Ohio.

The Rev. **George Plattenburg**, as rector of St. John's, St. Louis, MO.

The Rev. **Alan Rule**, as rector of St. Mary's, Haines City, FL.

The Rev. Canon **Charles Sacquety**, as rector of St. Wilfrid's, Huntington Beach, CA.

The Rev. **Allen Spicer**, as rector of Nativity, Cedarcroft, MD; now serving as part-time rector of St. George's, Perryman, MD.

The Rev. **George C. Stacey**, as rector of St. Andrew's, Nashville, TN.

The Rev. **Keithly R.S. Warner**, as rector of St. John's, Christiansted, St. Croix, Virgin Islands; add. PO Box 1029, St. John, Antigua, the West Indies.

The Rev. **Donald Young**, as chaplain at Abington Hospital, Diocese of Pennsylvania.

Seminaries

Honorary Degrees Conferred:

Virginia — **Lee Sanford Ainslee, Jr.**, **Alexander Hugo Blankingship, Jr.**, **Stephen L. Carter**, doctors of humane letters; the Rev. **Douglass M. Bailey**, doctor of divinity

Deaths

The Rev. **William Gerow Christian**, 96, retired priest of the Diocese of Southern Virginia, died Oct. 22 at his home in Midlothian, VA, after a long illness.

Fr. Christian was a native Virginian and graduate of the University of Virginia and Virginia Theological Seminary. He was ordained deacon in 1928 and priest in 1929. Fr. Christian served as deacon-in-charge of All Saints', South Hill, St. Andrew's, Baskerville, and Grace, Palmer Springs, VA, 1928-29; assistant at Incarnation, Dallas, TX, 1929-31; chaplain at City Mission Society, New York City, 1931; *locum tenens* at St. Paul's, University, VA, 1931-32; rector of St. Paul's, Meridian, MS, 1932-37; rector of All Saints' College, Vicksburg, MS, 1937-58, rector of Powhatan/Amelia/Cumberland Parish, VA, 1960-61; rector, Powhatan/King William, 1961-66; minister-in-charge of Our Savior, Midlothian, VA, from 1966 until his

retirement in 1968. Fr. Christian is survived by his wife, Margaret, two sons and a daughter.

The Rev. **Henry Gustav Dittmar**, 85, priest of the Diocese of Los Angeles, died Sept. 22, at Plymouth Village Health Facility, Redlands, CA, almost one year following a stroke.

Fr. Dittmar was a native of Cologne, Germany, and was educated at the universities of Berlin, Vienna, Breslau and Bonn. In addition to his work as an academic, Fr. Dittmar served as curate of Trinity, Redlands, CA, 1960-64; assistant at St. George's, St. Michael's, and All Saints', Riverside, St. Francis, San Bernadino, and St. Stephen's, Beaumont, CA, 1964-65 and as assistant at Trinity, Redlands, CA, from 1969 until his death.

The Rev. **David Larrimore Holland**, 65, non-parochial priest of the Diocese of Maryland, died Sept. 25 at his home in Portsmouth, RI.

A native of Philadelphia, PA, Fr. Holland was a graduate of DePauw University, Tuebingen University, and Basel University. He was ordained to the diaconate in 1981 and the priesthood in 1982. In addition to his work as an educator, including Nashotah House, 1980-84, Fr. Holland served as priest in charge of St. Alban's, Sussex, WI, 1982-84, interim at St. David's, New Berlin, WI, 1985; at St. Philip's, Waukesha, WI, 1985-86; at St. Luke's, Whitewater, WI, 1985-86; and rector of Christ Church, West River, MD, 1986-88. He is survived by his wife, Gillian (Jill) Collier Holland, four children, two grandchildren, a brother and a sister.

The Rev. **Bruce Pedro Williamson**, 91, retired priest of the Diocese of Pennsylvania, died on Sept. 26, in Atlanta, GA.

A native of Nassau, Bahamas, Fr. Williamson was a graduate of Allen University and Dorchester Missionary College. He was ordained deacon in 1940 and priest in 1941. Fr. Williamson served as minister-in-charge of St. Augustine's, Aiken, SC, 1941-43; minister-in-charge of St. Ann, Columbia, and Holy Cross, Fairwold, SC, 1942-43; minister-in-charge of St. Mary's, Augusta, GA, 1942-44; vicar of St. Peter's, Key West, FL, 1944-47; rector St. Joseph's, Fayetteville, NC, 1947-48; vicar of Epiphany, Spartanburg and St. Philip's, Greenville, SC, 1949-54; rector St. Luke's, Columbia, SC, 1954-57; vicar and then rector of St. Mary's, Philadelphia, PA, 1960 until his retirement in 1972.

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 The Rev. Michael L. Bradley, r
 Sun Eu 8:30, 10:30

NEW YORK

Univ. at Buffalo Buffalo
ST. ANDREW'S Main St. at Lisbon
 The Rev. Peter Arvedson, Ph.D., r
 Sun H Eu 8, 10. H Eu Tues 5:30, Thurs 9:30

East Carolina Univ. Greenville
ST. PAUL'S 401 E. 4th St.
 The Rev. Thomas Cure, chap
 Sun 7:30, 9, 11:15 HC. Wed 5:30 Episcopal Student Fellowship
 HC/supper

OHIO

Kent State Univ. Kent
CHRIST CHURCH 118 S. Mantua St.
 The Rev. Robert T. Brooks, r 673-4604
 Sun 8 & 10, 5 (Canterbury Club Eucharist). Wed H Eu 11:30

PENNSYLVANIA

Susquehanna Univ. Selinsgrove
ALL SAINTS 129 N. Market (717) 374-8289
 Sun Mass 9:30. Weekdays as anno

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 Eu Sun: 10, 5. Tues 12 noon

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 The Rev. Mark T. Crawford, chap (409) 693-4245
 Wed Eu & Dinner 6:15; Thurs Healing Eu 12:15. Sun EP & Din-
 ner 6:15. E-mail: canterbury@tamu.edu

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Univ. of Utah Salt Lake City
EPHAPHANY HOUSE 75 S. University St., 84102
 The Rev. Christine M. Contestable, chap (801) 359-0724
 Thurs Eu 5:30

VIRGINIA

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 The Rev. Frank G. Dunn, r; the Rev. Wm. P. Parrish, p; the
 Rev. Gretchen K. Weller, assoc r; the Rev. Brenton H. Carey,
 assoc r
 Sun H Eu 8, 10:30; H Eu Thurs 10:30; MP Mon-Fri 9

Virginia Military Institute
 Washington & Lee Univ. Lexington
R.E. LEE MEMORIAL (540) 463-4981
 The Rev. David Cox, r; the Rev. Mark Lattime, ass't
 Sun H Eu 8:30, 10:30, 5. Canterbury Fellowship Sun 5:45

Virginia Tech Blacksburg
CHRIST CHURCH 120 Church St. (540) 552-2411
 The Rev. Clare Fischer-Davies, r; the Rev. Jack F. Wilcox, Jr.,
 chap
 Sun 7:45, 9, 11:15. Wed 5:30 Student Fellowship

WASHINGTON

Univ. of Washington Seattle
CHRIST CHURCH—Canterbury
 4548 Brooklyn Ave. NE, Seattle 98105
 The Rev. Mary Shehane, chap
 Sun H Eu 8, 10, 11:00. Tues 6; Wed 11:30. Program Wed 7:45.
 Sun 6:30 Eu, Fellowship

REFER TO KEY ON PAGE 35

MEDITATION TRAIL

Here I stand
silent as the oak that shelters me from the wind.
A Benedictine monk cleared
this praying path.
Perhaps he followed a deer's trail,
for deer pray here,
their sharp twin-crescent tracks
meander like rivers on a map.
The pond is flat and white as wedding china.
Chattering nuthatches signal my acceptance.
I lick snow from a twig
like birthday frosting from a spoon.

In this black and white wilderness
my soles balance
on Mother earth's abdomen
and I ride the world.

I raise my gloveless palms
pale satellite dishes
searching Heaven for signals.

I fling myself on virgin snow
and sweep my arms and legs
to leave an angel for the deer.
They will sniff,
lift their heads,
and listen, as I do.

Carol Pearce Bjorlie

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RECTOR/PASTOR: All Saints' Episcopal Church located in southeastern Wyoming. We are looking for someone who will meet our pastoral needs and develop educational programs for all ages. Come help us grow! Send letter of interest including CDO profile and resume to: **Search Committee, All Saints' Episcopal Church, 2601 Main, Torrington, WY 82240.**

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

RECTOR: St. Anne's Episcopal Church, Green Bay, WI, area. Program-sized church with strong lay involvement, family-oriented, in growing community, is seeking to call a rector with energy, enthusiasm and experience. The new rector's strengths should include preaching, spiritual guidance, pastoral care and outreach ministry. Our strong youth ministry will need continued support. St. Anne's has a modern church facility and is financially sound. Please send a letter of interest, resume and CDO profile to: **Calling Committee, St. Anne's Episcopal Church, 347 S. Libal, De Pere, WI 54115.**

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DIRECTOR, INSTITUTE FOR YOUTH MINISTRY. A director is sought for the Princeton Theological Seminary Institute for Youth Ministry. This person will provide executive leadership and oversight for the institute and work with faculty to develop course offerings, continuing education events and research that focus on youth, church and culture. Candidates should have experience relating to academic, parachurch and ecclesial communities in both denominational and ecumenical contexts. Master of Divinity or Master in Christian Education is required. For further information and submission of application contact: **Dr. James Armstrong, Academic Dean, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ 08542; (609) 497-7815. E-mail: academic.dean@ptsem.edu.** Application deadline, Feb. 1, 1999. *Princeton Theological Seminary is an equal opportunity employer.*

ASSOCIATE RECTOR: Calvary Episcopal Church is a growing, vibrant, urban parish and a national church Jubilee Center in downtown Memphis. Founded in 1832, Calvary is a diverse congregation of over 2,000 members with a sizable multi-staff ministry. It is nationally recognized for its daily Lenten Preaching Services; excellence of worship and education; strong spiritual inreach programs; significant urban outreach programs including numerous non-profit ministries for the homeless; Samaritan Counseling Center; AIDS Burial Ministry; an outstanding music and arts program; overall commitment to experiencing and sharing the Kingdom of God in the heart of a large city. Because Calvary Church is one of the fastest growing urban churches in America, it seeks a dynamic and enthusiastic priest who will serve as primary minister with family units of the church and oversee the Christian education program. Good salary scale. Send inquiries to: **The Associate Rector Search Committee, Calvary Episcopal Church, 2900 One Commerce Square, 40 S. Main St., Memphis, TN 38103.**

RECTOR: Eucharist-centered debt free parish in state capital anticipating 50th anniversary, is seeking enthusiastic priest to guide a pastoral parish that is being called to be a program parish in service to Christ; empower and encourage lay leadership and lay ministry; facilitate growth of congregation, promote Christian education; and enhance outreach ministry. Please send a letter of interest, resume and CDO profile by Jan. 29, 1999 to: **Search Committee, St. David's Episcopal Church, 3916 SW 17th St., Topeka, KS 66604.**

THE CHARLOTTE CONVOCATION of the Diocese of North Carolina seeks a priest called to plant a new and dynamic congregation in a fast-growing suburban area of Charlotte with the goals of empowering a laity-driven ministry and becoming self-sufficient in 3-5 years. Must be very motivated, have a heart for the unchurched and for extending ministry out into the community. Contact: **John Chanon, Search Committee Chair, 1527 Stanford Pl., Charlotte, NC 28207. jchanon@tatumco.com**

POSITIONS OFFERED

RECTOR: St. Paul's, Schenectady, NY. Hard working and friendly medium size parish, seeking an energetic and enthusiastic rector. Organizational and communication skills a must, as well as an interest in working with youth and the community in promoting continued growth in membership. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Paul's Church, 1911 Fairview Ave., Schenectady, NY 12306.**

A MISSION-MINDED PRIEST is sought for St. Michael's Church, Baton Rouge, and Southern University in the Diocese of Louisiana. This congregation and university chaplaincy provide an excellent opportunity for a priest who desires to grow and develop with a faithful and committed laity. Southern University is the largest university of traditional African-American population in the country. African-Americans are especially invited to apply for this exciting opportunity. Applicants should have experience in and enthusiasm for congregational development, a catholic liturgical expression, chaplaincy to international Anglican students and a desire for evangelization, stewardship development and mission work. The resources are tremendous and the opportunity begs for a committed priest. Please contact: **The Rev. Ronald Clingenpeel, Noland Diocesan Center, 1623 Seventh St., New Orleans, LA 70115.**

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RECTOR: Committed and energetic parish seeking dedicated, caring, inspirational rector to guide and enhance our spiritual lives, grow and develop our youth programs, and help us serve Christ throughout the community. Christ Church is a large, Christ-centered, fiscally responsible parish of suburban Portland, OR, soon to begin the second phase of a major building program. Well-rounded administrative skills coupled with at least five years experience in organizing, motivating, and growing a large parish and its programs a must. With a background such as this we are ready to welcome into our midst a dynamic servant of God who will help us give of ourselves to fulfill God's plan for our parish. Interested parties should contact: **The Search Committee, Christ Church Parish, P.O. Box 447, Lake Oswego, OR 97034. Telephone (503) 636-5618; FAX (503) 636-0384 or e-mail search committee chairman Steve Stevens at fnstevan@easystreet.com or FAX (503) 697-4869, telephone (503) 636-4106.**

POSITIONS OFFERED

RECTOR: Historic church in growing university community. Eucharistic centered worship, exceptional music program. Need enthusiastic, youthful priest to attract young families, to improve communication, to energize Christian education, to help us serve others, to foster growth in numbers as well as in spirit. Located in Hammond, La., one hour from New Orleans and Baton Rouge. Send resume and CDO profile to: **Harry E. Viener, 125 Holly Dr., Hammond, La. 70401.**

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Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

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4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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KEY — Light face type denotes AM, bold face PM;
add, address; anno, announced; A-C, Ante-Communi-
on; appt., appointment; B, Benediction; C, Confes-
sions; 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 Com-
munion; 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
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