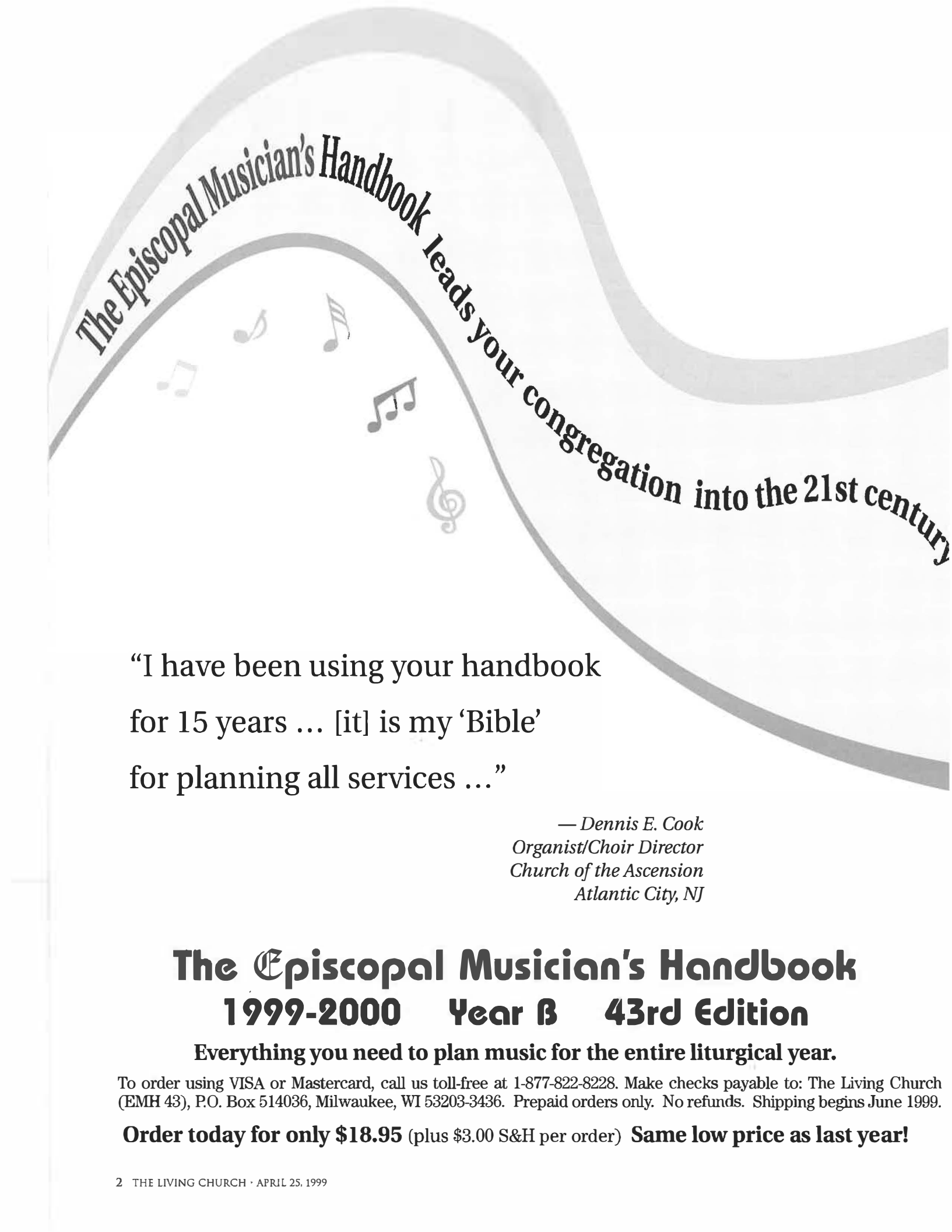


# THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ APRIL 25, 1999 ♦ \$1.50



The Good Shepherd

The background features a large, light gray wavy line that curves across the top and right sides of the page. Scattered within this wave are several musical notes and a treble clef, rendered in a light gray color. The text "The Episcopal Musician's Handbook leads your congregation into the 21st century" is written in a black, serif font, following the curve of the top part of the wave.

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THIS WEEK

“He calls his own sheep by name.”

John 10:3

John 10:14



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The Good Shepherd
RNS photo (from above)

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## SUNDAY'S READINGS

# The Good Shepherd

*"... you were straying like sheep."*

1 Peter 2:25

### Easter 4

Acts 6:1-9; 7:2a, 51-60 or Neh. 9:6-15; Psalm 23; 1 Peter 2:19-25 or Acts 6:1-9; 7:2a, 51-60; John 10:1-10

The opening words of the Collect of the Day for this Fourth Sunday of Easter call to mind that familiar and comforting image of Jesus as "the good shepherd;" and along with the use of Psalm 23, "The Lord is my shepherd," with its assurance of God's loving, providential care, such a way of speaking can evoke a calm sense of well-being for those gathered in worship. The reading from 1 Peter calls for acknowledgment that "you were straying like sheep," but all may be well through return to "the Shepherd and Guardian of [our] souls." We are in the very middle of our celebration of the Great Fifty Days and are comforted by acknowledgment that the Risen One continues to guide and care for those whom he has named as his own.

But lest we be lulled into a comfortable complacency, lest we forget the great costliness of our redemp-

tion, the passages of holy scripture on this day remind us that the way into the sheepfold is a way marked by suffering. To come to the Resurrection, we "should follow in his steps," and we know that the steps of Jesus mark the way of the Cross. The story of the martyrdom of St. Stephen, the notion in the epistle that we can "do right and suffer for it," and even the mention in the gospel of "thieves and robbers" who may "steal and kill and destroy" point to the reality of the suffering through which we will pass on our journey to the resurrected life for which we hope.

In Jesus, our entry way into this life has come to us. "I am the door of the sheep," says the Lord. The One whose rising to life through death we celebrate in this glorious season invites us into his own eternal life, that "we may have life, and have it abundantly." By him and in him, we enter.

### Look It Up

Read Romans 6:3-11, reflecting on the notion of suffering and death leading to "newness of life."

### Think About It

Recognizing the reality of suffering in our lives, how might our Christian living be "abundantly" in accord with the promise of Jesus? Of what is there abundance in your own life?

YOU'LL FIND IT ON PAGE 21

### Next Sunday

#### Easter 5

Acts 17:1-15 or Duet. 6:20-25; Psalm 66:1-11 or 66:1-8; 1 Pet. 2:1-10 or Acts 17:1-15; John 14:1-14

## SHORT & SHARP Continuing Forays Into Spirituality

By Travis Du Priest



**CHRISTIAN MYSTICISM EAST AND WEST: What the Masters Teach Us.** By Maria Jaoudi. Paulist. Pp. 166. \$12.95 paper.

Drawing from her childhood in France and Lebanon, this religious studies teacher looks at interior topics such as the divine within and the image and likeness of God. Ends with an exploration of spirituality and the arts, discussing chant as prayer, for example.

**THE CHRIST-CENTERED HEART: Peaceful Living in Difficult Times.** By Rick Mathis. Liguori/Triumph. Pp. 147. \$14.95 paper.

Using personal vignettes, Rick Mathis, who merges public policy issues with spirituality, looks at challenging scriptural passages like, "Go, sell all that belongs to you and give it to the poor." A fine discussion on how the desire for possessions and promotions get in the way of prayer.

**INNER LIFE: A Fellow Traveler's Guide to Prayer.** By David Torkinton. Foreword by Sr. Wendy Beckett. Alba. Pp. 157. \$12.95 paper.

A U.S. edition of an earlier English book. Two- and three-page reminiscences of a personal journey in prayer. Primary focus is living love, not just reading about it.

**ALONE BUT NOT LONELY: A Spirituality of Solitude.** By Donna E. Schaper. Twenty-Third. Pp. 81. \$7.95 paper.

A UCC minister from Massachusetts shares short meditations on the causes and pains of loneliness, distinguishing loneliness from solitude: Christ on the cross on Good Friday is her starting point for this necessary and helpful differentiation in the spiritual life.

**SPIRITUALITY & HISTORY.** By Philip Shel-drake. Orbis. Pp. 248. \$20 paper.

A new edition of a 1991 SPCK book for which the editor, vice-principal of Sarum College in Salisbury, England, has made corrections and added references to recent writings and an updated bibliography. Helpful chapter on Interpreting Spiritual Texts.

**A DAY OF REST: Creating a Spiritual Space in Your Week.** By Martha Whitmore Hickman. Avon. Pp. 132. \$10 paper.

The author of more than 20 books on spiritual issues, including the loss

of loved ones, Martha Hickman reviews the history and rhythm of the seven-day week, the concept of "weekend" and the Sabbath. She asks such questions as, How do you spend your waiting time? and concludes with suggestions for balancing each day.

**THE WAY OF REPENTANCE.** By Irma Zaleski. Continuum. Pp. 70. \$9.95 paper.

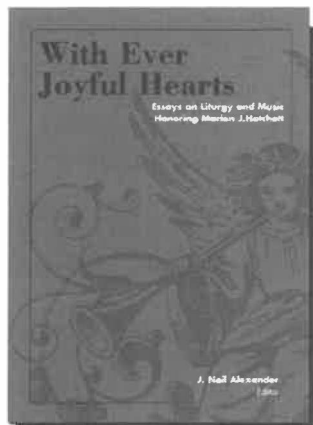
Some will remember this writer's name from her books *Living the Jesus Prayer* and *Encounter With a Desert Mother* which clue us in to her interest in Eastern Orthodox spirituality. This brief book is about forgiveness, asking for it and forgiving ourselves and others—none of which is a single act, but a "way of constant, humble awareness."

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## WITH EVER JOYFUL HEARTS

*Essays on Liturgy and Music in Honor of Marion J. Hatchett*

J. Neil Alexander, Editor



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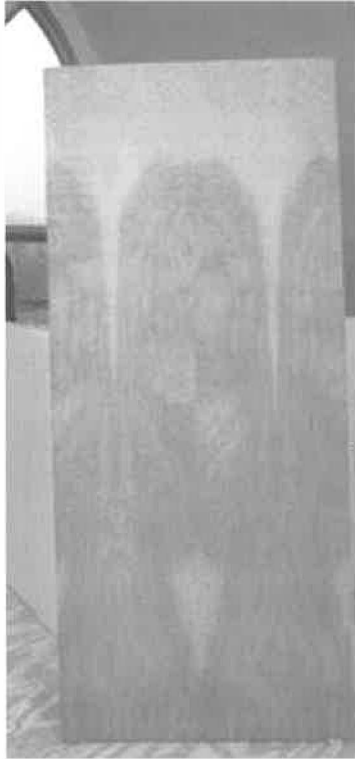


Photo by Mike Valeri, The Standard-Times, New Bedford, Mass.

**“They were looking for a quick fix,” Fr. Mandell said of the people who come looking for miracles of healing.**

## Image of Christ Appears on Church Door

Strangers are flocking to the Church of the Good Shepherd, Wareham, Mass., to see “the bearded face of Jesus” in the wood grain of a new interior door.

“It’s down to a dull roar now,” said the Rev. Cuthbert Mandell, rector of Church of the Good Shepherd, Wareham, Mass., of the interest in what is said to be the image of Christ which became visible in the wood grain of a church door. Fr. Mandell said large numbers of people came to the church looking for miracles of healing. “That’s not in our tradition,” he said.

On a Wednesday evening early in January a group of parishioners were working on a renovation project. As the stain dried on birch wood doors meant for closets, a woman noticed a likeness to the bearded face of Jesus in the wood.

“It would be worst to affirm, yes, this is Jesus,” Fr. Mandell said. Some of the volunteers have reportedly called it a miracle.

By the following Sunday, before the parish had been told, word was out and strangers were flocking to see the image. “They were looking for a quick fix,” Fr. Mandell said.

The largest number of people coming were outside the community of faith, he said. “Outside the context of a faith community, someone can be led astray,” is Fr. Mandell’s concern. He does not want excitement around the image to become a “stumbling block” to outsiders.

The door, not presently accessible to

curiosity seekers or those looking to it for healing, is now covered and awaiting the completion of the renovations. Because of the continuing renovation project and liability concerns, the parish no longer allows the public access to it.

Jim Bruce, owner of Morse Lumber, the company from which the doors were purchased, explained the phenomenon in more earthly terms. He told the *New Bedford Standard-Times* that the image was brought out of the grain by the stain used on the wood. “You have hard and soft areas. And when you stain, add color or varnish, the soft areas become darker, highlighting the grain even more, as opposed to when it’s left natural.”

When the renovation is completed, the door will not be mounted as planned because the imaged surface would have been on the inside of a closet. It will become “something to promote meditation, much like stained glass windows ... but not worshiped,” Fr. Mandell said. He told *The Episcopal Times*, “the church will seek to allow the image of Jesus in the door to be a resource to the wider community, perhaps hung in a place where persons may freely come ...”

Right now, he said, the parish is looking at the image as an interesting phenomena, left for the faith community at Good Shepherd.

## Continuing Bishop Confirms 30 at St. Paul’s, Brockton, Mass.

The Rt. Rev. A. Donald Davies, former bishop of the Episcopal Church and now bishop of the continuing Episcopal Missionary Church, confirmed 30 people during an Easter morning service for the dispossessed congregation of St. Paul’s, Brockton, Mass. [TLC, April 11], according to the Rev. Tom Morris, assistant at St. Paul’s. Bishop Davies also baptized one.

During the reaffirmation of baptismal vows, nearly one-half of the 125-member congregation intentionally and specifically reaffirmed their belief and their loyalty to Christ. This intentional reaffirmation was at the specific invitation of the Rev. James Hiles, former rector of the parish who was found guilty of sexual misconduct and deposed in 1995. Fr. Hiles has stayed on, functioning as rector

after the parish left the diocese in 1996 and became an affiliate of the Episcopal Synod of America in 1997.

The St. Paul’s congregation began its 11 a.m. Easter service with the Liturgy of the Word on the lawn of the church property, Fr. Morris said. They then processed to a nearby Seventh Day Adventist church for the confirmations, baptism, reaffirmations and the Eucharist.

## BRIEFLY

The **Rt. Rev. Jeffery Rowthorn**, the first full-time, non-retired, Bishop-in-Charge of the Convocation of American Churches in Europe, has announced his retirement Jan. 1, 2000. Prior to his appointment in Europe, Bishop Rowthorn was Bishop Suffragan of Connecticut.

The **Rt. Rev. John H. Smith**, sixth Bishop of West Virginia, has announced his retirement effective Nov. 1. Bishop Smith, a strong supporter of church clusters, and small church and regional ministries, has also emphasized youth ministry during his nine-year tenure.

Episcopal Divinity School in Cambridge, Mass., has been granted **full accreditation** for another 10 years by the Association of Theological Schools (ATS). The positive report notes strengths in all areas of school operations. The ATS reports the school's specific strengths are its faculty, curriculum and fiscal governance.



Photo from the Diocese of Honduras

About 500 Honduran Episcopalians celebrated Good Friday with a traditional Via Crucis (Way of the Cross) in the streets of San Pedro Sula. Several youth groups participated, playing roles as Roman soldiers, Jesus, Caiphas, Pilate and others. The procession ended in El Buen Pastor Cathedral, where the Good Friday service took place.

## Bishop Gray Observes Talks on Province of the Caribbean

The **Rt. Rev. Francis Campbell Gray**, Assistant Bishop of Virginia, spent March 14-18 in Cuba, where he observed talks on the formation of a new, independent Province of the Anglican Communion: the Province of the Caribbean.

Participants in the eight-year-old talks include representatives of the Episcopal Church in Cuba, the Episcopal Church in Puerto Rico, and two dioceses of the Episcopal Church USA: Haiti and the Dominican Republic, as

well as other church officials. Bishop Gray attended the talks as a representative of the national Standing Commission on World Mission.

Even though representatives of the Church in Puerto Rico did not attend the round of talks in Cuba, formation of the new province remains on track, according to Bishop Gray.

"The talks were very productive," he said. "There is a commonality among these churches, and the general good will is strong."

Communication is an ongoing struggle among the potential members of the province-to-be. "You're talking about four dioceses, three languages, and four different countries," Bishop Gray said. "Part of the difficulty of the meeting is that something is always being translated."

One tangible sign of progress was the establishment of a joint development fund for the new province, a fund to which all four groups are contributing. "That's very encouraging," he said. "These dioceses have limited resources and they're taking responsibility to

build a shared pot."

Though the Episcopal Church in Cuba and Puerto Rico already have autonomy, the Diocese of Haiti and the Diocese of the Dominican Republic are part of the Episcopal Church in the U.S.

"The United States is one of a few provinces ... with dioceses beyond its contiguous limits," Bishop Gray explained. When the new province forms, the dioceses of Haiti and the Dominican Republic will leave the Episcopal Church. That raises another sticking point in the talks: pensions. Both participate in the Church Pension Group's pension plan. Under canon law, once those dioceses leave the Episcopal Church, they will no longer be eligible to participate. "They're working with the Church Pension Fund to get that covered," Bishop Gray said. Cuba and Puerto Rico have their own plans.

The national Standing Commission on World Mission monitors the process toward autonomy as outlined in a 1991 General Convention resolution.

*Patrick Getlein*



Photo from the Diocese of Virginia

When in Cuba, Bishop Gray presented the **Rt. Rev. Jorge Perera**, Bishop of Cuba, with one of five earthenware chalice and paten sets given on behalf of the Diocese of Virginia.

## Liturgical and Musical Scholar

MARION J. HATCHETT

**One of the driving forces  
behind the 1979 prayer book  
and the 1982 hymnal.**

By Anne LeCroy

For most seminarians of the Episcopal persuasion, music and liturgies were often afterthoughts in their study for ordination until the coming of such liturgical and musical scholar-mavens as Marion J. Hatchett, one of the driving forces behind the Book of Common Prayer 1979 and *The Hymnal 1982*.

Seminarians at St. Luke's School of Theology of the University of the South, Sewanee, Tenn., from about 1970 on, came from Dr. Hatchett's classes thoroughly convinced — most of them — of the importance of liturgy and music in the enhancement of worship, Christian education, and understanding of the role of every person in the worship of the church.

Groundwork for both the prayer book and the hymnal, to be sure, antedate Dr. Hatchett's extensive contributions, made primarily between 1974 and 1985. He was not idle, however. He was a member of the Standing Commission on Church Music, working on service music, chaired the Anglican Chant Committee, and traveled widely introducing groups to the prayer book and the new hymnal. Following the spadework of such scholars as William P. Ladd and Massey Shepherd, he was able to build on very impressive foundations, but the buildings themselves owe much of their strength, aesthetics and power to Dr. Hatchett's involvement with rubrics, eucharistic rites, occasional services, and hymnody to accompany the services of the book.

As he visited many congregations, talking about the prayer book, his dry wit, peppering his scholarly discussions, enabled laity and clergy alike to understand revision, the rationale for revision, and the enhancement of worship provided by revision. "Another Hatchett job" was not necessarily a negative reaction to his work.

An accomplished musician (he has at least one piano in his classroom, plus three at home), he has done much to



Katharine G. Scramton Photo

engage his students in the way they, as future clerics, can encourage the use of varieties of music in the services they will eventually construct and celebrate. His interest in hymnody, particularly in Southern hymnody and all sorts of hymnodic materials from various parts of the world and various times, enriched *The Hymnal 1982*.

It also provided commentaries for church musicians and several valuable choirmasters' manuals. It is important to know that Carolyn Hatchett, wife, mother, cat person, and counselor-confidante to many a St. Luke's alum, is partner in music to her spouse. Marion met Carolyn through her musical skills as organist at the church he served in Gaffney, S.C.

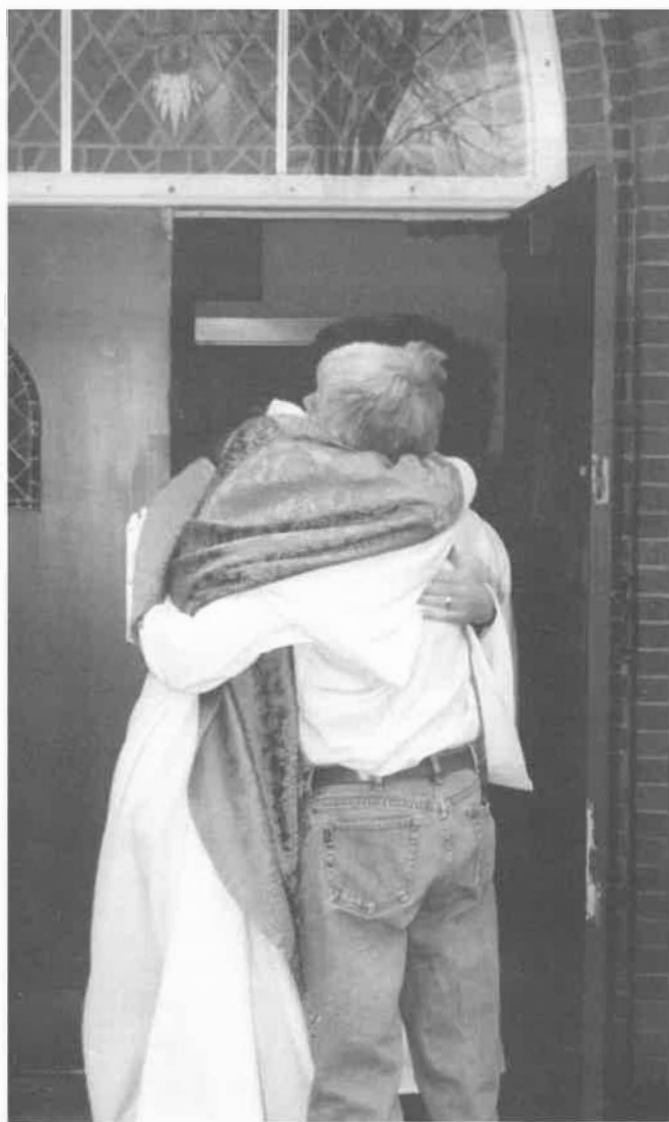
He was also a member of the Standing Liturgical Commission, co-writer with me of the *Manual for Altar Guilds*, and the author of *Commentary on the American Prayer Book* and *A Manual for Clergy and Church Musicians*, two important resources for church leaders.

**"Another Hatchett job" was not necessarily  
a negative reaction to his work.**

In the words of Jesus, Marion Hatchett manages to be at once both serpent and dove. His presentations on the prayer book (1979) have provided healing for many a troubled congregation, reconciled a number of clergy to revision, by demonstrating the richness of the prayer book, and enabled bishops to accept revision as an ongoing, vital infusion of new blood in the body of the church.

*Anne LeCroy is a professor of English at East Tennessee State University.*





A LIVING CHURCH

## Feast of Ministry

**Emmanuel Church in Winchester, Ky., is intentional about its spiritual life as a community of faith.**

By Kay Collier-Slone

**“A long line to get in a restaurant always means there’s good food inside, and the same is true of church,”**

someone observed recently. And there are lines every Sunday at Emmanuel Church in Winchester, Ky., as the small building stretches to accommodate the zoom in attendance from an average of 4,433 per year in 1995 to 9,966 in 1998. There are lines outside the door — rain or shine, winter and summer — waiting for a hug and hello from the Rev. Alan Sutherland, rector, whose English accent has settled right into the soft central Kentucky voices around him. There are lines in the narthex, waiting to find a seat in this rapidly expanding congregation that is “being intentional about our spiritual life as a community of faith, and focusing on our worship.”

Fr. Sutherland has integrated his devotion to the Book of Common Prayer — “absolutely the best resource for personal prayer life and devotions” — and his evangelistic fervor for “user-friendly” Sunday mornings via a worship booklet with all of the necessary pages in order, eliminating much balancing and shuffling of books and papers, and thus, more ability to focus more on the food being served than on the mechanics of the service.

Sunday morning is only a fraction of the time the building is overflowing, with community and church groups ranging from basket weaving classes to AA, soccer board, soccer coaches and referees, certification groups, Boy Scouts, Cub Scouts, Girl Scouts, art workshop, and a Friday night Bible study of New Life Fellowship, a group called to begin a new church in the area. During all school vacations, Emmanuel is home to aftercare for community children from 6 a.m. to 6 p.m., welcoming as many as 100 children daily to the facility. The church serves as the disaster center for the Red Cross, and local soccer and baseball teams practice on Emmanuel’s fields. Daughters of the King, Altar Guild, Christian education, a joint youth group with neighboring Church of the Ascension, Mt. Sterling, involvement with a multi-denominational singles’ group.

The tail is not wagging the dog, Fr. Sutherland says. The growth is not simply a result of community activity and visibility, but word of mouth invitation, “a natural product of our spiritual life. When people worship and know God loves them and they’re expected to love each other, it becomes outreach.

“When people study scripture and pray, it becomes Christian education.

“When people understand that they are called to be

**“When people study scripture and pray,  
it becomes Christian education.”**



a community of faith, it becomes fellowship.”

And whether it is Feast Groups in parishioners’ homes or karaoke in the parish house, there is feeding going on at Emmanuel, stretching the walls and the congregation. Irish stew in March. The after-service picnics on the lawn that begin in mid-May and continue through the good weather. The October hoe-down. Seasonal events. Friends Eating and Sharing Together is what FEAST stands for. It is an ongoing reality at Emmanuel.

Stretching is the polite word for it. Growing pains describes the questions the vestry and Fr. Sutherland must face together as they look to how to expand from their “acute shortage” situation for education, worship and fellowship with no expansion possibilities in the present “virtually land-locked” situation.

The rector calls it “the challenge and the call.” He says, “I feel God is challenging us, asking us to look at what he is calling us to be in terms of our facility and our life as a community of faith.”

A part of that challenge for the rector and the parish is their role in the life of the Diocese of Lexington — a role this Anglican takes seriously. It is a role he lives out as chair of the Camps and Conferences Board, an “in-demand” retreat leader and preacher, and a high-energy connector with clergy and laity from across the

diocese. Stretching the walls is just the way it is — but definitely not a deterrent to mission now.

In a recent parish newsletter, he articulated the challenge and the call, and invited the people of Emmanuel to a time of intention and prayer. “It is not yet solution time,” he wrote, “but time to begin to discern God’s will.”

One thing Fr. Sutherland, Emmanuel and all who visit there know for sure: They have a “real smorgasbord of seekers” — young families, retired folk, teenagers, children, single adults, folks from all walks of life. “We want to be an intentional community of faith,” the rector states, his warm smile underscoring his heartfelt words. “We want to be a community of faith that accepts and welcomes everyone, hopefully showing the faith of Christ to everyone.”

On the streets of this small town, and across the Diocese of Lexington, it is clear that when the sign reads *The Episcopal Church Welcomes You* and points to Emmanuel, truer words were never spoken. Welcome at the table, and with food to share — Emmanuel, Winchester, Ky. □

*Kay Collier-Slone is the editor of The Advocate, newspaper of the Diocese of Lexington. She resides in Lexington, Ky.*



**On the streets of this small town,  
and across the Diocese of Lexington,  
it is clear that when the sign reads  
*The Episcopal Church Welcomes You*  
and points to Emmanuel Church,  
truer words were never spoken.**

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# 50 Years of Quiet Service

If you've never heard of the Episcopal Church Foundation, don't feel bad. Most Episcopalians haven't. Its somewhat obscure status hasn't prevented this organization from serving the Episcopal Church effectively for 50 years.

The foundation is perhaps known best for its Cornerstone Project, a ministry designed to strengthen the personal and professional lives of clergy, but it also has been involved with planned giving, theological education and a loan fund. And in this 50th year, the foundation has embarked on its Zacchaeus Project, a year-long national research initiative which will focus on what it means to be an Episcopalian.

The foundation was formed in 1949 by Presiding Bishop Henry Knox Sherrill, who pronounced, "It is time that we have great convictions about great things." Bishop Sherrill petitioned the 1949 General Convention to establish an independent foundation which would make serious contributions to the life and service of the Episcopal Church. And, perhaps best of all, the foundation was to be led and managed by lay persons. It still is.

The Zacchaeus Project, named for the fellow who climbed a tree to get a better view of Jesus, is intended to learn how Episcopalians renew their sense of identity in communities of faith, examining trends and patterns of leadership along with issues and challenges. Hopefully, findings of the one-year project will help to inform various planning efforts of the church and to suggest possible future directions. Some pertinent questions to be addressed: What draws people to our church and sustains their involvement? What core communities do we share and how do we deal with differences? What are the growth areas of the church? What are the major challenges facing the church and how are we preparing ourselves to deal with these challenges?

This project is underway in nine dioceses, involving 200 individual and group interviews. It also is examining national patterns and trends in membership, attendance, finances and patterns of giving. The findings will be sent to each congregation in the Episcopal Church. Hopefully, your rector will share with you what this project uncovered.

The Cornerstone Project began 12 years ago with an emphasis on clergy wellness. In 1995, that evolved into an examination of what health, wholeness and holiness means for churches, particularly stressing congregational leadership. As a result, *Vestry Papers*, a resource for "those called by God to lead Episcopal congregations," was published. This newsletter is now being sent to churches five times per year and is designed to help vestries look at leadership issues. The foundation also published a guide to help vestry members identify their role and their relationship to the rector and congregation.

Another project began in 1995 when the foundation took on the role of establishing a ministry of gift planning. The national church had closed its planned gift office, and the foundation was more than willing to take it on. Two months ago, Fred Osborn, the effective former director of development and planned giving at the Episcopal Church Center, joined the foundation as director of gift planning. Mr. Osborn said he hopes the foundation will manage some \$30 million in planned-giving assets by 2000.

Another area of activity for the foundation is to support religious education at all levels through major grants and scholarships. A Graduate Fellowship Program supports scholars as they pursue doctoral degrees. The foundation has issued 150 fellowships and estimates that 25 percent of the faculty in Episcopal seminaries are Foundation Fellows. In addition, the foundation is exploring ways to reinvigorate campus ministries, and it has joined with Trinity Institute of New York City to found a satellite teleconferencing network known as Links. Among other endeavors are the awarding of start-up grants for organizations and the funding of pilot projects in parishes and dioceses. An anonymous gift of \$1 million in 1952 provided the impetus for a revolving loan fund.

The foundation will enter the next century as a primary provider of resources for clergy and congregation. Its willingness to take a risk on untried ministries and its commitment to young people will continue to be of great value to all who care about the future of the Episcopal Church.

*David Kalvelage, executive editor*

## Did You Know...

**During the baseball season, there's a Roman Catholic Mass on Sundays at Yankee Stadium in New York City.**

## Quote of the Week

**The Rev. Avery Dulles, S.J., theologian, on the nation's moral climate: "Anyone who wants to stand for moral principles has to get used to being in the minority."**

# Thank You

This issue is dedicated to the Living Church Associates, a growing number of persons who have contributed at least \$100 to the work of THE LIVING CHURCH during the previous year. It is a pleasure to list their names in this issue and to recognize the prominent role they have had in producing this magazine. For many years the cost of producing TLC has exceeded the amount of income generated by advertising and subscription revenue. Because of this dilemma, the Living Church Fund was created to assist our working budget. In recent years, the fund has been particularly helpful, for we have not increased our subscription rate since 1991, yet printing and production costs continue to go up. In addition, in recent years we have faced increases in postage by the United States Postal Service.

We are grateful to all those who contribute to the Living Church Fund. All contributions, in any amount, are most sincerely appreciated. We hope that persons who enjoy this magazine will be moved to join the Living Church Associates during 1999.

There is still time before General Convention for leaders of the House of Bishops and the House of Deputies to move at least close to the same agenda.

# At Odds for Now

The two houses of General Convention appear to be headed in different directions as preparations are being made for the 73rd triennial gathering to be held in July 2000 in Denver, Colo. First, we heard reports from the House of Bishops' meeting in Texas that the "junior house" will try to ensure that legislative sessions are kept to a minimum. The idea is to avoid having to deal with controversial resolutions which threaten to cause further disagreement, division or even schism. No sooner had we heard the enthusiasm of the bishops for this idea than the president of the House of Deputies puts forth another view. In a letter to convention deputies, Pamela Chinnis reminds her audience that the bishops set the agenda only for their house and not for the House of Deputies, and vice versa. In order for legislation to be adopted by General Convention, it must be approved by both houses. There is plenty of time before General Convention for leaders of the two houses to move at least close to the same agenda. Stay tuned.



## Roadrunners or Coyotes?

### Nehemiah and a Fresh Approach to Clergy Leadership

By C. K. Robertson

At a conference on congregational development for the Church of England, several seminar participants spoke with dismay of failure to move beyond a focus on new techniques to a look at deeper issues of leadership. All too often, we who are clergy and lay leaders of the church operate as coyotes, when what is really needed is a roadrunner!

The characters are familiar ones. The resourceful and single-minded coyote is always trying to catch (and ultimately eat) the playful and free-spirited roadrunner. The coyote never succeeds, of course, and the roadrunner is free to race along the road. As seen in a brief article in the September 1995 issue of *The Manager's Intelligence Report*, authors Harari and Bell assert that the roadrunner exemplifies the characteristics needed in today's business organizations. The same may be said for today's churches.

Consider the difference between the coyote and the roadrunner. The former is resilient; he never gives up, even after he falls off cliffs, gets hit in the head by boulders, or finds himself the hapless victim of his own explosive traps. You can always count on the coyote to pick himself up and begin his never-ending quest anew. In terms of his work ethic, the coyote is no lazy animal. Quite the opposite, he is driven, totally focused on the job at hand. Indeed, his task has become his life. Similarly, while we may say otherwise, churches and dioceses often canonize the workaholic rector who is always there for everyone else, even at the cost of his own personal relationships or health.

Roadrunners, on the other hand, operate by imagination. They do not

play by the rules, not out of disrespect (far from it), but because they see the bigger picture that others often miss. In all episodes of the animated classic, we never see the hapless coyote suddenly stop and say, "Maybe I should forget about catching this roadrunner and become a vegetarian!" His basic paradigm — Get the roadrunner — remains unchecked. My favorite scene is when the coyote paints the picture of a tunnel opening on the face of a cliff. Rather than going "Smack!" on the side of the wall, the roadrunner does the seemingly impossible and runs straight through the tunnel! "It cannot be done!," the nay-sayers shout, and yet roadrunners continue to see what others fail to see. "It shouldn't be done!," the grumblers lament, and yet roadrunners continue to do what others are afraid to do.

The roadrunner knows when to stop and when to run, when to take a break and when to press on. In everything, there is a playful spirit in the roadrunner that the coyote never seems to grasp or emulate. Wherever the roadrunner is found, the coyote is never far behind.

The question thus arises: "How can I be a 'roadrunner leader' when there are so many coyotes ready to have me for lunch?" All that has been said is merely pie in the sky if we cannot point to a different paradigm of leadership. An excellent illustration of the kind of exciting, engaging leadership I have been describing is found in the biblical figure of Nehemiah. We can see this in four specific ways.

First we see it in Nehemiah's prayer. Upon hearing of the plight of those left in Jerusalem — those "in great trouble

and shame" (1:2) — Nehemiah's immediate response is to weep and fast and pray. This in itself is noteworthy, as coyotes often find themselves far too busy fixing things to be able to pray and intercede.

Once in a former parish, when my secretary saw me looking as if the weight of the world was on my shoulders, she wisely asked me, "So when did God retire and name you his replacement?" There is only room on the cross for one. While far too many go immediately to the people about God, Nehemiah first went to God about the people. Even more than this, however, it is the content of Nehemiah's prayer that is remarkable. In admitting that "I and my father's house have sinned" (1:6), he reveals his genuine empathy for, and companionship with, the people. At the same time, Nehemiah knows who is in charge: "They are thy servants and thy people" (1:10). While coyotes operate as if everything depends on them, personalizing every failure and criticism, roadrunner leaders can afford to let God be God.

We also see a different paradigm in Nehemiah's planning. There is something a bit audacious about his strategy: leaving a secure position to go lead a people who do not know him and to whom he might be perceived as a privileged outsider with a grandiose building program (2:17ff). Some may say he should have quit before he started, but Nehemiah and others like him know that if "the same old thing" does not work, then a bolder course of action may be called for. It is also significant that Nehemiah's plan is clear, positive and verifiable. He has made use of his networks (by running his ideas by the king and then making clear to the people that he has the ruler's support) (2:18), he has done his homework and studied the situation himself (2:12), and he has been clear and direct with the people, allowing himself to share the vision or walk away from it — and him (2:17ff).

Third, we can see it in Nehemiah's



*"How can I be a 'roadrunner leader' when there are so many coyotes ready to have me for lunch?"*



proactive approach. He is aware of the opposition to his work and does not wait for them to have the upper hand. Instead, Nehemiah prepares his workers for any possibility, even violent hostility (4:15-23). No one goes to work without protection in hand. So much of a coyote's job is reactive, responding to urgent problems or conflicts which have already arisen, while a roadrunner looks down the road for potential roadblocks. Opposition can take many forms and often be quite subtle.

When a Sunday school program was introduced into a parish, but not fully endorsed or supported by those in leadership, the result was a marked decrease in numbers, from an initial 20 to only 4. A few influential members had argued that the program would never work, and their prophecy became self-fulfilling. The discerning leader is always looking for ways up front to emphasize mutual encouragement, thanksgiving and forgiveness among the flock, while also keeping lines of communication at all times. This way, when opposition does arise, the leader need not be taken by surprise.

Finally, we see this fresh approach to leadership in Nehemiah's passion. It is his passion for the people of Jerusalem in their plight that compels him to leave his own comfort zone in the first place. It is his passion for God and for the vision of rebuilding the city's defenses that strengthens him when the opposition against him turns into personal attack (6:1-14). Indeed, the goal of his opponents is nothing less than the defamation of his character.

In the end, Nehemiah's case reveals the primary mark of distinction between roadrunner leaders and coyotes: their respective approaches to potential change. Coyotes are deeply threatened by a shift in what is familiar to them. Leaders with vision and passion are tolerated as long as they do not threaten the status quo.

While serving a parish during its interim, I remarked to a fellow priest that we had seen big changes in the church with the introduction of several young families. He responded with a question: "How many of them are now in leadership positions?" "None," I

replied. "A few were up for election to the vestry this past fall, but they were not elected." My colleague shrugged, "Then your church has not really changed, not in the long run." Newcom-

*Coyotes are deeply threatened by a shift in what is familiar to them. Leaders with vision and passion are tolerated as long as they do not threaten the status quo.*



ers are welcome, as long as they abide by the existing leadership's predesigned plans; children are welcome, as long as they stay silent; new clergy and lay lead-

ers are welcome, as long as they do not rock the boat. A church in which a small number of folks do most of the work — while bemoaning the fact that others are not helping — is more acceptable than asking the deeper question of whether the "faithful remnant" are actually preventing newer members from taking more active roles. To coyotes, it is the unfamiliar that is to be avoided at all costs. Thus, in examining the leadership paradigm out of which we operate, it is important to ask: Do I choose the safe and comfortable route above all else, or do I remain open to new possibilities, to a new work of God in my midst? Our answer to this question may reveal whether the path we tread is that of the dutiful coyote or the prayerful, playful roadrunner.

*The Rev. C. K. Robertson is an American priest and consultant on team-building and conflict management serving in the Diocese of Durham, England, while finishing postgraduate study.*

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## A Sorry Episode in New Jersey

“[A generous financial package] can ... never adequately compensate the bishop [Doss] and his family for the abuse they have received from this coalition.”

As a priest of the Diocese of New Jersey who retired last June after 35 years of full-time ministry, all but three of which were spent in that diocese (including at one time, a term as president of the standing committee, and, at the time of my retirement, senior warden of the diocesan council), I regard with sorrow and dismay what has transpired in our diocese, culminating at our recent diocesan convention with the *de-facto* forced resignation of our diocesan bishop, the Rt. Rev. Joe Morris Doss [TLC, April 4].

There are only two positive things I can see which come out of this sorry episode:

First, that the self-styled Coalition for Mission and Ministry members' obsession with getting rid of Bishop

Doss, no matter what the cost, motivated those of them who presently serve on the standing committee and diocesan council to negotiate a very generous financial package. It can, of course, never adequately compensate the bishop and his family for the abuse they have received from this coalition. It will, however, ensure that though Bishop Doss and his family now leave the diocese thoroughly “trashed” and humiliated by the slanders put forth by coalition members, they will not leave it pauperized as well.

Second, that none of the proposed canonical changes introduced by one of the chief architects of the campaign to force the bishop's removal was approved by the delegates to the diocesan convention.

Now that they have succeeded in

ridding themselves of this “troublesome prelate,” we can only hope that coalition members will now want to release their “fair share” quotas (which they've, allegedly, been holding “in escrow”) to advance the “mission and ministry” of the Diocese of New Jersey to which they claim, by the title they have given their coalition, to be committed.

While Bishop Doss remains “on sabbatical” until 2001, authority in the diocese resides in the standing committee which, at this time, is totally populated by coalition members buoyed by the success of the coup they've so tragically engineered. Pray for New Jersey.

(The Rev.) E. Walton Zelley, Jr.  
Copake Falls, N.Y.

As a priest who served in the Diocese of New Jersey for 36 years I feel compelled to respond to the reporting of the retirement of our diocesan bishop.

The great majority of the people of our diocese rejoiced when Bishop Doss was elected. I witnessed enthusiasm and warmth for the new bishop. The first sign of trouble came early with the dismissal of most of the diocesan staff. Whether persons should be dismissed was not the issue. It was the way the matter was handled. At the first clergy conference, led by the new bishop, he made it clear by his attitude and insensitivity that he was unwilling to listen to the concerns, hopes or thoughts of his clergy. He had his agenda and it was evident that he was uninterested in what was in the hearts and minds of his people.

Gradually, a pattern of behavior began to emerge. He would often be

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late for meetings and services. He was not honest with many of us who believed and trusted him. A number of clergy who sought his support in seeking new positions felt it was impossible to work with him on deployment issues. Letters to the bishop, as well as telephone calls, would go unanswered. On the rare occasion of a visitation to my parish, he acted as if he did not know where he was.

At one convocation meeting, with nearly 100 persons present, he was more than an hour late and then proceeded to read a lengthy paper on why one could not be a Christian and believe in capital punishment. During his reading an elderly delegate had a fainting spell. While paramedics worked on her only six or seven rows in front of him, he never stopped reading, never asked if she was all right and continued to read as she was taken out. His agenda seemed more important than the pastoral crisis in front of him.

There are many clergy and lay people who have stories that would help to show why our trust and confidence in our bishop eroded over the last four years. It is wrong to say that the problems were here and that our bishop was a victim of them. We are not a perfect diocese but neither are we as problem riddled and dysfunctional as the bishop would have people believe. We have been a growing, caring and strong example of the body of Christ in this part of the world. New missions and parishes were being established, financial obligations were being met, our bishops were successful pastors to their people and held with deep affection, and the gospel of Christ was truly being preached. People, both clergy and lay, were working together to build-up Christ's body, the church.

I do not support everything the diocese has done during this sad and painful chapter, but I know that many dedicated and committed people tried with all their hearts to make things better; but nothing could improve the bishop's leadership skills, his integrity nor his belligerent attitude. It has been evident for far too long that the diocese could not continue under its

present leadership. I bid your prayers for the bishop and our diocese.

*(The Rev. Canon) John T. Morrow  
Pine Beach, N.J.*

## He's Flying

When I was a lad growing up in the wide open spaces of western Nebraska, Bishop Bill Gordon [TLC, March 21] was one of my heroes. I remember with great fondness the stories of this bigger than life "flying

bishop" of Alaska and his trusty airplane the "Blue Box." We were proud to think that the pennies, nickels and dimes from our UTO blue boxes were helping keep Bishop Gordon in the air. Thanks to the encouragement of Andy Fairfield, one of Bishop Gordon's flying priests — now Bishop of North Dakota — I too have become a flying bishop.

*(The Rt. Rev.) James E. Krotz  
Bishop of Nebraska  
Omaha, Neb.*

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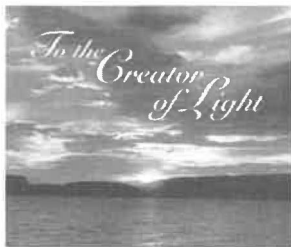
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## PEOPLE & PLACES

### Appointments

The Rev. **Dane Bragg** is missionary for youth and social ministries in the Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015.

The Rev. **Charles Christopher, Jr.**, is associate at St. Mark's, PO Box 566, Medford, OR 97501.

The Rev. **Melissa Cobb** is deacon at Prince of Peace, PO Box 5757, Salem, OR 97304.

The Rev. **Robert Crafts** is priest-in-charge of St. Mary's, PO Box 491, Ramona, CA 92065.

The Rev. **Lisa Cressman** is rector of St. Thomas', County Rd. 400 N, Whiteland, IN 46131.

The Rev. **Lisle H. Davis** is assistant at Messiah, PO Box 161, Central Islip, NY 11722.

The Rev. **Carolyn Dukenski** is assistant at St. James', 25 West St., Danbury, CT 06810.

The Rev. **Barbara Edgar** is assistant at St. Christopher's, PO Box 711, Chatham, MA 02633.

The Rev. **Ruth Eller** is vicar of St. John's, 85 E 1st N, Logan, UT 84321.

The Rev. **Andrea Felsovanyl** is assistant at St. Luke's, 20 University Ave., Los Gatos, CA 95030.

The Rev. **George Goold** is deacon at St. James', PO Box 789, Lincoln City, OR 97367.

The Rev. **Janis Goold** is deacon at St. James', PO Box 789, Lincoln City, OR 97367.

The Rev. **Francisco Peña-Regalado** is vicar of Cristo Rey, Exitos de ANACH No. 2, and San Lucas, Delicias del Norte; add. Apartado Postal 586, San Pedro Sula, Honduras.

### Ordinations

#### Deacons

**Lexington** - **Victor W. Eleazer**; St. Philip's, Harrodsburg, KY, **Anisa P. Cottrell**; St. David's, Pikesville, and St. James, Prestonsburg, KY.

**Montana** - **Brady Vardemann**; deacon-in-charge of St. Francis', Great Falls, MT.

**New York** - **David James Lucey**, **Richard Anderson Maxwell**, **Paul Victor Olsson**, **Phyllis Anne Price**

**Western New York** - **Lee Rose**, St. Mark's, Orchard Park, NY, **Patricia Guinn**, St. Jude's, Buffalo, NY.

#### Priests

**Atlanta** - **Melissa Hartley**, assistant at Grace Church, Gainesville, GA; **Frank F. Wilson**, assistant at Holy Family, Jasper, GA.

**Georgia** - **James N. Parker**, priest-in-charge of Holy Angels', Pooler, GA.

### Change of Address

The **Diocese of Eastern Michigan**: 924 N Niagara, Saginaw, MI 48602.

The Rev. **Joseph A. DiRaddo**, One Garden Way, Charleston, SC 29412.

**St. Jude's, Valparaiso, FL**, 200 N Parfin Dr., Niceville, FL 32578-1244.

The Rt. Rev. **Harry W. Shipps**, 715 Washington Ave., Savannah, GA 31405.

### Deaths

The Rev. **Aaron C. Bennett**, retired priest of the Diocese of Central New York, died Dec. 1 in Hampton, VA. He was 99.

Fr. Bennett was born in Sharon, PA. He was a graduate of Kenyon College, Bexley Hall Divinity School and General Theological Seminary. He was ordained deacon in 1924 and priest in 1925. He served in the Kane Mission Field of the Diocese of Northwestern Pennsylvania, 1924-25; curate of the Cathedral of the Nativity, Bethlehem, PA, 1926; priest-in-charge of St. Agnes', St. Mary's, PA, 1926-37; rector of St. Andrew's, Clearfield, PA, 1937-44; rector of St. Paul's, Hickman, KY, 1944-48, and rector of St. John's, Cape Vincent, NY, 1948-67. Fr. Bennett is survived by a son, a daughter, five grandchildren and three great-grandchildren.

**Constance B. Bolderston**, 97, a career missionary and sometime principal of St. Stephen's High School, Manila, the Philippines, died Feb. 27, in San Bruno, CA, after a long illness.

Miss Bolderson served in the Philippines during World War II and was detained in the Santo Tomas Prison Camp during the Japanese occupation of that country. After the war, she was in the forefront of the efforts to rebuild St. Stephen's Elementary and High Schools. "Her love for her students, management skills, tenacity for Christian Education and her undying courageous loyalty to Christ and to the Episcopal Church bear witness to her as a pioneer missionary," said Carmen Falcis, a long-time friend and former student, "She touched the lives of thousands of Chinese and Filipino children whom she followed with loving concern to maturity."

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**RESIDENT VICAR** for growing mission congregation located in the Ozarks of southwest Missouri on Table Rock Lake near Branson. St. Mark's serves a resort and retirement area, and is seeking someone to help meet the changing needs of a growing congregation in an expanding community. Direct inquiries and letters of application to: **St. Mark's Episcopal Church, Mark Levitzke, Bishop's Warden, P.O. Box 153, Kimberling City, MO 65686. (800) 289-4070.**

**TRINITY CENTER,** an Episcopal camp and conference center of the Diocese of East Carolina, located on the Outer Banks near Morehead City, NC, is seeking a new executive director. Candidates should have at least three years experience in camps and conference center management, or a background in the hospitality industry. Candidates must demonstrate broad skills in facilities' management, business administration and budgeting. Persons must be active, committed Christians. A college degree is desirable, although not required. The salary is negotiable based upon experience. A full package of benefits is available. Inquiries should be sent to: **The Rev. Matt Stockard, St. Paul's Episcopal Church, 215 Ann St., Beaufort, NC 28516.**

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**ST. MARY'S PARISH, Asheville, N.C.,** seeks full-time rector. The applicant should be a caring and encouraging priest who will maintain St. Mary's Anglo-Catholic principles. Other strengths should include Christian education, youth ministry, pastoral care, preaching and liturgy. Please respond by May 15 with letter and resume to: **Dr. Bud Harris, St. Mary's Parish, P.O. Box 8425, Asheville, NC 28814-8425.**

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## POSITIONS OFFERED

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**AMERICAN EPISCOPAL PARISH in Frankfurt/Main** seeks rector. We have almost 400 members, including approximately 100 children. We are international, interdenominational (50% of members from Anglican Communion), Eucharist-centered, music oriented, with active laity. We need a priest with strong preaching, pastoral and leadership skills, who is inclusive and caring, and is committed to helping us grow both spiritually and in numbers. Working knowledge of German and some European experience very advantageous. Details including parish profile on <http://www.christ-the-king.net>. Contact: **Mary Lynn Werner-Minges, Search Committee Chair, Church of Christ the King, Sebastian-Rinz, Strasse 22, D-60323 Frankfurt/Main, Germany.**

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# CLASSIFIEDS

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**RECTOR:** St. Stephen's Episcopal Church, Oak Harbor, WA. Is this you? Rite I (1928) and Rite II (Spirit-filled praise and worship) sheep seek shepherd who hears the Father's voice, guides and disciples with discernment based on Holy Scripture and the leading of the Holy Spirit and joyfully would join us as we grow in ministry to our community. Screening begins April 11, 1999. Position open until filled. To inquire further, please contact: **Mrs. Diana LaMee Edwards, St. Stephen's Episcopal Church, 555 SE Regatta Dr., P.O. Box 1800, Oak Harbor, WA 98277. (360) 679-3431 or e-mail ststephens@oakharbor.net**

**RECTOR:** St. Paul's in Frederiksted, US Virgin Islands, is seeking a rector for our newly restored historic church circa 1812. We are a congregation of 350-multi-racial families, predominantly black. Our church family is traditional in our worship and liturgy with a love of good church music. Administration skills are important and English the primary language. We search for someone who is not only a captivating preacher but who will also reach out to the youth. Please send bio and CDO profile to: **Judithann Gardine, P.O. Box 188, Christiansted, Virgin Islands 00821.**

**ST. MARK'S EPISCOPAL CHURCH, MILWAUKEE, WI:** Full-time rector sought for healthy, thriving, urban/suburban parish of 300 communicants on Milwaukee's East Side near Lake Michigan. Parish known for quality preaching, strong lay leadership, lively, thoughtful education, commitment to social concerns. Recent focus has been on balancing budget (completed), renovating plant (ongoing), strengthening program (progressing). Parish seeks confident leadership to continue our progress. Send inquiries, CV, and updated CDO forms to: **Search Committee, 5320 N. Lake Dr., Whitefish Bay, WI 53217.**

**ASSOCIATE RECTOR:** The rector of St. James, Lancaster, PA, seeks to appoint an energetic, thoughtful leader to fill the position of an associate rector as soon as possible. St. James is a large (1,300+), growing, historic, downtown parish committed to the work of the gospel and to the living of the Christian life. The priest in this position will share the full priestly, pastoral and administrative ministry of the parish with three other full-time clergy, five professional lay staff and committed lay leadership of the parish. Special responsibilities will include, but not be limited to, our growing social and outreach ministries, congregational development and newcomer ministry. Commitment to the priestly life, to collaborative work with a clergy and lay staff, to an increasingly diverse parish, and to ministry to the city are more important than particular previous experience. Cover letter, resumes and CDO profiles to the rector: **The Rev. Canon Peter Eaton, 119 N. Duke St., Lancaster, PA 17602. Telephone (717) 397-4858. FAX (717) 397-7548. Peter@stjameslanpa.org**

**RECTOR:** All Angels' is a diverse community of the Episcopal Church, gathered and unified by the Holy Spirit. We affirm the authority of scripture. We are a vibrant Christian community in New York City. We are gathered for engaging and inspiring worship, following traditional liturgy while incorporating a range of musical styles and innovative artistic expression. We are committed to orthodox theology, strong teaching which affirms the authority of scripture, prayer and serving the needs of the spiritually and materially poor. We seek a rector to lead us in fulfilling our mission statement: to build Christ-centered communities of witness and healing, and equip people to be a transforming presence in New York City and beyond. Our average Sunday attendance is 300. Please send resume or requests for further information to: **All Angels' Church, Search Committee, 251 W. 80th St., New York, NY 10024-5798.**

**PRIEST FOR LAY MOBILIZATION TEAM.** If you believe in the ministry of the baptized, we have an exciting opportunity for you. St. James, Baton Rouge, is a growing downtown church looking for an associate rector for pastoral ministry to recruit, train and deploy lay people in pastoral ministry. You will join a dynamic ministry team that includes a full-time director of lay ministry. Beautiful Baton Rouge is the state capital with two major universities and rich cultural life. We offer generous compensation and the joy of participating in one of the most creative parish-based programs in the Episcopal Church. Job description available. Phone: (225) 387-5141, FAX (225) 387-1443. E-mail **ffenton@stjamesbr.org**

## POSITIONS OFFERED

**RESOURCE CENTER DIRECTOR.** The Diocese of Rhode Island seeks a director to develop a Resource Center that will assist congregations in their educational and administrative ministries. Candidates should have experience (volunteer or salaried) in recent approaches to Christian formation at the congregational or diocesan level, thorough familiarity with Episcopal life and doctrine, and possess the administrative and technical skills to make the center a reality. This is a full-time position with salary and benefits commensurate with the candidate's experience and the diocese's expectations. Please forward letter of interest and resume to: **Resource Center Director, Diocese of Rhode Island, 275 N. Main St., Providence, RI 02903.**

**RECTOR, St. Paul, MN.** Stable parish with rich traditions seeks a spiritual leader to help us keep the faith. Our vision includes family ministry, open doors for all of the community and maintaining our inheritance. We seek someone who will help equip us to make these ministries grow. If you are seeking an opportunity to fulfill your calling in a vibrant and well-rooted parish that values preaching, teaching, music and worship, then send your resume to: **Search Committee, St. John the Evangelist, 60 N. Kent St., St. Paul, MN 55102. http://tcfreenet.org/org/stjohns**

**CHURCH OF THE APOSTLES, in Fairfax, VA,** is seeking two full-time assistant clergy. The assistant for evangelism and discipleship will be motivated and experienced in reaching unchurched people, and helping a congregation grow by developing an evangelistic lifestyle and building evangelistic ministries. The successful candidate will also be motivated and experienced in growing a small-group ministry and developing effective discipleship structures for integrating new believers and growing existing members. The assistant for pastoral ministries will possess the background and skill to assess pastoral care needs and make appropriate referrals; provide expert training and supervision for the church's present and future lay pastoral care providers; and develop pastoral care systems both to support the congregation and also to reach out into the community. Both assistant clergy will share in the preaching ministry and help shape the overall life and direction of the congregation. For further information, write to: **The Search Committee, Church of the Apostles, P.O. Box 2306/3500 Pickett Rd., Fairfax, VA 22031. Tele: (703) 591-1974; FAX: (703) 591-1983. E-mail: barb\_coa@yahoo.com. Website: www.churchoftheapostles.org**

**MUSIC MINISTER—FULL-TIME,** active congregation, excellent pipe organ, near Nashville, Contact: **St. Paul's, 510 W. Main, Franklin, TN 37064. (615) 790-0527 or e-mail stpauls@excite.com**

**PROGRAM COORDINATOR** for Bishop Clagget Center in Buckeystown, MD. Diocese of Maryland retreat center seeking a creative, energetic person to join team in developing and conducting adult and youth programs for Christian education, evangelism and personal spiritual growth. Hours and benefits negotiable and on-campus housing available in exchange for weekend guest hosting assistance. Send resume to: **Bishop Clagget Center, P.O. Box 40, Buckeystown, MD 21717. Attn: Joseph Kerner, or FAX to (301) 874-0834.**

**FULL-TIME YOUTH MINISTER:** We are a suburban parish of 500 communicants located in the majestic mountains of West Virginia's capital city. We are seeking an energetic youth minister to revitalize our youth programs (pre-K through 12th grade). Position open to cleric or lay person. Must have a passion for sharing your Christian faith with youth. Competitive salary with benefits. Send a letter of interest and resume to: **Search Committee, St. Matthew's Episcopal Church, 1957 Parkwood Rd., Charleston, WV 25314.**

**DIRECTOR OF CHILDREN'S MINISTRIES.** Full-time staff position to coordinate and lead solid parish ministry to children (infants—sixth grade). Familiarity with the Montessori-based Catechesis of the Good Shepherd program is desirable. Send resumes to: **The Rev. Robert Fain, the Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904. FAX: (706) 738-0745. Phone: (706) 738-3386. E-mail: cogsapj@triplet.net**

## POSITIONS OFFERED

**DIRECTOR OF YOUTH AND CHILDREN MINISTRIES:** dynamic, growing parish, large community of young people (active core of over 50 teenagers and 120 enrolled in church school). Strong adult volunteers in place. \$28,000-\$32,000 plus full benefits. Contact: **The Rev. David Anderson, Rector, Trinity Church, Solebury, PA (215) 297-5135; FAX (215) 297-0987.**

## PROGRAMS

**BENEDICTINE EXPERIENCE—June 3-6,** Cerveny Center, Live Oak, FL—faculty Bishop Heath Light, Sr. Anne McCarthy, OSB. June 16-20, Bishop Mason Center, Dallas, TX, faculty Sr. Donald Corcoran, OSB, the Rev. George Luck. July 10-26. Bishop's Ranch, Healdsburg, CA, faculty the Rev. Suzanne Guthrie, Br. Bede Healey, John Renke. Contact: **Friends of St. Benedict, St. David's Parish, 5150 Macomb St., NW, Washington, DC 20016. (202) 363-8061. FAX (202) 966-3437. E-mail SaintBenedict@prospect-tech.com**

## FOR SALE

**EPISCOPAL CHURCH SIGNS —** Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

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## TRAVEL

**EGYPT AND SINAI** contemplative pilgrimage Nov. 5-16, 1999, led by the Rev. **Liz Canham, Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC. Call (828) 669-0606.**

**ATTENTION CLERGY:** Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959. E-mail: holytours@worldnet.att.net Web site: journeys-unlimited.com**

**PARISH PILGRIMAGE TO ENGLAND.** St. Andrew's Church, Farmers Branch, Texas, is sponsoring a 12-day tour of selected sites in England, Sept. 6-17, 1999. Sites will include Walsingham, Norwich, Canterbury and London, just to name a few! \$2,995.00/person. All inclusive. Please call **Fr. Read at (972) 247-7702 or Kay Stromberg at (817) 577-0377** for more information. Space is limited.

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# CHURCH DIRECTORY

## CARLSBAD, CA

**ST. MICHAEL'S-BY-THE-SEA** 2775 Carlsbad Blvd.  
The Rev. W. Neal Moquin, SSC r  
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

## HARTFORD, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts.  
<http://www.cccathedral.org> (860) 527-7231  
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon  
Wilborne A. Austin; Canon Anika L. Warren; the Rev.  
Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

## WASHINGTON, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire,  
the Rev. Marguerite A. Henninger  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5  
(1S & 3S, Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10).  
Noontday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

**ST. PAUL'S, K Street**  
2430 K St., NW — Foggy Bottom Metro/GWU Campus  
The Rev. Andrew L. Sloane, r  
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B.  
Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book  
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat),  
EP 6:15 (ex Sat). Sat MP 9:15, EP 6

## WILMINGTON, DE

**CATHEDRAL CHURCH OF ST. JOHN**  
Corner of Concord Ave. & Market St. (302) 654-6279  
The Very Rev. Peggy Patterson, D.Min., Dean; Canon Pastor  
Benjamin Twinamaani; the Rev. Lois Keen, d.c.e.; Canon  
Precentor Darryl Roland, D.M.A.  
Sun Eu 7:30, 10:30 (Cho & LOH). Godly Play 10:15. Tues Eu  
12:10. Ch S, H/A, Welcoming

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur,  
assoc r; the Rev. Beverly Ramsey, Youth & Christian Ed; the  
Rev. Jonathan Coffey & the Rev. Canon Richard Hardman,  
assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

## AUGUSTA, GA

**CHRIST CHURCH** Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r (706) 736-5165  
Sun Masses 8 & 10 (Sung). Wed 6:30

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult  
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20  
(Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacra-  
ment of Reconciliation 1st Sat 4-4:30 & by appt

**KEY** — Light face type denotes AM, bold face PM;  
add, address; anno, announced; A-C, Ante-Communion;  
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, rector, rector  
emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V,  
Vespers; v, vicar; YPF, Young People's Fellowship. A/C,  
air-conditioned; H/A, handicapped accessible.

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
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The Very Rev. Robert Giannini, dean  
Sun Eu 8, 9 & 11, 10 Christian Ed

## BATON ROUGE, LA

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Mike Glisson, Headmaster, St. James Sch; Maureen Burns,  
Pres., St. James Place retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
Masses: Sun 8 Low, 10 Solemn; Daily, noon (816) 842-0975

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. J. Carr Holland, III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## SANTA FE, NM

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Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,  
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

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Sun: Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdy: MP 8:30;  
Mass 12:10 (with HU on Wed & Fri); EP 5:30 (with HC Tues);  
Wed Bible Study 1. Sat C 9:30; Mass 10, Rosary 10:30, Quiet  
Prayer 11.

## PITTSBURGH, PA

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rington Williams, the Rev. Leslie Reimer  
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May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

**GRACE** 319 W. Sycamore St. (412) 381-6020  
The Rev. A.W. Klukas, Ph.D., v  
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed  
Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

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

## WHITEHALL, PA (NORTH OF ALLENTOWN)

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6:45, EP Mon-Fri 6 (214) 521-5101

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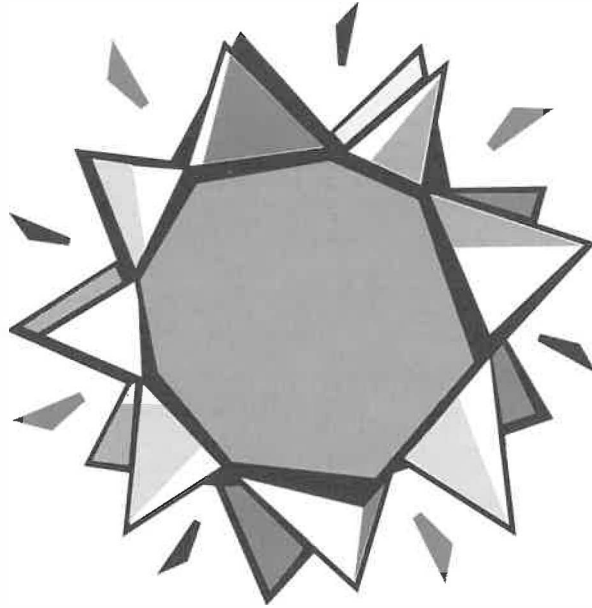
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