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'The Kingdom of God will be taken away from you and given to a people who will produce its fruit'

— Matt. 21:43

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SUNDAY'S READINGS

Genuine Faith

‘The Kingdom of God will be taken away from you
and given to a people who will produce its fruit’

— *Matt. 21:43*

Pentecost 19, Proper 22

Isaiah 5:1-7; Psalm 80 or 80:7-14; Phil. 3:14-21; Matt. 21:33-43

The readings in Matthew reveal the rising conflict over Jesus' authority, the difference between genuine faith and empty profession and the prospect of judgment and condemnation. It's clear that vineyard imagery, drawn from Isaiah 5, is but a slightly veiled reference to the promise and rebellion of Israel. In the parable, the tenants are given all they need for fruitful and profitable work. Despite this, not only did they refuse to honor the contractual obligations involved in leasing property, but also they thought they could take possession of the land by killing the landowner's son. The condemnation owed for such behavior was not lost on the Pharisees and the chief priests. They understood perfectly well that such behavior merited condemnation and judgment. What they refused to accept was that their rejection of Jesus as the Messiah was tantamount to the tenant's rejection of the

landowner's son.

Their rejection of Jesus revealed more clearly than anything else the hollowness of their religious profession and practice. Two things stand out in the parable. First is the repeated effort of Jesus to confront those who hated him and who ultimately put him on the cross. Most of us would not continue to even speak to those who have rejected us, but Jesus shows us what it is to “love your enemies,” (Matt. 5:44). Second, Jesus did not withhold the prospect of condemnation and judgment. Judgment may be God's “strange work, ... his alien task” (Isa. 28:21), but it is a task he will do.

The condemnation of Israel's position is complete so the “kingdom of God will be taken away from you and given to a people who will produce its fruit” (Matt. 21:43). The next parable reveals who the people are who will reconstitute the “new” Israel.

Look It Up

Read Isaiah 5, especially verses 1-2, and notice how Jesus uses this picture of Israel as the vineyard.

Think About It

How can we distinguish between thinking that we are obeying the Lord when in fact we are simply serving our own interests?

Next Sunday

Pentecost 20, Proper 23

Isa. 25:1-9; Ps. 23; Phil. 4:1-3; Matt. 22:1-14

BOOKS

Jesus' Baptism and Jesus' Healing

By Bruce Chilton
Trinity. Pp. 126. \$12 paper

The interest in Jesus as an actual person in history began some three decades ago as a reaction against those who were maintaining, at that time, that Jesus was simply spirit or myth or otherwise nonexistent.

Though the debate has died down to a great extent, the interest in the Jesus of history still continues, and this book is written with that in mind. The author places Jesus not only in history, but as a Jewish participant in the Jewish culture of the first century.

The baptism offered by John in the Jordan River is portrayed in this book as being not only for the repentance of sin, but also as an immersion for purification. Jesus was purified by his immersion in the Jordan, and he took up the ministry of purification, following, to some extent, in the footsteps of John. While Jesus' own ministry of being a baptizer was a short one, it is an important part of what he did, and the purification aspect of this immersing was continued in Jesus' later purification by healing.

This short book offers some interesting insights into both John the Baptist and Jesus and the relationship between the two that are worthy of consideration.

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

Jesus Christ

*The Message of the Gospels,
the Hope of the Church*

By Burton H. Throgmorton, Jr.
Westminster JohnKnox. Pp. 145. \$13 paper

The author will be known to generations of seminarians as the editor of a widely used synopsis of the gospels. In the preface to the present book he seems to promise a contribution to the third quest of the historical Jesus. But the book turns out to be very different.

The first three chapters introduce the non-professional reader to modern critical methods and problems. Then, in chapter 4, the core of the book, the author presents Jesus' preaching of the kingdom of God. Incidentally the

author always refers to the kingdom as "dominion," carefully avoiding male-oriented language throughout. Ignoring recent North American scholarship on the subject, he presents Jesus' teaching on the kingdom as firmly eschatological. Surprisingly, however, he concentrates exclusively on its present aspect, and demythologizes it in existential terms a la Bultmann.

Finally, the author discusses the Resurrection once again deliberately omitting any discussion of the cross. The Resurrection, is discussed exclusively at the educational level.

While valuable points are made along the way, the omission of the future aspect of the kingdom of God and of the redemptive event of the cross represents a serious gap in a book promising to deal with the message of the gospels, and the hope of the church.

(The Rev.) Reginald H. Fuller
Richmond, Va.

The Signs of a Prophet

The Prophetic Actions of Jesus

By Morna D. Hooker
Trinity. Pp. 131. \$14 paper

Morna D. Hooker, Lady Margaret's Professor at the University of Cambridge and Fellow of Robinson College, furthers our understanding of gospel tradition by reviewing actions of Old Testament prophetic figures. She compares prophetic actions of Old Testament persons with those persons prophesying in Jesus' day.

This fine educator's professionalism has yielded thorough research coupled with scholarly writing stimulated by her late husband, David Stacey, in his work, *Prophetic Drama in the Old Testament*. Because Hooker investigates Christ's prophetic actions with broader purpose than did Stacey, Dr. Hooker's scope appears to reach beyond her late husband's presentation. *The Signs of a Prophet* is recommended as a resource for students attempting to view Messiah through perceptions of Christ's own contemporaries.

Edward F. Ambrose
Las Cruces, N.M.

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Bishop Zabriskie Dies, Was Leader in Total Ministry

The Rt. Rev. Stewart Clark Zabriskie, 62, Bishop of Nevada, died Sept. 13, at Washoe Medical Center in Reno, after suffering an aortic aneurysm during a diocesan council meeting in Reno, Sept. 11.

He was born in White Plains, N.Y. He was a graduate of Yale University and the General Theological Seminary. He was ordained deacon and priest in 1963. Before his episcopal election and consecration in 1986,



Bishop Zabriskie

Bishop Zabriskie served as assistant at Incarnation, New York, N.Y., 1963-65; rector of St. Mary's, Scarborough, N.Y., 1966-69; assistant at St. John's, Pleasantville, N.Y., 1969-72; rector of St. Andrew's, Cloquet, Minn., priest-in-charge of Christ Church, Proctor, Minn., 1973-77, and rector of Epiphany, Plymouth, Minn., 1977-86.

Recognized nationally as a leader in the Total Ministry movement, Bishop Zabriskie was noted as a speaker and workshop leader. He was also the author of *Total Ministry: Reclaiming the Ministry of All God's People*.

"The continuation and development of Total Ministry was really the major thing that happened with his ministry

in Nevada," said the Rt. Rev. J. Michael Garrison, Bishop of Western New York, who served as a regional vicar in Nevada under Bishop Zabriskie. "He had a strong passion for that work."

The Rt. Rev. Thomas K. Ray, retired Bishop of Northern Michigan, and a collaborator with Bishop Zabriskie "in a number of venues," said Bishop Zabriskie was always grateful to follow the pioneering leadership of the Rt. Rev. Wesley Frensdorff, Bishop of Nevada before him. "Stew was always very committed to Total Ministry, as was the diocese," Bishop Ray said.

Bishop Zabriskie is survived by his wife, Sarah, his son, Michael, and daughter, Joanna, and two grandchildren.

Newark Conference Addresses a Culture of Racism

The Diocese of Newark hosted a conference on Sept. 11, which attempted to take action in answering God's call to eliminate racism. "Called to Act to Dismantle Racism" is conceived of as no less than the mission of this diocese.

The Rt. Rev. Jack M. McKelvey, Bishop Suffragan, said, "an institutional racism is alive and well in (New Jersey) and throughout the country. Chances are, most if not all of you would agree with me that racism is a sin, a sin which we are called by the gospel to work to eliminate, not only within ourselves but within our communities and institutions." The conference included two keynote addresses, workshops, a panel discussion, and a liturgical call to action.

In his keynote address, the Hon. Byron Rushing of Massachusetts, past chaplain to the House of Deputies of General Convention, stated "racism is a cultural paradigm," that we are called to change our culture and to indeed become "counter-cultural and destroy our cultural paradigm." He proposed, in the spirit of Martin Luther King, that we "judge people on the content of their character." He pointed out that the concepts of

"black" and "white" are inventions of racism and, in order to be "counter-cultural," we must work toward the time when we simply can no longer conceive of racism.

The Rt. Rev. Catherine Roskam, Bishop Suffragan of New York, delivered the second keynote address in which she called for an "activism that is borne out of a desire for justice for all people." She pointed out that this activism must not, of necessity, be easy but must cost us something. Bishop Roskam said that real change in reference to racism required repentance, forgiveness and amendment of life.

She said only when all these requirements are addressed will God give a new heart of flesh.

Bishop Roskam punctuated her address by teaching the audience a song about acquiring a new heart. She cautioned that people should not deny their differences but should be open to difference and open to the true trans-



Bishop McKelvey visits with conferees after his address on racism.

formation wrought by the gospel.

Following the addresses, concurrent workshops were offered dealing with such diverse matters as "Using Inclusive Music in Liturgy," "Parish Partnerships for Racial Reconciliation," "All God's Children: Sexuality and the Black Church," and others. Bishop McKelvey presented the workshop "Racism and Capital Punishment."

The day concluded with a worship service that included prayer, scripture, music and an invitation for each participant to make commitments to real change at the personal, congregational, diocesan and community levels.

Ronnie T. Stout-Kopp

Los Angeles Nominees

The Diocese of Los Angeles has released four names for election to the office of Bishop Coadjutor.

The search committee has named the following nominees: The Rev. Ralph T. Blackman, rector of St. Andrew's, Tacoma, Wash.; the Rev. Herbert G. Draesel Jr., rector of Holy Trinity, New York, N.Y.; the Rev. Gary R. Hall, senior associate at All Saints', Pasadena, Calif.; and the Rev. Kirk S. Smith, rector of St. James', Los Angeles.

The new bishop "will serve collaboratively" with the diocese's current bishop, the Rt. Rev. Frederick H. Borsch, until his retirement. Bishop Borsch has not announced a retirement date.

The election will be held Nov. 13 at a special meeting of the diocesan convention at St. Vincent's Roman Catholic Church in Los Angeles.

AROUND THE DIOCESES

Lay and clergy delegates from congregations throughout the **Diocese of Vermont** met in a special convention Sept. 11, at the Cathedral Church of St. Paul in Burlington. The convention approved a resolution to join with the Rt. Rev. Mary Adelia McLeod, Bishop of Vermont, in calling for the election of a bishop coadjutor. The election is scheduled for the fall of 2000, and Bishop McLeod has announced that she will retire no later than Jan. 1, 2001.

The format for the convention was a service of Holy Eucharist, with the vote on the resolution following immediately after Bishop McLeod's sermon. She told the delegates that, "Only attentiveness and openness to the Holy Spirit can bring the person you need to walk with you into the next century."

Anne Clarke Brown

Diocesan Offices Rededicated in Southwestern Virginia

After a three-year fund raising effort and a 10-month renovation and expansion period, more than 200 guests helped to rededicate the Evans House offices in the Diocese of Southwestern Virginia Sept 11. The builders, significant donors and the leadership of the Rt. Rev. Heath Light, retired bishop, were all recognized at the ceremony. Fifty-six of the diocese's 58 churches participated in largest-ever diocesan fund raising effort.

Evans House, named for Lettie Pate Evans, was built in 1948. Ms. Evans, a diocesan communicant whom Bishop Light jokingly said had the "misfortune" of marrying into the Coca-Cola family, generously donated the entire amount of construction of Evans House in 1948. Her generosity to the diocese continued 50 years later through a \$395,000 donation her foundation made toward the renovation and expansion project.

The total cost of the renovation was \$1.7 million. The expansion nearly tripled the size of the building. The expansion was designed to fit the character of the existing building and the rest of the historic southwest Roanoke neighborhood where it is located.

The building now houses several meeting rooms as well as the Bishop



Christie Meredith Kelsey photo
The Rt. Rev. Frank Neff Powell, Bishop of Southwestern Virginia, introduces Bishop Marmion.

Marmion Resource Center, a lending library of religious books and videotapes.

The occasion of the re-dedication ceremony also provided an opportunity to celebrate the 45th anniversary of retired Bishop William Marmion's consecration as bishop and the 20th anniversary of Bishop Light's consecration as bishop.

Christie Meredith Kelsey



The people of Good Shepherd Cathedral, San Pedro Sula, Honduras, celebrate "Day of the Child" Sept. 12, one week after Sunday school classes were held for the first time since Hurricane Mitch destroyed much of the country last October. "Day of the Child" focused on the needs of the children.

Kevin Pérez photo

Moving Ahead in New Jersey

The Interim Bishop Talks about the Healing Process

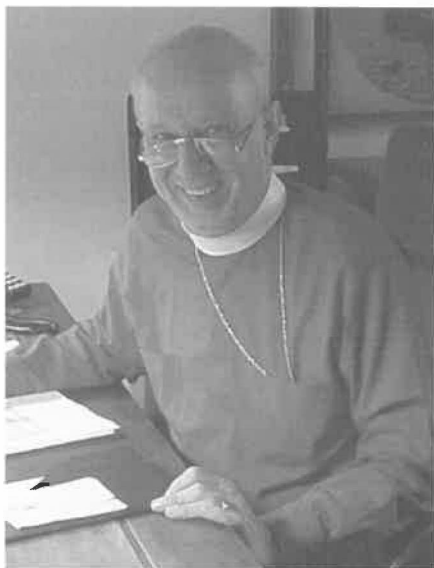
More than six months have passed since the Rt. Rev. Joe Morris Doss resigned as the Bishop of New Jersey. At the end of May, on nomination by the Most Rev. Frank Griswold, Presiding Bishop, the standing committee of the diocese appointed the Rt. Rev. Herbert A. Donovan, retired Bishop of Arkansas, as temporary assisting bishop.

Bishop Donovan's interim appointment is for only six months. He has been at work since June 1, with the exception of pre-planned engagements and vacation in July and August. In a recent interview, Bishop Donovan talked about his work in the Diocese of New Jersey and his place in its healing and reconciliation.

Shortly before his resignation [TLC, March 28], Bishop Doss said divisions in the diocese were "drawn by the history and culture of this diocese" more than by theological differences. Bishop Donovan does not wholly agree or disagree with Bishop Doss. "Of course there's bound to be some truth in what Bishop Doss had to say," he said in a telephone interview with TLC. "In any diocese of any size there are always problems with the geographic layout of the diocese, and there is clericalism and parochialism ... it is always challenging for any bishop." Bishop Donovan also said, "I think that it is not possible to blame all the problems that exist today on the problems that already existed. It's more than that. Many have said that some problems were created because of (Bishop Doss's) style of work. Others would disagree."

Allowing that he has not been in New Jersey very long, Bishop Donovan said the people of the Diocese of New Jersey see themselves within a healing process. They still have a basic vision of being the church. "Being the church in mission is clearly there," he said.

There has been action in the dio-



Bishop Donovan: "I think that it is not possible to blame all the problems that exist today on the problems that already existed."

cese which is directed toward healing. "Toward the end of June we had a well-attended clergy day with reports from two meetings of clergy," the bishop added. "The subject was 'Coming Together and Moving Ahead.'" The clergy spent the time talking about their differences.

One thing that meeting set in motion is a series of meetings in each of the eight convocations. The meetings, to further discussions about differences, will be called by the deans. They will allow clergy and lay leaders to come together and talk about their experiences toward moving ahead. Bishop Donovan met with the deans in mid-September and the meetings will begin this month.

A second thing that Bishop Donovan said would help with the healing process is a planned visit from Bishop Griswold on Nov. 20. Bishop Griswold has not been in the Diocese of New Jersey since Bishop Doss's resignation, and he will use the opportunity to talk to the diocese about the healing

process, to answer questions and to preach and celebrate the Eucharist. "I would hope that the Presiding Bishop's visit in November would symbolize a coming together of the diocese and with its Presiding Bishop," Bishop Donovan said.

"I have found a lot of faithful people in the diocese on both sides ready to get on with it. Not all of the diocese agreed with Bishop Doss's departure and many felt he should not have left. I have heard from both sides persons making very clear their desire for moving ahead in a united way.

"I think the message to the rest of the church is that the Diocese of New Jersey is healthy and it is moving forward, realistically mindful of the fact that it is going to take time."

Bishop Donovan said that the diocesan finances, which were, last spring, described as being in extreme disarray, "(have) improved greatly and continue to improve." Some of the monies held in escrow have been received and more will be received. "That is enabling us to do two things — pick up on our giving to the national church and pick up programs that had been cut back or canceled," he said.

There are also new programs starting. One example is the conversations about racism and how to alleviate it. The program meetings, funded in June, will begin this fall. Many members of the Black Caucus, who were alienated during the Doss years, are "very much involved, playing a part in the life of the diocese," he said.

Bishop Donovan said, "conversations are well underway" in the process of nominating a more permanent assisting bishop. "Hopefully that announcement may be made before the Presiding Bishop's visit in November." The new assisting bishop should be in place by February 2000 and will remain until the diocese elects a new bishop.

Judi Amey

The Good News Is Going Out in Many Different Ways

(First of a series)

By David B. Reed

I was 36 years old and serving as a mission priest with a Dakota Indian congregation when I received the phone call from my bishop. "You've just been elected as the Missionary Bishop of Colombia," he said. Thirty-six years later I am back in the missionary business, and I find that it is a very different scene from the one I knew. When I was called out of retirement to work with the Global Episcopal Mission Network (GEM), I found the expectations, requirements, relationships, and tenure of most of today's missionaries are very different than what was true through most of the 19th and 20th centuries.

Let me contrast what I am learning with the way it was when I went to Colombia. In those days, a missionary went out with a long-term commitment to build a religious institution in another country. This would begin with a little church or a circuit of churches, but then would expand to schools, medical clinics, community centers and whatever kind of facility the people seemed to need to improve their living. The missionary was a religious institution builder. Although leadership was eventually turned over to native people, the missionary was the inspiration, the brains, the heart, and controlled the purse strings. The missionary had to be a jack-of-all-trades — a generalist.

Please believe me when I say that this was not a bad thing for most places where the missionaries went. There may have been abuses, and we have all heard horror stories of missionaries who seemed more interested in civilizing and westernizing their people than loving them in Christ's name. But basically it was all about the business of taking good news to the people.

Today's missionaries are not institution builders. Few of them go out with

a lifetime commitment. Some missionaries leave home for only a few months at a time. Practically every Episcopal missionary today is going to a country where there is already a church. They go at the invitation of a bishop who is invariably a citizen of the country and part of a well-established church there. There may be schools and clinics, but they are run by native Anglicans and not by Americans. The typical missionary today goes to do a job, like teaching theology in a seminary or English in a high school. The term may be six months, a year, or two years, but frequently they

There are all different forms of taking the good news of God's love for us into the world.

go back for more. Church services are conducted by local clergy, and the missionary is often just one more worshiper in the congregation. He or she is a specialist, often a technician.

Some people will go out for as little as two weeks or a month to do a very specialized task. It is impressive how many Episcopalians went to Honduras this summer to work on Habitat for Humanity houses at the invitation of the Bishop of Honduras. Doctors will give a month in an eye clinic in Ghana. Dentists can do a lot in three weeks, when they go to a place where they are invited and where someone is ready to take advantage of their services. These are all different forms of taking the good news of God's love for us into the world. These are all missionaries.

There still are people with a missionary passion for going into new areas, but they do it in a different way. I was impressed recently by a man who described himself as a "non-resident missionary." His mission field is a Bedouin tribe in southern Libya. They

have never had the gospel preached to them. He visits them once or twice a year, but spends most of his time in the United States raising money for his eventual work there and studying all he can find about the culture, the politics of the country and the present belief system of the people. There is no bishop to invite him. His is a ministry to what are referred to as "unreached peoples."

In my new job I have been surprised to find how many Episcopalians are working as missionaries under the sponsorship of another organization. It may be another Christian church or

a non-governmental relief organization (NGO), or a specialized ministry that translates the Bible or does only youth work in different countries around the world.

A missionary is one who is sent — sent by the church to take God's good news to people of another country, another culture. From 1835 until the late 1960s Episcopalians looked to the national structure, the Domestic and Foreign Missionary Society, to do the sending for us. Today dioceses are sending missionaries, parishes combine to support workers who go out with a voluntary mission agency, and individuals go on their own in response to an invitation. The common characteristic of all today's missionaries is no longer the way they are sent, but their love of the Lord, a sense of call, and a desire to serve God's people in Jesus' name. □

The Rt. Rev. David B. Reed is the retired Bishop of Kentucky and is executive secretary of the Global Episcopal Mission Network.





Gorby the penguin consults with a volunteer.

'Gorby' and Friends

St. Francis' Day at the Cathedral of St. John the Divine

By Sunny MacMillan



A pot-bellied pig and a sheltie compare notes.

The Day of St. Francis started at night — a New York City Friday night where the sky has its own city color. An almost full moon lighted our way around the close of the Cathedral of St. John the Divine, which is set like a mysterious jewel in the heart of Manhattan's crowded Upper West Side. After we unloaded our gear, we plunged into penultimate preparations for Sunday's celebration. We fed armloads of scarlet choir robes into washers and dryers.

Saturday had its own momentum. Volunteers took up hems and steamed robes. Others fashioned floral wreaths for the animals and decorations for the cathedral. In the evening we watched the rehearsal and prayed that the ailing elephant, Beulah, would be well enough to be present. And for good weather.

We awoke on Sunday to the golden glow of sun. This special day began early for participants and thousands of spectators. Crowds lined up for tickets. Owners and their companion animals drifted into the cathedral. Large dogs had designated pews. There was an occasional bark, but one of the miracles of St. Francis Day is that all the animals get along. Finally the majestic service began to unfold like a rich tapestry. Music from Paul Winter's Earth Mass accompanied dancers large and small twirling gossamer banners high.

Outside we received news that the elephant had not been able to come from her home in Connecticut. "Well, that's in the spirit of St. Francis," someone said. "He wouldn't want a lame animal brought here." We procession participants donned the brilliant red robes and walked with our animals from the side yard of the cathedral onto its front steps. "Gorby," a black-footed penguin from a New Jersey zoo, charmed everyone. In love with his keeper, Gorby frequently crooned loving "words" to her. He walked around the cathedral steps with aplomb. A doctor carried a glass case filled with the bees he raises. Among the many animals were a pig, a boa constrictor, a falcon, an ox, a llama, an owl, a tarantula, a rabbit, tortoises, and fossil bacteria that date back to the earliest eons of time. I carried a silky chicken.

Finally the moment arrived. The great central doors swung open, and people inside saw the camel and other animals silhouetted against the light pouring into the cathedral. In stately pace we processed down the long aisle. All eyes watched as we circled the altar. The service, its music and dance, continued. Finally each animal was blessed by the bishop before it left the cathedral.

The festive day lasted into the late afternoon as people enjoyed the fair and the animal-related exhibits on the cathedral grounds. Every animal whose owner wished it could receive a blessing from one of the cathedral priests. When I held up my Chihuahua puppy, Brother Rand looked at us both so carefully and caringly that my heart soared with peace and wonder of the special day.

In the evening, Mary and I and our two puppies attended the choral vesper service. We sat in the carved wooden seats that lined the walls. Above the main altar many candles were lit to establish the theme of light. I felt wrapped in peace, bathed in the gentle candlelight that surrounded us. The choir

filed in and began to chant the service. We heard the wonderful words of St. Francis: "Make us servants of your peace ... We are reborn to endless day ... to wake at last in heaven's light."

Their flowered wreaths awry, our puppies slept the sleep of the innocent as St. Francis' words about "flowing waters, pure and clear make music for the Lord to hear."

As we prepared to leave, a frantic woman raced toward us. "Did you see a black cat?", she asked. "She got out of her carrying case, and now she's lost inside this huge cathedral. How will I ever find her?" Mary's simple announcement produced a response. A woman's voice called out, "The cat is here, under this pew." Gratefully the anguished woman retrieved her bewildered pet. We wandered out into the New York City night. The moon was full. So were our hearts and spirits. □

Sunny MacMillan is a psychologist and writer living in northwest Connecticut.



A camel waits to be blessed near the steps of the church entrance.

Finally the moment arrived. The great central doors swung open, and people inside saw the camel and other animals silhouetted against the light pouring into the cathedral.



SHAPERS OF THE CHURCH
IN THE 20TH CENTURY

(One of a series)

Social Justice and Spirituality

VIDA SCUDDER

By Steele W. Martin

What was the “old-time religion” of the leaders of the Episcopal Church in the early years of this century? Were we just the Republican Party at prayer? Not if you consider the work and influence of women like Vida Dutton Scudder (1861-1954), a pioneer graduate of Smith College and a professor of medieval literature at Wellesley College. In her autobiography, *On Journey*, she describes her life in the upper middle class worlds of Boston families and Wellesley College and her education, which included years in Europe and England with deep immersion in literature. Yet she became an active socialist, involved with the settlement house movement, concerned with working conditions of women and children, and with issues of class and affluence.

In addition to passionate concern for social justice, Ms. Scudder was attracted to the monastic disciplines, especially to the Franciscans with their struggle over poverty, and their appreciation of creation (e.g., in the *Canticle of the Sun*). She wrote about Brother John and the early Franciscans and about St. Catherine of Sienna, who worked with the poor and the popes. Two of her students became superiors of Episcopal religious orders.

Ms. Scudder was an early member of the Society of the Companions of the Holy Cross (SCHC), a group of young women who came together in 1884 to pray and follow the way of the cross around the bedsides of their terminally ill friend, Adelyn Howard.

Emily M. Morgan, its founder, was involved with operating vacation homes for working class women. Her and Ms. Scudder's encounters with vacation homes and with the settlement house movement gave them experiences with working women at all levels. Their social concern was concrete, not just theoretical or ideological.

For many years the Companions, Episcopal lay women now about 800 strong, have sponsored conferences at their summer center, Adelynrood, Byfield, Mass., about simplicity of life, social justice, the way of the cross, thanksgiving and intercessory prayer. All take place in the context of a holy

the SCHC was her rector, the Rev. Charles Henry Brent, then at St. Stephen's Church among the poor on the South End of Boston. He was later a missionary bishop who led anti-opium conferences and who founded the ecumenical Faith and Order movement for dialogue among churches.

Ms. Scudder shaped the SCHC as companion in charge of probationers from 1909 to 1942. The group includes political left and right, high and low church in a contemporary expression with respect. In part because of her influence, SCHC members combine several roads on their journey. They follow paths of both social justice and spirituality, and combine communal

Vida Scudder exercised thoughtful, prayerful and justice-centered leadership which raised the women of the church above the false choice between domestic piety and social action.

routine of three services per day. Each summer includes several silent retreats.

The SCHC traditions of silent retreats, prayer and a “holy routine” for their conferences and meetings received guidance from their early chaplains, who balanced concern for both prayer and social justice. The Rev. James Otis Sargent Huntington began the men's monastic Order of the Holy Cross among the poorest in the Lower East Side slums of New York City. Ms. Scudder wrote a biography of Fr. Huntington. The first chaplain of

prayer and worship with a deep interest in literature and a dedication to the appreciation of art as a form of spiritual experience.

Through her college classes and as the shaper of more than a generation of Companions, Vida Scudder exercised thoughtful, prayerful and justice-centered leadership which raised the women of the church above the false choice between domestic piety and social action. □

The Rev. Steele W. Martin is a retired priest living in Providence, R.I.

Returning to the Corral

Evangelism has been a particular interest of mine for the past 15 years or so. I've studied, read and observed what seems to work — and doesn't work — at the parish level. One of the most unusual efforts has been taking place at Christ the King Church, Riverbank, Calif. About 40 parishioners there — a third of the parish's membership — have produced a play, "The Return to the Corral," for the past two years as part of the church's evangelism effort. Hundreds of people have seen it, presented first in the round, then on a stage, in the local community center.

The production is the brainchild of Frank Henrich, a member of Christ the King's outreach committee, who had a vision to reach out to people in a different kind of way.

"I encouraged him," said the Rev. Joseph Rees, rector of Christ the King. "We were trying to focus on getting former church people coming back to church, and we wanted to bring others to a relationship with Christ."

The committee has presented the play over a weekend, performing two or three times in front of more than 100 persons nearly every time. Members got advertising and announcements in local papers, took publicity flyers door to door and had help from a local Christian radio station. The last version of the play was videotaped and is offered to other congregations in hopes they, too, will want to do their own production.

"We showed it at our diocesan convention (San Joaquin)," Fr. Rees said. "Several churches inquired about it."

Mr. Henrich sent me a copy of the video so I could see for myself what it's about. It's quite an undertaking. There are persons of all ages from children to elderly with speaking parts, and while none of them is going to win an Academy Award for their talents, they do present their

messages clearly.

The folksy play consists of six skits, all performed in front of a curtain, with readings from scripture and some choral music (praise songs and old-fashioned hymns) heard between the skits. The play has a cowboy theme, with the lead characters a cowboy and his sister who leave their family and church in Texas and try to strike it rich in California. Each of the skits has different characters, but the skits have a common thread — the importance of going to church. At the end the actors re-emphasize the message of going to church and invite

those watching to join them.

So what has the play meant to Christ the King Church?

"I can't really say we've had demonstrable growth as a result of this play," Fr. Rees said. He added that some persons are disappointed by this, but he said the play has brought "more energy to us as we

reach out to the community."

"We found the play strengthened the faith of the play members," Mr. Henrich noted, "and it gave the church a sense that they are serving God in the way he told us to in the scriptures."

The play is not being presented during this church year because Christ the King, near Modesto, is moving into a new building after being cramped in its storefront location, which was once a liquor store.

Could your church do this? Probably. "A lot of people think, 'we couldn't do it because we don't have any actors,'" Fr. Rees said. Remember, these folks aren't actors either. In fact, with all due respect, they probably shouldn't quit their day jobs. They even got the rector involved, "because I can sing," he said.

"The Return to the Corral." It's not the OK Corral, or even a Bach chorale. It's a simple, amateur production with a good message.

David Kalvelage, executive editor

Did You Know...

St. Mark's Cathedral, George, South Africa, was designed in 1850 by the bishop's wife.

Quote of the Week

Author Randall Balmer, an Episcopalian, writing in the *New York Times* on protestantism: "Mainline protestants have exchanged their theological and historical heritage for a mess of potage, an ideology so calculated not to give offense that its very blandness is offensive."



'We found the play strengthened the faith of the play members and it gave the church a sense that they are serving God in the way he told us to in the scriptures.'

Pursuing a Mission

With this issue we begin a monthly series of articles on mission. Written by persons associated with the Global Episcopal Mission Network (GEM), the articles will continue for the next 15 months and will explore various elements of mission.

The word "mission" itself has been misunderstood by persons both inside and outside the church. To some, it means a particular function to which someone is assigned. To others, it may be a place or station where persons who propagate a religion may be found. Others may look at it as a particular duty to which one is sent. In its catechism, the church states its mission "is to restore all people to unity with God and each other in Christ," and that it pursues its mission "as it prays and worships, proclaims the gospel and promotes justice, peace and love."

The Episcopal Church and its parent Church of England have long been involved in mission work. Anglican missionaries were particularly noteworthy in Africa and other parts of the British Empire, and in recent years South America has proved to be a ripe mission field. A recent interest in mission work has been observed in the Episcopal Church, ironically following a proposed removal of funding for foreign mission programs at the General Convention in 1994. Convention deputies and bishops with strong interest in mission endeavors were able to save most of the programs from being eliminated, and the GEM network has been formed to coordinate much of the church's missionary activity.

We are pleased to be able to offer this series of varied articles. We hope its contents will be helpful in presenting to readers the myriad of ways in which the church pursues its mission.



With Deserving Praise

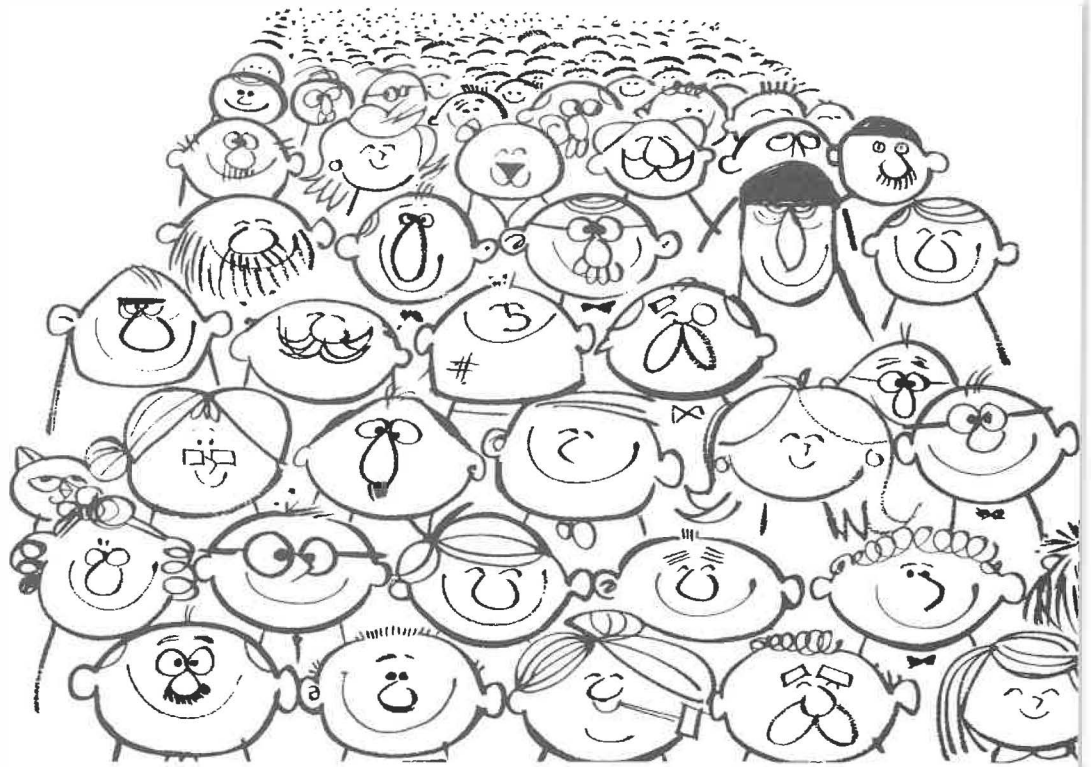
St. Francis of Assisi, whose feast day is Monday of this week, is without doubt one of the most cherished of the saints.

While best known for establishing a religious

order, and perhaps most beloved for his concern for nature, especially animals, Francis lived a remarkable existence and deserves to be praised for a wide variety of accomplishments. He was a writer, renowned for his *Canticle of the Sun*, a minister to the poor and downtrodden, an evangelist and preacher, and a simple man with an unswerving faith in God. Francis touched the lives of thousands, from his followers in religious communities to persons he encountered on his travels through France, parts of Africa, Eastern Europe and Egypt. While Francis' extreme poverty and rejection of material values may be difficult for anyone to emulate, we would do well to imitate his humility, generosity and faith.

A Critique of Pure Pluriformity

By D. Lorne Coyle



As the impeachment of President Clinton proceeded, pollsters discovered an interesting disjunction. While the majority of Americans were offended by the president's adultery and perjury, a similar majority thought that he should not be punished for it. How could that be? Both are moral offenses and both are civil offenses, both potentially actionable. How could it be that a majority of Americans felt he deserved no punishment?

Commentators observed that the American public, like our European counterparts, has become inured to such scandal on the part of our leaders. In addition, the commentators learned, Americans now regard tolerance as the highest virtue. Quotations like "live and let live," "to each his own," "it's a private matter, not a public offense," and "it's between him and Hillary" all bespoke the new willingness of Americans to tolerate scandal. What earlier would have been the trap door out of public office has now become the newest web site reading rage. The stock market grows, sports utility vehicles size up, and the foreign wars are small and winnable. Zeal is out; toleration is in.

No wonder that such a culture produces for the Episcopal Church a leader whose chief strategy seems to be tolerance. All sides get heard, all sides get a place at the table. All points of view are valid. All ways get one to heaven. Conservative, liberal, fundamentalist, radical, activist, socialist, women's rightist, transgenderist, agnostic, all alike are welcome. "Pluriformity" is the doctrine Presiding Bishop Frank Griswold puts forth to coin a new word for "tolerance." My spell-checker keeps underlining the bishop's neologism as I type this.

Bishop Griswold's strategy is attractive. Far less confrontational than his predecessor, apparently willing to set aside his own prior agendas in Chicago, the bishop seems to be building a workable truce within the contentious American church.

My own bishop, John Howe, has accepted Bishop Griswold's invitation to serve on national committees.

But pluriformity met some unimpressed bishops at the Lambeth Conference last summer. As Bishop Griswold tried to communicate his new tolerance to bishops gathered from all over the world, those who did not hail from a culture like that of the U.S. found themselves bewildered at best. Those bewildered were primarily from the Southern Hemisphere. Many had made personal sacrifices to make a public commitment to Jesus. They understood truth as revealed in the Bible: one truth, one way. Many truths, many ways, the pluriform credo, sounded suspicious to them. They understood charity but this was not *caritas*; it was something novel with no root in scripture. Those unimpressed bishops made certain their voices were heard in the resolutions passed at Lambeth, not one of which endorsed pluriformity.

A pluriformist would argue that the Southern bishops were narrow-minded, intolerant. In fact, wouldn't their own cultures be better off with pluriformity? Wouldn't the persecutions diminish in,

"Pluriformity" is the doctrine Presiding Bishop Frank Griswold puts forth to coin a new word for "tolerance."

say, the Sudan if Christians, Moslems and animists could grow to tolerate each other's truths?

Or how about the troubles in Northern Ireland? Wouldn't a dose of tolerance ease the tension between republican and loyalist? In fact, wouldn't the whole world be better off if pluriformity were adopted?

The opposite of tolerance is bigotry. No one here

argues for bigotry. Bigotry produces hatred and that produces demonization, which in the hands of a politician becomes ethnic cleansing. Nowhere does Jesus condone bigotry. The one oft-cited example of apparent intolerance, that of the encounter with the Syro-Phoenician woman, ends with him granting exactly what she asks.

In the 1960s, must reading for radicals was the slim volume, *A Critique of Pure Tolerance*. It featured three essays by the leading left-wing intellectuals of the era, Robert Wolff, Barlington Moore, Jr., and Herbert Marcuse. They argued vehemently, for different reasons, against the strategy of toleration. In discussing the different theories of pluralism (read: pluriformity), Wolff says this:

“... in pluralism the role of the government is to oversee competition among interest groups in the society. [The problem is that] pluralism systematically favors the interests of the stronger against the weaker . . . it solidifies the power of those who already hold it.”

In other words, because those governing hold no absolute standard of truth, all truths are equally valid. So there is no motive to stand for a particular direction or against another. Governing becomes an exercise in placating, more so for the more powerful lobbies, less so for the lesser. In the long run, the strong get stronger because there is no higher power to restrain them. No one holds them accountable.

Does that not sound like the Episcopal Church today? The Presiding Bishop, determined not to preside over the fracturing of the church, offers a pluralistic tolerance to all. For a time, all will listen. Most will behave. Bishop Griswold will oversee it all, pluriform and tolerant. But in the long run, his pluriformity will favor those who currently hold power in the House of Bishops and in the General Convention.

Is that a bad thing? No, not if it defeats bigotry and promotes tolerance, some would say. In so far as Bishop Griswold's efforts appear to move us beyond the tired polarities of liberal and conservative, that's good. If it encourages mutual respect among the church's warring interest groups, that's good, too. If it makes a place for a new community in the church, that's also good.

In the long run, however, pluriformity will reveal itself to be “fatally blind,” as Wolff says. Because it does not believe in an absolute truth, it will not take an absolute stand against the larger interest groups in the church. Those groups may even persecute the smaller groups in the church. A diocese

allied with a larger interest group may tax its non-conforming parishes back to mission status. A rector similarly allied may drive those who believe in absolutes out of the Episcopal Church. And the pluriformist leader will do nothing because he can do nothing because he believes in everything.

Clearly, the Episcopal Church needs a strategy for the longer term. Pluriformity is not it. The church needs a new theology of community, beyond tolerance and beyond pluriformity.

The Bible opens the way for that theology. Yes, it contains absolutes. Starting with the *Shema* of Israel and moving to “the way, the truth, and the life” of Jesus, it insists on the oneness, or uniformity, of God. Nowhere is pluriformity mentioned.

In the Epistle to the Hebrews, the author describes Jesus as “merciful and faithful.” Note that both qualities are mentioned in the same sentence. Merciful is the ability to forgive the offender. Faithful is the condition of adhering to the truth. “Mercy and faithfulness will meet,” writes the psalmist, “righteousness and peace will kiss each other.” Atop the Ark of the Covenant, the two golden cherubim faced each other, their wings kissing. Tradition names them “mercy” and “truth.”

At times, the two conflict. Following an absolute truth may, for example, lead one to recommend sanctions for an adulterous, perjurious president. On the other hand, if he is truly repentant and

“... in pluralism the role of the government is to oversee competition among interest groups in the society. [The problem is that] pluralism systematically favors the interests of the stronger against the weaker . . . it solidifies the power of those who already hold it.”

— Robert Wolff in *A Critique of Pure Tolerance*

works to amend his life, an absolving approach may be best. In that delicate balance of absolutes, justice would be done.

Jesus is our great high priest, the pioneer and perfecter of our faith. By honoring those two virtues of his, mercy and faithfulness, the church could build a true community of justice. □

The Rev. D. Lorne Coyle is the rector of Trinity Church, Vero Beach, Fla.

LETTERS TO THE EDITOR

Greatly Needed

I was pleased and surprised that the Rev. Charles H. Stacy discovered that a ministry for those who are grieving is greatly needed in our church [TLC, Sept. 5].

Since the early '60s, before the "new" city of Columbia, Md., was born, I chaired a committee which studied what should be done at the time of death in a new and ideal community where no customs or folklore had been established. One of the greatest findings was that there was no what I'll call clinical follow-up to help people with their emotional illness called grief after the funeral. From that point on I made grief work a very prominent part of my parish ministry. First we had groups, "For Those Who Mourn," which met each week, and then in a later parish I called the groups the "Blessed Ones."

After retirement I approached a leading mortician in Sun City, Ariz., and we agreed that there was a great need in that retirement city for such a program because we were both alarmed at the number of suicides within the first year after the death of a spouse. Therefore his company willingly underwrote our "Good Mourning" program and provided a place for such groups to meet. There are two such meetings twice a week, and the program has helped many since it was established in November 1985. I heartily recommend both active and retired clergy to consider this as a very active and needed ministry.

*(The Rev.) E. Albert Rich
Silver Lake, N.H.*

Shaping a Future

As the article [TLC, Aug. 22] emphasizes, my mother, Margaret Mead, offers a model for the expression of faith by participation both within the church and in the many groups she



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Questions: call Margaret McLarty, (601)362-2312 or McLartyMP@aol.com

LETTERS TO THE EDITOR

worked with, especially those concerned with communication across cultures, social justice and education. She knew that to "cherish the life of the world," it is essential to preserve continuity with the past. She also believed that we are responsible for shaping a human future. "Never doubt," she said, "that a small group of thoughtful, committed citizens can change the world," words that recall the early church, the Committees of Correspondence, and the Southern Christian Leadership Conference, among many others. Groups may want to use her centennial in 2001 (visit our website, www.Mead2001.org) to affirm this and take up the challenge

beyond the hype of the millennium.

*Mary Catherine Bateson
Institute for Intercultural Studies
New York, N.Y.*

Balance Needed

I am enjoying reading the "Shapers of the Church in the 20th Century" series, as it helps me, a rather recent Episcopalian, gain a better understanding of the current church while honoring those who brought us to where we are. But while you are not writing the definitive biographies of these "shapers," there is a historical balance I find missing in some.

The article about the late Presiding Bishop John Maury Allin by O.C. Edwards, Jr. [TLC, July 4], stressed Bishop Allin's many positive contributions. But it failed to mention what I and others consider a major failure in leadership — his personal opposition to the ordination of women. We are responsible for our actions and should be judged by them. Like most of us, Bishop Allin did some good, some bad. You fail us if you only present the good.

My point is that the essays should be more balanced, describing the complete picture these "shapers" played in the development of the Episcopal Church in the 20th century.

*Bill Schenck
Falls Church, Va.*

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One Way

I'm concerned by the response letter from the Rev. Robert Cromey [TLC, Sept. 12]. His policy, as it were, lets slip his drift that the gospel has little bearing upon his views, especially when it comes to the great commission.

He certainly plays the polite game of inviting "all my friends, relatives and neighbors, Jew and gentile, to visit Trinity Church." Why? Why invite them if the Christian gospel has no apparent bearing upon them other than a choice among many? It's like choosing to join the local Rotary or perhaps the Lions Club, or for that matter the local Masonic temple. It becomes a matter of personal taste and choice. All roads lead to the same place.

He makes his argument based upon respect. He writes, "I respect their relationship to God." Instead of fearing for their eternal souls, he "respects" their choice. And then he adds the opinion about this being a gift from God. I concur with his respect for people, I doubt that God would give us a "gift" that ran counter to the great commission. I lived in Dearborn, Mich., in an area with the highest population of Islamic people outside the Middle East. I respected them as my neighbors, but at the same time looked for every opportunity to befriend them and tell them about

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Jesus Christ. By the way, they took every opportunity to tell me about Islam and tried to convert me! Why? Because they thought Islam was the answer.

It is incumbent upon us to love all persons. I think real love means we care greatly about people's souls as well as respect them as persons. We should be telling our friends, whether they are Jew, gentile, Muslim, Buddhist or whatever, about Jesus. Why? Because Jesus is the only way to eternal life. Not Jesus and/or Buddha; not Jesus and/or Allah; not Jesus and/or some messiah to be named later: Jesus and Jesus alone is the way to the Father.

*(The Rev.) Terry Sweeney
Church of the Cross
Charlottesville, Va.*

The Future Church

The Viewpoint article, "A Thriving Future Church Will . . .", by Gregory A. Tournoux [TLC, July 25] just hit my

spot. It seems as if he agrees with me that the church should function as more of an organism than as an institution. I believe that the Emperor Constantine did not do the church a favor by institutionalizing it. The church should be seen and function more as the body of Christ and the people of God. The church in the Acts of the Apostles is an exciting church filled with the grace and power of the Spirit, with Jesus Christ himself as its head and Lord. I know all this is idealistic, but I would like us to be able to focus ourselves and head this way.

*Anne G. Woodhead
Frankfort, Ky.*

Common Authority

In "Poles Apart" [TLC, Aug. 29], John Heidt's generalizations about differences between liberals and conservatives in the Episcopal Church are more false than true and deal largely with side issues rather than what

really matters for people of faith. He writes that we share no common theological assumptions or authority. Oh, but we do. The common theology of Christians certainly places priority on loving God, neighbor, and even enemy as Jesus did. Our common authority is Jesus Christ as incarnate Word of God and redeemer of all.

*Lisa J. Uchno
Sylvan Lake, Mich.*

From the Top

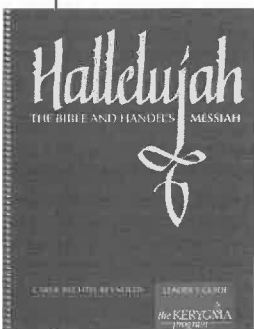
If the Rev. William T. Holt is concerned about listing the ministers of the church in order, "from top down" as he puts it [TLC, Sept. 5], he might want to consult the Book of Common Prayer, p. 855. In answer to the question, "Who are the ministers of the Church?" the Catechism states: "The ministers of the Church are lay persons, bishops, priests and deacons."

*Richard H. Picard
Merrick, N.Y.*

NEW for ADVENT

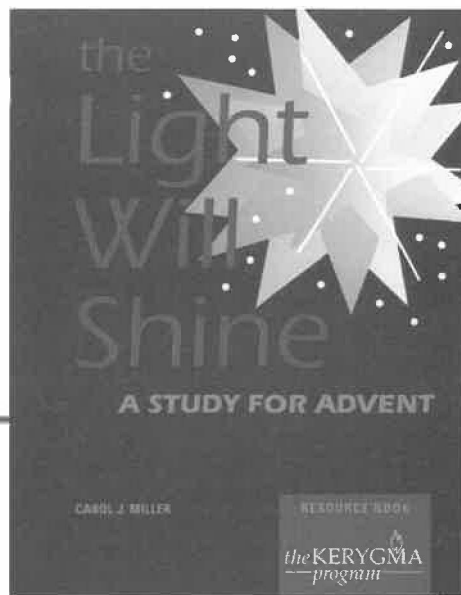
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The Rev. **Laurence Byrne** is rector of Christ Church, 59 Church Rd., Easton, CT 06612.

The Rev. **Paul Coleman Cochran** is rector of St. Jude's, 3606 Lufberry Ave., Wantagh, NY 11793.

The Rev. **Kathleen Dorr** is chaplain of the Episcopal Church at Yale, 363 St. Ronan St., New Haven, CT 06511.

The Rev. **Elizabeth Habecker** is coordinator for congregational life for the Diocese of Michigan, 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **Virginia Hummel** is rector of St. Luke's, PO Box 155, South Glastonbury, CT 06073.

The Rev. **Michael Keili** is rector of St. George's, 15446 Warwick Blvd., Newport News, VA 23608.

The Rev. **David Keil** is vicar of Christ Ascension, 1704 W Laburnum Ave., Richmond, VA 23227.

The Rev. **David Knox** is rector of Christ Church, 151 W Church Ave., Longwood, FL 32750.

The Rev. **Peter M. Larsen** was selected for promotion to the rank of captain in the chaplain corps of the U.S. Navy Reserve. He remains rector of St. John's, Southampton, NY.

The Rev. **Marilyn Mason** is interim priest-in-charge of St. Clare of Assisi, Rancho Cucamonga, CA, and of St. Luke's, Fontana, CA; add. 6563 East Ave., Rancho Cucamonga, CA 91739.

The Rev. **William Messenger** is director of the Mockler Center for marketplace ministry at Gordon-Conwell Theological Seminary. He remains assistant at All Saints', Belmont, MA.

The Rev. **Ladson F. Mills III** was selected for promotion to the rank of captain in the chaplain corps of the U.S. Navy Reserve. He remains rector of Ascension, Knoxville, TN.

The Rev. **Katherine Moorehead** is rector of St. Margaret's, PO Box 160024, Boiling Springs, SC 29316.

The Rev. **Andrew G. Osmun** is rector of St. Peter's, 71 River St., Milford, CT 06460.

The Rev. **Linda G. Potter** is executive assistant to the Bishop of Oregon, PO Box 467, Lake Oswego, OR 97034-0467.

The Rev. **Allan Sandlin** is rector of Christ the King, Sebastian-Rinz Strasse 22, 60323 Frankfurt-am-Main, Germany.

The Rev. **John Van Siclen** is rector of St. Michael's, PO Box 414, Bristol, RI 02809.

The Rev. **Sandra E. Stone** is associate at St. Michael the Archangel, 2025 Bellefonte Dr., Lexington, KY 40503.

The Rev. **Betsy Ungermann** is chaplain at St. Andrew's-Sewanee School, St. Andrews, TN 37372.

The Rev. **Robert Reed Van Deusen** is a member of the Hale Team Ministry in the Diocese of Springfield; add. 1805 N State St., Marion, IL 62959.

The Rev. **John Wells Warren** is chaplain at St. Dunstan's College Center, Auburn University, 136 E Magnolia Ave., Auburn, AL 36830-4722.

The Rev. **John Whitnah** is rector of Christ Church, 35 Harris Rd., Avon, CT 06001.

Ordinations

Priests

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Deacons

Bethlehem – Terry Matthews, Mark Ruyak Texas – Jimmy Bartz, chaplain, the University of Texas, Austin, TX, **Bruce Bonner**, Epiphany, Houston, TX, **Justin Lindstrom**, St. Martin's, Houston, TX, **Frankie Rodriguez**, Christ Church Cathedral, Houston, TX, **Jim Stockton**, St. Stephen's, Houston, TX, **Robert Woody**, Good Shepherd, Tomball, TX.

Retirements

The Rev. **Edgar G. Parrott**, as rector of St. Francis', Turlock, CA.

Change of Address

The Rev. **Albert S. Newton**, 500 Spanish Fort Blvd., Apt. 364, Spanish Fort, AL 36527.

Correction

Because of a reporting error, the Rev. Ronald E. Greiser was listed as the rector of St. John's, Portsmouth, VA. The Rev. **Ronald E. Greiser Jr.** is the rector of St. John's.

After Alpha...

Christian Formation

National Seminar for Clergy, Seminarians, Lay Leaders
December 3-4, 1999

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Dean Emeritus of Trinity Episcopal School for Ministry

Workshop Leaders: The Rev'd Canon William E. Blewett, Ph.D
Lay Canon Carolyn C. (Cris) Fouse, M.A., Developers of Christian Formation

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Next week...

**Fall Book
Issue**

BENEDICTION

Praying Against Hatred

*“Jesus said,
‘Love your enemies
do good to those
who hate you’”
(Luke 6:27).*



Increasingly these days, we learn about hate groups throughout the world, of individuals and groups deliberately working to incite more and more people to hate, and act from hatred. Even a child's temper tantrum's "I hate you!" can be fed and encouraged to ferment.

This has been a great burden to me for many months. There is an imperative need for prayer counteracting this attitude with love. In the Acts of the Apostles in the New Testament, Stephen says, "Lord, may it not be accounted against them," an echo of the words of Jesus on the cross, "Forgive them, Father, they know not what they do." I'm sure we often feel they know quite well what they do, and say so in disgust, adding, "They're evil!" No! They're not fundamentally evil, but deceived by the "evil one," and we need watch that we, too, don't become vindictive. It is very insidious.

Sadly, even some Christian groups are infected with "righteous" hatred of those who don't see eye to eye with them, and this also helps spread the evil.

This can be counteracted only by prayer, worldwide prayer from all sorts and conditions of people, from the youngest to the oldest, the weakest to the strongest. Above is a suggested prayer to be used daily:

I lift to you, Father, each person who hates, each person who spreads hatred, either deliberately or unthinkingly, that they may be infiltrated by your Love. Reach into each one and restore your image in which they are made.

Also, I ask that you protect and strengthen their victims; that no one return hatred for hatred, vindictiveness for vindictiveness. Forgive them, Lord, they know not what they do. Amen.

*Sister Philippa Margaret, S.C.
Boulder City, Nev.*

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November 13 - Bishop Mark Dyer

Prayer-Contemplation and the Compassion of God

January 22-23 - Father Carl Arico, *Centering Prayer*

February 27-29 - The Very Rev. Alan Jones, *Preaching Mission*

Holy Week - the Rev. Kenneth Leach

Maundy Thursday, Good Friday - Bishop Paul Moore

May 29 - former Archbishop of Canterbury, Robert Runcie

The Rev. Marek P. Zabriskie, Rector
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THE GENERAL THEOLOGICAL SEMINARY of the Episcopal Church www.gts.edu invites qualified candidates to apply for a tenured or tenurable senior position in Old Testament/Hebrew Bible to begin in the fall of 2000. Applicants must have a Ph.D. or Th.D., evidence of effective teaching ability, service to the church and a good publishing record. Familiarity with the Anglican tradition is desirable. Women and minorities are especially encouraged to apply. Please send a resume and three references by 11/1/99 to: **Prof. Deirdre Good, Chair of the Search Committee, General Theological Seminary, 175 Ninth Ave., New York, NY 10011. good@gts.edu.** The General Theological Seminary is an Equal Opportunity Employer.

RECTOR: St. Peter's Protestant Episcopal Church, Albany, NY. Our church is a national historic landmark in the heart of downtown Albany, the state capital of New York. Our worship remains very traditional, low church. Our congregation is drawn from an approximately 40-mile radius, and we have a large professional choir. Rectory provided as well as excellent salary and benefits. Send resume, CDO profile and cover letter to: **John Bailey, Search Committee, c/o St. Peter's Church, 107 State St., Albany, NY 12207.**

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RECTOR: Small parish in rapidly growing Midwest/suburban area seeks priest who has been called to his/her "holy vocation," and is trained in congregational development or is willing to be trained. Accept this challenge to work with parish as they "move" into the 21st century. Grow with us! Send resume and letter of interest to: **St. David's Episcopal Church, P.O. Box 510528, New Berlin, WI 53151. Attn: Robert Sutherland.**

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