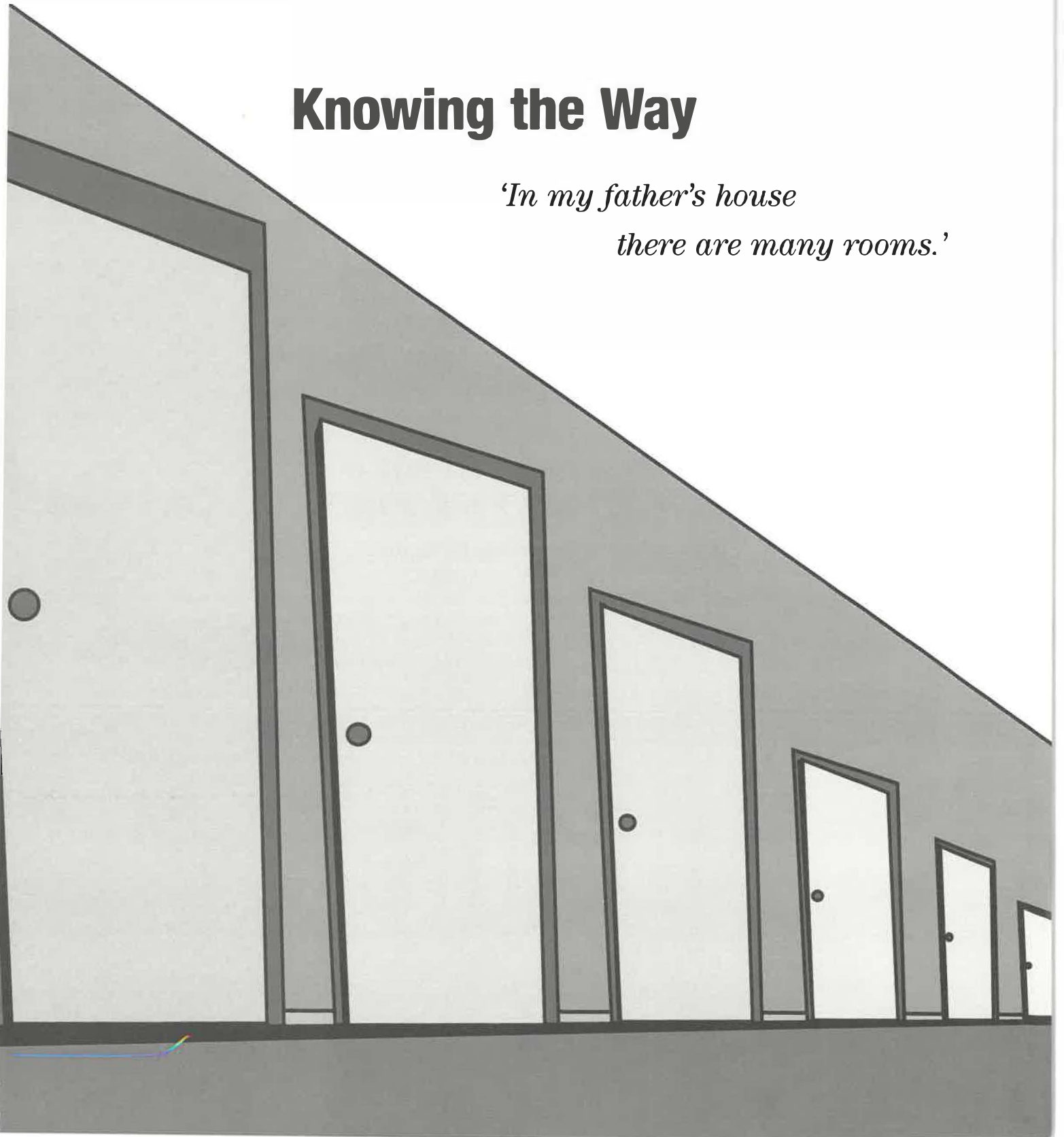


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Volume 218 Number 25



Banner bearers in the Diocese of Northern California gather in the courtyard of Trinity Cathedral, Sacramento, prior to the processional on "Banner Day" May 15.

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SUNDAY'S READINGS

A Student Is Not Above His Teacher

'...nor a servant above his master. It is enough for the student to be like his teacher, and the servant like his master. If the head of the house has been called Beelzebul, how much more the members of his household!'

(Matt. 10:24-25)

Pentecost 4, Proper 7

Jer. 20:7-13; Ps. 69:1-18 or 69:7-10, 16-18; Rom. 5:15b-19; Matt. 10:(16-23)24-33

Jeremiah had become "a laughingstock all day long..." Everyone mocked him. His words were not welcome; they were words of God's judgment. "For whenever I speak, I must shout, 'Violence and destruction!'" (Jer. 20:8). Jeremiah, however, could not cease from speaking. When he did, he found that "within me there is something like a burning fire shut up in my bones; I am weary with holding it in and I cannot" (Jer. 20:9).

Jesus, in Matthew's account, tells his disciples, "If they have called the master of the house Beelzebul, how much more will they malign those of his household" (Matt. 10:25). Similarly, Jesus warned his disciples in John that "No servant is greater than his master. If they persecuted me, they will persecute you also" (John 15:20).

Look It Up

Read John 15:18-27. How will God enable us to deal with the conflict that comes in following Jesus Christ?

Think About It

"We have tried to make Christianity safe. And in making it safe we have made it cheap" (Roy Clements).

Next Sunday

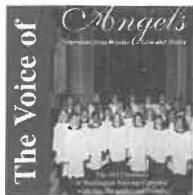
Pentecost 5, Proper 8

Is. 2:10-17; Ps. 89:1-18 or 89:1-4, 15-18; Rom. 6:3-11; Matt. 10:34-42

SHARPS, FLATS & NATURALS

By Patricia Nakamura

Two new recordings from Church Publishing (1-800-242-1918) highlight the treasures in *Wonder, Love, and Praise* and *Lift Every Voice and Sing II*.



THE VOICE OF ANGELS

Selections from *Wonder, Love, and Praise*
The Girl Choristers of Washington National Cathedral

With Ana Hernandez and Friends
CD 313-6 \$16.95 Cassette 314-4 \$11.95

It is aptly titled, this first recording of the Girl Choristers under the direction of assistant organist/choir director Bruce Neswick. The purity of tone and of unison and the solo voices are indeed cherubic.

The varied selection shows the resources in WLP (and the hymn numbers are listed), beginning with the simple, canon-like "Glory to God." Two versions of Hildegard von Bingen's *Kyrie eleison*, one sung by the girls as the nuns of the 12th-century abbey may have done, the other, somewhat darker and more ornamented, by Ana Hernandez, remind us of the antiquity of our musical tradition. We hear the Hispanic hymn "Tú has venido a la orilla" with Ana and Sr. Helena Marie, "Here, O Lord, your servants gather," arranged by Douglas Major, with a verse in Japanese, and the Taizé chant "Beati." There is the *Sanctus* from Jonathan Dimmock's *Missa Appalachia* (is the whole as lovely as this part?), and Frank W. Boles' setting of Cantic 13, *Benedictus es, Domine*.

My favorites – and choices are not easy – lie in the middle of the disk. Eleanor Farjeon's "People, look East," the familiar Christmas melody here arranged by the Royal School of Church Music's Paul Treppe, looks toward "love the star" and soars. Immediately following is "Peace before us," written by Paul Haas and based on a Navajo prayer "Peace

before us, peace behind us...let all around us be peace," prayed here in Navajo and English by Mark MacDonald, who wears the miter of the Diocese of Alaska. It returns us to the earth and to the Navajo sense of beauty.

Some, but not all, of these selections are arranged for the recording by Ms. Hernandez and others. All are sung truly with wonder, love, and praise.



IT IS WELL WITH MY SOUL

Selections from *Lift Every Voice and Sing II*
The Adult Choir of Grace Church, Norfolk, Va.
Carl Haywood, Organist/Choir Director
Terry Butler, Assistant Organist/Choir Director
CD 290-3 \$16.95 Cassette 289-X \$11.95

Here is beautiful singing of beloved music by a parish choir any choirmaster would covet. The adult choir of Grace Church, Norfolk, claims more than a century's history, and 19 years with Carl Haywood, composer, conductor, member of the Standing Commission on Liturgy and Music. These selection from *Lift Every Voice and Sing II* are sing-along, harmonize, rhapsodize music (who says you can't hit that A-flat driving to work on a Monday morning?).

Many of these are mellow and powerful at the same time: David Hurd's setting of "O Sacred Head" with Timmey Zachary on trumpet (blow, Gabriel, blow!); the quartet whose "Calvary" just breaks your heart. Loretta Scott's "His Eye Is on the Sparrow" begins with great delicacy and builds to an intense "I sing because I'm free." I loved Betty Pulkingham's Lord's Prayer with Terry Butler moving from his organ bench to the djembe, and the rockin', rhythmic "Glory to God" from Dr. Haywood's *Mass for Grace* (is the whole as jubilant as this part?).

The recording has some pitch problems that any choirmaster would empathize with. But overall it is a delight, music that does indeed "Praise Him."

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TRAVELING?



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(SEE PAGE 18)

Archbishop Tutu to Grads: Be Partners With God

The Most Rev. Desmond Tutu, retired Archbishop of Cape Town, told the new graduates of the Church Divinity School of the Pacific that God's "extraordinary enterprises" are in their hands.

Archbishop Tutu, much admired throughout the world for his unflagging courage during apartheid and for his message of forgiveness and reconciliation in the post-apartheid South Africa, was the homilist at the 105th CDSP commencement, May 21 at the Berkeley, Calif., seminary.

"We have this extraordinary God who is only as strong or weak as God's partners — you and I — for God is forever waiting on us," Archbishop Tutu implored. "God is prepared to jeopardize some of God's most extraordinary enterprises because God waits on us: a human partner."

Archbishop Tutu recounted there is much "awfulness" in the world: refugees and war in Kosovo, nearly forgotten wars in Sri Lanka and Burma, and violence in the U.S., including the grim shootings at Columbine High School in Littleton, Colo., and the murder of a gay student,

Matthew Shepard, in Wyoming.

"You wonder what has happened," he said. "We realize the extraordinary paradox — the paradox of the God we serve, the omnipotent one, who is infinite, the all powerful who is the powerless one."

"For, you see, God does not normally send lightning shocks to dispatch the horrible ones of this world. God doesn't go around eliminating those who are tyrants, those who steal for hate, those who are forever speaking homophobia."

The archbishop said it is quite understandable to question whether God has "lost" the divine plan, especially because nations spend so much on armaments and so little for education, clean water and affordable health care.

The answer, he said, is "God depends on us."

Gesturing toward the graduates, Archbishop Tutu said "It happens because you, and you, and you, want to help God realize that dream of a new and different kind of world."

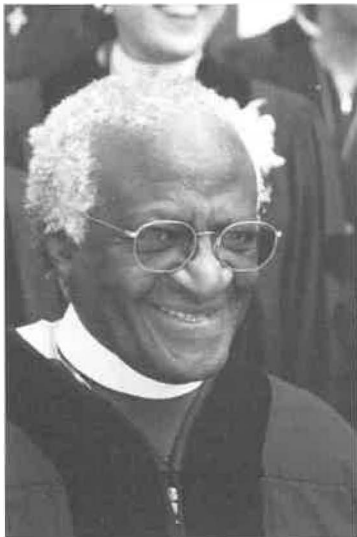
"We've been overwhelmed by the incredible goodness of people," he continued. "It was Jesus who ... flung his arms on the cross, flung them out as if to embrace — a cosmic embrace — all the good, the bad, the sinner, the rich, the poor, the beautiful, the not-so-beautiful."

He then said that maybe God has "amnesia" about the evil in the world, giving humankind a new chance each day.

"God sees us as the perfect ones that he made us. And God has all of eternity to turn us into what God wants us.

"And so God says: 'I have no one except you, and I believe in you.'"

James Richardson



Rufus Diamant photo

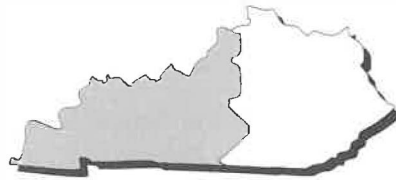
Archbishop Tutu

Workers in Fairbanks, Alaska, finish packing a crate with new church pews bound for St. Matthew's Church, Beaver, located above the Arctic Circle. The pews, the gift of St. Christopher's Church, Roseville, Minn., were being trucked from Fairbanks to Nenana, where they would be loaded on a river barge that would leave for Beaver as soon as the river ice was free. Alaska and Minnesota are companion dioceses.

Mary Parsons photo



Kentucky Prepares to Put Mission Plan Into Action



On a recent Saturday, 59 people from 25 congregations in the Diocese of Kentucky met at St. Matthew's Church in Louisville to participate in the next step in a shift toward becoming a mission-minded diocese.

The gathering, called "ToolTime," focused on the congregational development study known as the Percept report, and also included representatives from the Diocese of Lexington and the Seaman's Institute, which has a ministry on the region's rivers.

Since his arrival five years ago, the Rt. Rev. Ted Gulick, Bishop of Kentucky, has cajoled, shoved and pulled members of the diocese away from the view that their highest goal was for each congregation merely to survive. At every opportunity, he has put forward a dynamic idea of an exciting, lively church.

Gradually, a few congregations got the picture. Then a little more than a year ago, a new tool for speeding up things arrived. Percept was hired to do a study of the dio-

cese in terms of demographics, education and economics, among other things, to discover how best to meet the needs of the communities the parishes serve.

In 1998, at All Saints' Episcopal Center, Percept held a "Roll Out Day" during which representatives presented in graphs, maps and raw numbers their portrait of the diocese. Excitement mounted as it became clear how important it is for the Episcopal Church to take its place as a church of mission to people who do not know the compassionate God that Jesus taught about.

It became clear that it was time for the vision of Anglican spirituality as "the best-kept secret in America" to change into a vision of Anglican spirituality as a haven for many people who are on a spiritual quest.

Following Roll Out Day, the Department of Evangelism and Congregational Development began to function as a visioning group. Through intensive study of scripture and much prayerful study of the Percept report, the department

arrived at a Diocesan Mission Action Plan.

At the ToolTime gathering in April, representatives from 70 percent of the congregations in the diocese were challenged to use the Percept study of their own immediate area to arrive at a Mission Action Plan for congregational and community development.

The Rev. Canon Charles Floyd, canon to the ordinary in the Diocese of Mississippi and a Percept representative, carefully and persuasively presented the Percept plan for "closing the gap between what ought to be and what is." What is most important is to learn to listen to the concerns and desires of the people in the community a church serves, Canon Floyd said.

"Don't assume you know what people need," he emphasized. "Listen to what they are telling you and act on that. Many congregations across the country are finding that worship and service combine for revival."

Janet Irwin

BRIEFLY

The standing committee of the **Diocese of New Jersey** has announced that the Rt. Rev. Herbert A. Donovan will be the assisting bishop of the diocese from June 1 through Dec. 31, 1999. The standing committee hopes to have an assisting bishop in place in January who will pastor the diocese until a new bishop is elected.

The Rt. Rev. **Mary Adelia McLeod**, Bishop of Vermont, called for a bishop coadjutor in late May. Bishop McLeod, 60, plans to retire no later than Jan. 1, 2001. In a letter

to diocesan clergy, Bishop McLeod said she feels that she, like Moses, has led the diocese to a good place, but is not to go there with them.

The Rt. Rev. **Robert G. Tharp**, retired Bishop of East Tennessee and chair of the Presiding Bishop's Fund for World Relief board, announced May 28 that more than \$1 million has been collected by the fund to aid Kosovar refugees.

The Rev. **Robert K. Orr**, former rector of All Hallows' Church, Wyn-

cote, Pa., was sentenced to 11 to 23 months in the Montgomery County (Pa.) prison. Fr. Orr was found guilty of possessing and disseminating child pornography through an online computer service. He is appealing the verdict.

James O'Donnell has been appointed organist and master of the choristers at Westminster Abbey, London, England, effective Jan. 1, 2000. Mr. O'Donnell is presently master of music at Westminster Cathedral in London.

Panels from the church building and annex of St. James the Fisherman, Islamorada, Fla., are numbered and taken down. St. James' is constructing new facilities, so the old buildings are being given away as gifts, as part of an ecumenical ministry. The church building will go to a Christian community in Laci-eba, Honduras. The annex building is destined for Belize City, Belize, where it will replace a home at "Rachel's Children's Orphanage" that was destroyed by fire following Hurricane Mitch. In addition, the altar, altar hangings and lectern will go to a new mainland mission and the pews and altar rail have been given to a Greek Orthodox congregation which has shared space at St. James' for a number of years. The distinctive driftwood cross and fishnet draperies will be installed in the new church.

Alison Fahrer photo



Prayer as a Journey From Darkness to Light

The Anglican Fellowship of Prayer, met for its 41st annual international conference May 28-30 in Orlando, Fla. More than 300 members from the U.S. and Canada, Jamaica, the Virgin Islands, Bermuda and the Bahamas were in attendance.

Four bishops led the conference: the Rt. Rev. John Howe, of Central Florida, celebrated the opening Eucharist; the Rt. Rev. Francis C. Gray, Assistant Bishop of Virginia, was plenary speaker; the Rt. Rev. John Bailey Lipscomb, of Southwest Florida, was Bible study leader; and the Rt. Rev. Charles F. Duvall, of the Central Gulf Coast, was the banquet speaker.

Bishop Gray explored the conference theme, "Praying in Darkness and Light." One's prayer life, he said, should be a journey from darkness to the light which poured upon Jesus at the Transfiguration, suffusing him,

shielding and enlightening him, bringing peace and power, preparing him to face his passion and death. Like Jesus, those who reach the light and open their hearts to "the incredible energy of God's love" must carry it into the world's darkness.

Prayer cannot be divided from scripture study, said Bishop Lipscomb, considering the first Epistle of John. It was written on a "hinge of history," he said, a time very like our own of bitter debates and schisms, of divisions over the meaning of the gospel. The letter calls us to remain in fellowship; to stand together before God, saying nothing but listening to God in reverent fear and hope as we move into new understanding of our faith.

Bishop Duvall enthralled attendees with his account of Joshua and the Battle of Jericho, titled "Shofars are hard to blow, and walls are hard to

knock down with spears."

"In God's power," he said, "I dare to use my imagination and add a few details here and there to bring the story alive for people who didn't happen to be there."

It was a lively account of how Joshua prayed and obeyed the Lord, even though he thought the Lord's battle plans weren't practical.

At the closing Eucharist on Trinity Sunday, Bishop Gray spoke again of the gift of light which we find in quiet centering, of the Trinity that can be our window into the heart of God, into the ineffable mystery of divine love and divine intimacy, the Trinity that sings in perfect harmony a song of love before the walls of our souls.

The Rev. Albert O. Lott, rector of Church of the Resurrection, Tucson, Ariz., was installed as executive director.

Lydia Dorsett

In Tom Stoppard's play, *Rosencrantz and Guildenstern Are Dead*, there is a scene in which Rosencrantz and Guildenstern have just left Hamlet, and as they reflect on what has taken place they gradually realize that Hamlet has run verbal circles around them. I sometimes wonder if the disciples don't leave Jesus at various points in time and play out a similar scene. Can you see Philip, Thomas and Andrew off to the side after Jesus has just told them that he is the Way, the Truth, and the Life, scratching their heads and asking one another, "What do you think he meant when he said he was the Way?"

The Way. That is a most curious phrase with which to describe a person. How can a person be "a way"? What do you suppose Jesus meant? The disciples did not begin to explore or understand until after the Resurrection. When, at the beginning of his ministry, he calls his disciples, it means to follow him. Over the course of his ministry several disciples tell him, "Jesus, I will follow you wherever you go," and sometimes he challenges them, suggesting that they really don't have the courage or the fortitude to follow him.

As time goes on, we begin to realize that when he calls us to follow him, it isn't just down a particular road in Galilee. To follow Jesus involves choosing a specific direction in life more than going down a particular street. You might know from reading the Acts of the Apostles that the first disciples of Christ were not called Christians: They were called People of the Way.

To be called People of the Way suggests that those who follow Jesus are people engaged in a particular way of life, people engaged in a particular journey that begins in one specific place and ends in another specific place. When Thomas asks, "How can we know the way?" Jesus responds, "I am the Way." We have come to know from those who have followed Jesus before us that the way begins with baptism and involves worship, study, formation and service for others. (Perhaps, instead of "formation" we should speak of "reformation" since we are being reformed into the image of Jesus.)

That is the journey, that is the way. It is the way that Jesus goes. His life is

Knowing the Way

*Jesus calls us forward.
We need to let go
of the things
that keep us
from following him.*

By Kenneth J.G. Semon

shaped by prayer (time spent listening as well as speaking to God the Father), by study of scripture (remember how he opens the scriptures to the two men on the road to Emmaus), and by giving his life for others. The way is dynamic and involves movement. Jesus is always on the move. He once observed "the son of man has no place to lay his head." In this passage from the Gospel of John, he says he is going on before us.

Sometimes it is easier to understand what the way is by knowing what the way isn't. If the way involves movement, the opposite of the way is not to move. The opposite of the way is to be stuck: One can be stuck in all sorts of ways (which is not the way of Jesus). I know people who are stuck in fear; people who are stuck in anger or resentment; people stuck in illusion, stuck in places where their gifts are not being used.

Not long ago an Orthodox priest came to see me. I have always admired Orthodoxy because the Orthodox know where they stand (as opposed to we Episcopalians who are forever trying to figure out where we are going). The priest wanted to learn more about Anglicans. He told me he so admires our church as we struggle to discern which way God is leading us. As he described how hard the Orthodox worked not to move, I began to gain new insight into the grace God has given us to keep moving on the Way.

Jesus calls us forward. We need to let go of the things that keep us from



following him. "I go to prepare a place for you," he says. "In my father's house where there are many rooms" (says the Revised Standard Version) or "there are many mansions" (says the King James). The word Jesus uses is hard to translate but many people understand it to mean "stopping places along the way" (Barclay). Even when we arrive in the father's house, there is a journey to take, a way to go with stopping places for us so we can rest occasionally and then continue on the next part of the journey. Jesus has gone before us to prepare the way, to mark the path, and he is the way.

Jesus is not stuck in the tomb. He goes before us to prepare a place and there are stopping places along the way, but we mustn't get stuck in them. On the night he was betrayed Jesus provided food for the way. There is not much food, but when you travel the way you need to travel light so you have flexibility and don't get stuck in one place. The map is the scriptures; the food is the Eucharist. He gives us one another so we do not have to travel alone and so that we may encourage each other along the way. Besides, when two or three are gathered together in his name, his promise is to be with us.

So let us join hands with one another, give thanks to God, and follow the way which is Jesus; follow the way, who is Jesus. □

The Rev. Kenneth J.G. Semon is the rector of Christ Church of the Ascension, Paradise Valley, Ariz.

Visionary Teacher

DORA PHYLLIS CHAPLIN

“God allows us to come into partnership with him, leading people into the fullness of life in his Church, in his world, that is the privilege of teaching.”

By Helen Barron

Dora Chaplin understood the privilege of teaching and ignited the teaching spark in those who had the honor of knowing her. Ms. Chaplin was a wife and mother of two daughters. She knew all five of her grandchildren and two of her great-grandchildren. She balanced these responsibilities with a rich academic career. Her undergraduate degree was in music. In teaching music, she emphasized the meaning, the rhythm and the nuances of emotion rather than the mechanical technique. She carried this approach into religious education.

Her calling was communicating the faith. Her gift was sharing a faith so alive that people wanted to believe as she did. She understood that what is being taught must connect to where we are, that we must see a relationship between the subject matter and our lives and our experiences.

Ms. Chaplin was convinced that we lose a great many of our young people because we bore them.

“They will have to discard what they have learned earlier because it will not stand the scrutiny of their growing minds when a greater knowledge of science and history comes in,” she wrote. “What they were taught when young has to be unlearned. This is not only unnecessary, it is criminal.”

She also asked, “Are we going to be a bucket-filler teacher, pouring (however skillfully) a mass of information into the heads of our pupils, or are we also going to kindle in them a greater desire to continue ‘exploration into God?’”

Ms. Chaplin received an S.T.D. from Bexley Hall and a D.D. from General

Theological Seminary. She served on the national Department of Christian Education in the 1950s, traveling across the country offering workshops and leading conferences and retreats. She was often invited to present programs at the College of Preachers. Her vision of what could be in Christian education permeated the early planning for the Seabury Series in the '50s — a major shift in the way to “do” Sunday school. And her influence was felt as the *Living the Good News* curriculum began to serve the Episcopal Church.

She was professor of pastoral theology for 20 years on the faculty of General Seminary, the first full-time residential woman professor. She wrote extensively, from *Children and Religion*, published in 1948 through *The Privilege of Teaching*, 1962. She was a contributing author to *Highlights* magazine, writing lively Bible stories for an audience that might have had no other connection with the Bible.

Her daughters caught her faith and her caring for all God's creatures. Ann, who preceded her in death, was a dedicated social worker, and Elisabeth, teacher, currently teaches English as a second language to young children. (Elisabeth and her husband, the Rev. John Lloyd, were missionaries for many years in Japan.)

Elisabeth tells the story of trying to catch up with her mother in a department store. (Dora had polio as a child and wore braces on her legs.) Elisabeth asked the clerk if her mother, “the lame lady,” had stopped by the counter. “No,” said the clerk. The clerk



had waited on her mother moments before — “lame” is not how she would have described Ms. Chaplin.

Her grandchildren remember her greeting them with a cup of tea, a sense of humor, and time to listen to them. They remember her joy and her refusal to take herself too seriously, not to let those around her do so either. Granddaughter Bessie Inomata owns a framed cartoon that belonged to Dora. In the cartoon the first frame has a full moon and a dog barking at it, in each subsequent frame, the moon goes through its cycle, shrinking, and the dog continues to bark importantly. In the last frame, the moon is gone and the dog is smugly smiling.

When declining health kept Ms. Chaplin more and more confined, she stayed connected with the world through letters. Her letters were alive with her keen interest in all that was going on. She was a companion in the Society of the Companions of the Holy Cross and described herself in the biographical questionnaire the society requested: Interested in “Communicating the Faith; people. Animals and all living things; feeding and care of grandchildren — just LIFE in general.”

As Ms. Chaplin herself said: “Teachers who help their students to make knowledge a part of their lives do indeed light candles which cannot easily be blown out.” Yes.

Helen Barron is publisher at Candle Press, and former president of Living the Good News.

What a ©ombination!

Fifty years ago this month I became a Chicago Cubs' fan. I was a lad confined to my house because I had scarlet fever. An orange sign reading "Quarantine" was placed on the front of our house, and I was sent to bed. I remember my mother bringing a radio to my bedside to keep me occupied, and I soon found a broadcast of a Cubs' game. I was hooked.

A half-century later, I'm still a follower, groping along in blind loyalty to a team which hasn't won the World Series since 1907, or even appeared in it since 1945. While pondering this sorry situation the other day, I concluded that being a fan of the Cubs is a lot like being an Episcopalian. I realize that's stretching matters, but bear with me, folks. Baseball and the Episcopal Church. What a wonderful combination! When you stay involved with both, this is what you get:



You meet lots of nice people. Have you ever noticed how interested Episcopalians are in each other? Meet one in a social setting and the questions fly. What's your parish? Who's your priest? Do you know so-and-so? It's like that with Cub fans. To paraphrase Will Rogers, I never met a Cub fan I didn't like. While on vacation in the Virgin Islands, I was wearing a Cub cap. Seven complete strangers came up to me one day and mentioned the Cubs. Nice people.



You get to belong to a worldwide fellowship. Even though most Episcopalians don't realize it, we belong to the worldwide Anglican Communion. We can feel at home in a church in Tanzania, Tasmania or Titusville. There is a worldwide network of Cub fans, too. Because of cable television and the Internet, Cubbie followers can be found everywhere. During a radio broadcast the other day, Cub announcers were reading e-mail messages from folks in Korea, Saudi Arabia, Israel and England who were listening to the game.



Sometimes it can be embarrassing. I have to admit that I get embarrassed when a friend or acquaintance says something like, "What's the matter with your church anyway?" to me when they read in their newspaper an account of a same-sex blessing or some off-the-wall pronouncement from a heretical bishop. It feels like those times when the Cubs lose nine or 10 games in a row (14 during 1997) and people feel obliged to tell me how terrible my team is.



Sometimes it's exhilarating. Participating in a well-done, joyful liturgy with lots of kids, newcomers and visitors present, hearing a thoughtful, even expository, sermon, and enjoying fellowship afterward with other Christians can be a tremendous lift. Thankfully, it's not as raucous as an afternoon in the bleachers at Wrigley Field, although I've been to places where the passing of the Peace comes close. Watching a Sammy Sosa home run sail out of the ball park to win a game in the final at bat is, well, there's nothing like it.



There can be loyalty even to a fault. Too many of my friends have left the Episcopal Church. I miss many of them and am greatly saddened when I think about them. And next year, following General Convention, I'll be tempted to leave as well. But I'm not going anywhere. They'll have to throw me out. And "they" wouldn't do that. Would they? On several occasions, after the Cubs have broken my heart for the umpteenth time, I've been tempted to leave. It was the old Milwaukee Braves who tempted me once. Later the Yankees. And even the hated St. Louis Cardinals were under consideration. But I still wear my Cubbie cap. They'll have to rip it off my head.

Baseball is a game of numbers. Statistics are posted, digested, argued. Numbers are important to Episcopalians too. Maybe overly so. Our parallels between Cub fans and Episcopalians don't work with numbers. There are far more Cub fans. I wish it weren't so.

David Kalvelage, executive editor

Did You Know...

The Chapel of the Incarnation, serving the University of Florida, has T-shirts with "Episco-Gators" printed on them.

Quote of the Week

The Rt. Rev. Stephen Pedley, Bishop of Leicester (England), on why he encourages his clergy to read men's magazines: " ... some sort of limited excursion into the culture that surrounds us ... with the love of Christ in your hearts and minds could be a useful exercise."



The weekly
'Shaper' series
has turned out
to be among
the most popular
features we've
ever presented.

'Shapers' Make An Impact

It was not difficult for us to find subjects for our series on persons who have helped to shape the Episcopal Church during the 20th century. The larger problem has been to contain the list of personalities to 52. Each week we receive letters and phone calls from readers who suggest additional names who should be included. The weekly series has turned out to be among the most popular features we've ever presented.

Some readers have been surprised by the inclusion of controversial persons in our series. As we've noted previously, the fact that a person appears in the series does not mean this magazine or its board of directors endorses the theology or accomplishments of that person. Rather it means that person has made a major impact on the Episcopal Church during the century and is being recognized for that fact.

Welcome to New Jersey

The news that the Rt. Rev. Herbert A. Donovan will be Assisting Bishop of New Jersey [p. 7] should be welcome for all members of that troubled diocese. Bishop Donovan, retired Bishop of Arkansas, has agreed to provide episcopal leadership for seven months as the diocese begins its long recovery process following the resignation of Bishop Joe Morris Doss.

Bishop Donovan, widely respected for his leadership, is a good choice for New Jersey. He was a rector in that diocese for 10 years, he has just finished a period as an interim bishop [TLC, Jan. 3], and he has valuable experience in pastoral ministry, currently as coordinator of the College for Bishops, and in a variety of settings following ordination. It is anticipated that Bishop Donovan will remain in New Jersey through the end of this year; then an assisting bishop will be appointed until the election of a new diocesan bishop.

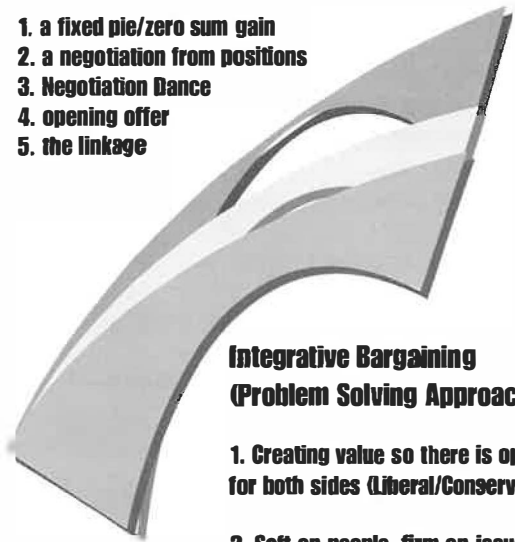


BRIDGING THE GAP

Reconciliation in the Episcopal Church: A Proposal for Negotiation

Principles of Distributive Bargaining

1. a fixed pie/zero sum gain
2. a negotiation from positions
3. Negotiation Dance
4. opening offer
5. the linkage



Integrative Bargaining (Problem Solving Approach)

1. Creating value so there is opportunity for both sides (Liberal/Conservative)
2. Soft on people, firm on issues
3. Go beyond seemingly incompatible positions to discover possible compatible interests
4. Both parties engage in 3-step brainstorming: identifying, developing, evaluating
5. Establishing standards to evaluate the merits of each proposal.

(Second of two parts)

By Brian Cox

The Episcopal Church is in the midst of the profound and protracted conflict that presents the very real possibility of a historic schism as well as threatening to involve all the other provinces of the Anglican Communion. In an effort to nudge the Episcopal Church toward a path of reconciliation, I am proposing a facilitated negotiated settlement that would enable two diverse communities to live together in a pluralistic context centered on the person of Jesus Christ.

I will begin by asking the question, "Is a negotiated settlement appropriate?" Is it a morally appropriate and principled solution to the conflict in the Episcopal Church over homosexuality? If we assume that the heart of a negotiated settlement involves compromise over deeply held religious beliefs and values, then it would seem that such an approach would at best be a moral compromise or a handshake with the devil. However, in negotiation it is sometimes helpful to reframe the question. In this context the question becomes, "Can we find a problem-solving

approach that enables two distinct identity-based communities with irreconcilable core values to live with each other in a respectful and creative context without compromising their identity or their convictions?"

I believe scripture, tradition and reason each suggest the appropriateness of a negotiated settlement. From the standpoint of scripture, the principled settlement of Acts 15 involving Paul and the Judaizers is worthy of closer study. From the standpoint of tradition, a negotiated settlement represents a principled middle course and is consistent with the values we espouse as a religious community. From the standpoint of reason, it assumes that both parties have legitimate needs and interests and would prefer a less adversarial environment within the Episcopal Church.

Is a negotiated settlement possible? There are two possible approaches: distributive and integrative bargaining. Distributive bargaining is based on five key principles: a fixed pie/zero sum gain principle, a negotiation from positions principle, the Negotiation Dance principle, the opening offer principle and the linkage principle. For a host of ethical and pragmatic reasons, I believe the distributive bargaining approach is neither appropriate nor possible as a means of resolving the conflict.

The alternative is integrative bargaining, or what is popularly known as the Problem Solving Approach or Principled Negotiation that was developed by Roger Fisher and William Ury of the Harvard Negotiation Project. Because of the identity-based, values-laden nature of this conflict, I believe principled negotiation holds the only possibility of reframing the conflict into a problem-solving approach.

The first principle of integrative bargaining is the expanded pie principle, which means creating value so there is opportunity for gains by both conservatives and liberals. As a result, the value-creating question becomes, "Can we arrive at a principled settlement that would enable two distinct identity-based communities with irreconcilable core values to live with each other in a respectful and creative context without compromising their identity or convictions?"

The second principle of integrative bargaining is the soft on people/firm on issues principle which means that conservatives and liberals need to assume a more strategic view of relationships which requires separating people from the problem. There have been years of demonizing each other that has created strong negative attitudes and perceptions on both sides. Healing and transformation are to take place in order for both parties to develop empathy and trust.

The third principle is the reconciling interests principle, which means going beyond seemingly incompatible positions to discover possible compatible interests. This brings

VIEWPOINT

us to the heart or essence of the problem-solving approach to negotiation — “going below the line” to discover intangible needs, values, goals, aspirations or fears. This will enable both conservatives and liberals to hear the passion of moral principle on both sides, the fear of coercive tactics, the pain of exclusion and search for self-acceptance, and the anxiety about international ostracism.

The fourth principle is the creative options for mutual gains principle, which means both conservatives and liberals engaging in a three-step process of brainstorming: identifying, developing and evaluating ideas and options. This is a point where I believe issues of local option, new patterns of Episcopal oversight, companion relationships and a minimum assessment without fear of coercive measures could be fruitfully explored by the parties.

The fifth principle of integrative bargaining is the objective criteria principle, which means establishing standards to evaluate the merits of each proposal apart from a test of wills. For Anglicans these standards already exist. Is the proposal biblical in that it is consistent with biblical teaching, practice and values? Is the proposal consistent with our tradition as an episcopally governed, sacramental and liturgical church? Is the proposal reasonable in the sense that it is consensual, just, durable and palatable?

Is a facilitated settlement appropriate? In other words, if one is to bring about a resolution to the conflict in the Episcopal Church over homosexuality, is mediation the most appropriate choice? For a host of reasons I believe mediation is not only the best option for resolution of the conflict, but is, in reality, the only option. Mediation would provide the maximum amount of facilitation with the minimum amount of outside coercion. It is consistent with the values and historical practice of religious communities in resolving conflict. It creates the least adversarial environment to resolve issues and preserve relationships. Therefore, it would be the most healing of processes.

The pragmatic application of mediation to the Episcopal Church context has five distinct stages. The first is convening, and the objective would be to bring recognized conservative and liberal leaders to the negotiating table who will participate in good faith, who will have charismatic authority to arrive at a settlement, and who will be able to sell an

agreement to their respective constituencies. Specifically, a legitimate context for mediation could be created by having the provincial primates, under the leadership of the Archbishop of Canterbury, invoke Resolution 111.6 of the Lambeth Conference of Bishops to declare that the American church is in crisis and does not have sufficient resources within itself to resolve the crisis. This could lead to the appointment of an international mediation team and the formation of conservative and liberal negotiating teams in a Camp David/Wye Plantation style.

The second stage is opening, and the specific objective would be to create a climate of safety and hope so conservative and liberal negotiating teams will have the volition and capacity to reach a durable settlement. Through opening statements and reframing the conflict, this would enable both sides to hear and be heard in a safe, respectful environment.

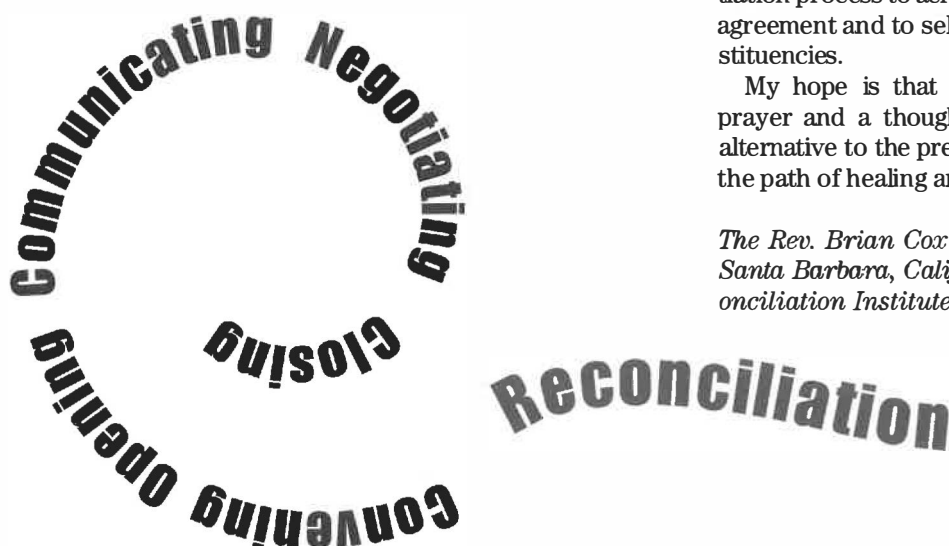
The third stage is communicating, and the specific objective would be to build trust and cooperation between the conservative and liberal negotiating teams in order that they will be able to surface antagonism, create resonance and embrace a problem-solving approach. Such experiences as sharing spiritual journeys, dialogue and a joint pilgrimage could foster conciliation between the parties.

Negotiating is the fourth stage. Its specific objective would be to enable conservative and liberal negotiating teams to engage in joint identification of interests, generating and assessing options for settlement and constructing settlement frameworks. In terms of settlement frameworks, there are two possibilities. The first option might be that conservatives and liberals remain in the same institutional structure with no changes to the existing policies of human sexuality on a national level, implementation of a local option policy on a diocesan level, and delineating spheres of influence in areas of national program and budget. The second option might be that conservatives and liberals develop separate institutional frameworks, amicable division of assets, freedom for parishes and dioceses to affiliate with either institution and both institutions being recognized by the Archbishop of Canterbury and the provinces of the Anglican Communion.

The fifth stage of the mediation process is closing. Its objective would be to bring successful closure to the negotiation process to achieve a formal, written and enforceable agreement and to sell the agreement to the respective constituencies.

My hope is that this article will stimulate concerted prayer and a thoughtful national conversation about an alternative to the present conflict that can point us toward the path of healing and reconciliation. □

The Rev. Brian Cox is rector of Christ the King Church, Santa Barbara, Calif. He is also the president of the Reconciliation Institute.



**There is
an alternative
to the conflict spiral.**

Unwise Decisions

I must begin by stating that I know nothing of the situation between St. James-the-Less Church and the Bishop of Pennsylvania than what I read [TLC, May 30]. However, from that information I believe that the congregation and the bishop are taking actions that will lead to unmitigated disaster.

If this case goes to trial in a civil court, the cost to the congregation, to the diocese and to the church at large will be immense. It is money much better spent on the mission of the church.

Bishop Bennison has not forbidden "flying bishops." He has said he would allow them only if the congregation would allow him to visit the congregation as well. That is not an unreasonable request. After all, the congregation is a part of the diocese. No one has questioned the validity of the bishop's orders. Why not let him visit? He does have both the right and the responsibility to at least look at the books and records. No one need be presented for confirmation or baptism. And just maybe the bishop and congregation could learn from each other.

On the other hand, the bishop's threat of presentment and trial, the bishop's action in not renewing the licenses of assisting clergy, sounds like both overkill and vindictiveness.

Both sides should back off and then come together in a spirit of searching and love in order to reach a compromise that will allow the congregation and the diocese to be about the mission of the church.

It is painful to see the church racked with controversies such as this. For too long we have been choosing up sides against each other. We need to stop throwing rocks and begin offering love.

*(The Rev.) Allan C. Parker
Seattle, Wash.*

Charity Needed

I have been very distressed since reading the Viewpoint article by Charles McClean [TLC, May 9]. His attack on the Presiding Bishop was offensive, shallow and certainly unwarranted.

The writer's use of quotes from scripture and the prayer book reflects a limited grasp of what he is attempting to address. The fact that the Presiding Bishop received a copy of Koran as a gesture of interfaith respect from a representative of one of the world's great religions seems responsible, and reflects a charity the whole church might well demonstrate. Our belief that Jesus, the Christ, is the Way, the Truth and the Life should enable us to be secure enough to engage in dialogue with those outside the Christian fold.

Islam recognizes the Old and New Testament as part of its sacred tradition, though for Muslims the Bible is secondary to the Koran. It is unfortunate that few Christians are familiar with the Koran and the tenets of Islam. Much of the Koran is devotional and wisdom literature much like Proverbs, the Psalms, and parts of the Apocrypha.

Because there are now more Muslims in America than there are Episcopalians, and they are growing in greater numbers than we,

the witness of Islam will be more a factor in the next century. We would do well to be better prepared as a church to communicate with them with respect and charity.

There are certainly enough positive things going on in the Episcopal Church that TLC's editors should not have to rely on strident criticism to maintain interest.

*(The Rev.) Edward M. Hartwell
Austin, Texas*

Thank you for including that lovely prayer: "We break this bread for those who journey the way of the Hindus, for those who follow the path of the Buddha, for our sisters and brothers of Islam, and for the Jewish people from whom we come." I have been looking for an appropriate prayer to use in interfaith or world religion services, and now, thanks to the Viewpoint writer, I have found one.

Equally interesting was the reference to the Koran at Bishop Griswold's installation at Washington National Cathedral. I was present and found it a profoundly moving moment, bringing the representative of another major world religion into prayerful liturgical contact with our own tradition.

The Koran is a profoundly religious book. I have sometimes started talks on Islam and

'Just maybe
the bishop and
congregation
could learn from
each other.'

Christianity by reading from both holy books and asking classes to say which excerpts came from the Bible and which from the Koran. Not surprising, the similarities are amazing. (I do not for a moment minimize the differences either.)

At both Grace and Washington cathedrals, these institutions were trying to be houses of prayer for all people, to show the love, tolerance, and civility of Christ (Dame Julian's "courtous Lord") to a world informed by hatred, narrowness of vision, and plain misunderstanding. All this can be done without compromising our own beliefs. My understanding of the life of Christ is that it led from the traditional restrictive Judaism of its time to a wider inclusiveness, inviting other faith traditions to a new dialogue with dignity and caring. As to how that ultimately plays out, I am quite content to leave the issue in the hands of the one, eternal, invisible, omnipotent, omnipresent God.

*(The Rev.) Frederick Quinn
Chevy Chase, Md.*

More Accessible

This is in response to Wilson Hulley's letter [TLC, May 30]. We share Mr. Hulley's view that Virginia Theological Seminary's receipt of the Adams bequest is wonderful news. Like him, we at VTS believe that campus accessibility is of prime importance for all members of our community and for our guests, as well.

In recent years, as we have constructed new buildings and renovated existing ones, accessibility has been a primary concern. The Addison Academic Center was completed in 1993, with accessible classrooms, auditorium, bookstore and student lounge. We have just completed the renovation of our dormitories, which are now accessible for the physically challenged, as are our chapel, library and refectory.

The Allen C. Adams Trust Fund specifies that the \$17.9 million bequest to VTS be used for "the education and support of such needy students as may be candidates for the Episcopal

ministry." We are always looking for ways to improve our campus and to make it more accessible and welcoming to all. We are grateful that Mr. Adams' thoughtful gift will hasten our progress toward that goal.

*(The Very Rev.) Martha J. Horne
Dean, Virginia Theological Seminary
Alexandria, Va.*

No Longer Correct

I write on behalf of St Paul's Cathedral to thank your music editor, Patricia Nakamura, for the piece about our Millennium Hymn Competition [TLC, May 23]. Unfortunately (and it isn't her fault) the reference to a forthcoming book and CD is no longer correct. The intended publisher dropped both ideas when he couldn't get the top authors and composers to hand over all the copyrights for his permanent ownership.

Consequently, the dean and chapter are hoping to publish the top six in a small booklet which will, we hope, be available by September. Sadly, the remainder of the selected items will no longer be published unless another proposal reaches us.

*(The Rev. Canon) Michael Seward
St. Paul's Cathedral
London, England*

They're Awesome

I thoroughly enjoyed "Christ Our Pelican" by Ann Rose [TLC, May 2] and will keep her article as a scholarly reference.

The pelican is the focal point of our seal for the Diocese of Louisiana. It is the emblem used in the State of Louisiana's flag and is also our state bird. The brown pelican appears to be thriving in the Gulf Coast area. Riders on the Galveston ferry can watch these majestic birds as they fly together, sometimes in formation, seemingly in slow motion, low to the water, as they search, dive and scoop up their catch.

A 10-year-old standing at the rail on a recent ferry trip said it best, "WOOOOW! Awesome!"

*Ann M. Ball
Metairie, La.*

Appointments

The Rev. **Carol Potterton** is deacon at Holy Trinity, 25 E Walnut & Poplar Sts., Oxford, OH 45056.

The Rev. **Wayne Ray** is rector of St. John's, Rayburn & Porter Sts., Ocean Springs, MS 39564.

The Rev. **Daniel Robayo** is associate at St. Andrew's, 6509 Sydenstricker Rd., Burke, VA 22105.

The Rev. **David F. Sellery** is priest-in-charge of St. Bartholomew's, 82 Prospect St., White Plains, NY 10606.

The Rev. **Judith Stevens** is rector of St. John's, 48 Elm St., Northampton, MA 01060.

The Rev. **Catherine C. Tran** is rector of Transfiguration, PO Box 1630, Evergreen, CO 80437.

The Rev. **Tim Vellom** is rector of St. Matthew's, PO Box 2337, Universal City, TX 78148.

The Rev. **Karen Wacome** is vicar of St. George's, 401 1st Ave. SE, Le Mars, IA 51031.

The Rev. **Steven Wilson** is rector of Grace, PO Box 596, Carthage, MO 64836.

The Rev. **W.I. (Ben) Wolverton, Jr.** is interim of St. Stephen's, Oxford, and St. Cyprian's, Oxford, NC; add. PO Box 2029, Oxford, NC 27565.

Ordinations

Deacons

Central New York – Dave Schneider, Jerry Wichelns

Iowa – Elsa Ellen Harmon

North Dakota – Randy Keehn, Joan Peterson

Priests

Maine – Larney Otis

New Hampshire – Janet Lombardo

North Dakota – Jim Shannon

Resignations

The Rev. **William Ericson**, as vicar of St. Anne's, Dewitt, MI; add. 916 B. Montevideo, Lansing, MI 48917.

The Rev. **Mary Limbach**, as rector of All Saints', Nevada, MO.

Address Changes

The Rev. **Esty Denkinger**, Calvary Episcopal Church, PO Box 187, Fletcher, NC 28732.

The Rt. Rev. **George C. Harris**: 1727 S First St., Aberdeen, SD 57401-7409.

Corrections

The Rev. **Bill Swan** is the retired vicar of St. Edward's, Silverton, OR.

Next week...

SHAPERS OF THE CHURCH
IN THE 20TH CENTURY

Carol Anderson

CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CD-ROM. **Software Sharing Ministries, P.O. Box 32059, Juneau, AK 99803. (907) 790-4585.**
E-Mail: ssministry@aol.com
Internet: <http://members.aol.com/ssministry>

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POSITIONS OFFERED

MINISTER TO YOUNG ADULTS: St. John's Church is looking for an associate rector who feels called to build a ministry to young singles and young families. A parish with great resources, St. John's is praying for God to bring us someone with lively personal faith, commitment to Scripture, disciplined prayer life, vision for contemporary Spirit-led worship, a deep desire to reach out to young adults and a vision for how to do that. St. John's is an endowed, program-size parish in Midland, a pleasant mid-Michigan suburban community with excellent schools and community amenities. Call or e-mail for details or send resume to: **The Rev. Bruce McNab, Rector, St. John's Episcopal Church, 405 N. Saginaw Rd., Midland, MI 48640. (517) 631-2260.** E-mail: cbmcnab@concentric.net

BUSINESS MANAGER: St. Andrew's Cathedral in Jackson, MS, is looking for a full-time business administrator to oversee personnel, purchasing, service contracts, insurance and property and facility issues in a vibrant congregation of 2,000+. Needs skills to oversee office computer network and to be a part of a large team-approach ministry. Requires strong supervisory and people skills; answers to the dean. Send resume and salary requirements to: **Office of the Dean, St. Andrew's Cathedral, P.O. Box 1366, Jackson, MS 39215-1366.**

ST. ANNE OF GRACE EPISCOPAL CHURCH, SEMINOLE, FL. Full-time rector prayerfully sought for a small parish in a stable suburban Tampa Bay community. Currently the parish is made up of professional, retired and seasonal residents in a community with many young families. We have a dynamic youth program that is the spearhead for incorporating more new families into our strong sense of fellowship and faith. We hope to preserve the beauty of the tradition we have but to expand what we offer liturgically. We need to grow and incorporate a commitment to stewardship in our parish life. We look for a faith-filled person who is a strong pastor and preacher willing to lead us into the future respecting our heritage. The parish is known for its strong lay leadership. A new center for ministry is now open and active. The position is open May 1. The closing date for applications is August 1, 1999. Please send resumes or requests for information to: **Search Committee, Box 48493, St. Petersburg, FL 33743.**

POSITIONS OFFERED

THE DIOCESE OF NORTHWEST TEXAS is seeking a director for the Bishop Quarterman Conference Center. The diocesan conference center is a seven-building campus on the high plains just north of Amarillo, Texas. It is a setting for year-round conferences, retreats and youth camps. We seek a person with good organizational, marketing and public relations skills. Salary competitive. Send resume to: **The Rev. Jake Clemmens, 727 W. Browning, Pampa, TX 79065.**

A **MISSION-MINDED PRIEST** is sought for St. Michael's, Baton Rouge, and Southern University. This congregation and university chaplaincy provide an excellent opportunity for a priest who desires to grow and develop with a faithful and committed laity. Southern University is the largest university of traditional African-American population in the country. Applicants should have experience in and enthusiasm for congregational development, a catholic liturgical expression, chaplaincy and a desire for evangelization and stewardship development. The resources are tremendous and the opportunity begs for a committed priest. We are receiving names again. Contact: **Canon Ronald Clingenpeel, 1623 7th St., New Orleans, LA 70115.**

RECTOR: A small church in New Jersey is seeking a rector with traditional values. All Saints', a diverse congregation, seeks spiritual leader, enthusiastic teacher for all ages, facilitator for growth of the congregation in numbers and promote outreach into the community. Send resume to: **Search Committee, Box 2125L, All Saints' Episcopal Church, 559 Park Ave., Scotch Plains, NJ 07076.**

DIRECTOR OF YOUTH MINISTRIES: Full-time established position in a large urban parish where youth are full participants in the life and ministry of the parish. We seek an individual who can be a friend, advocate, mentor and leader of youth and those who minister with youth. Please contact: **The Rev. Scott Slater, St. Columba's Church, 4201 Albe-marle St., NW, Washington, DC 20016. (202) 363-4119** or at sslater@columba.org

MINISTER FOR MUSIC: St. Paul's is seeking a person with a call to the ministry of music. Should be a person with strong choral and liturgical skills, and be an accomplished organist. The liturgical tradition encompasses the celebration of Holy Eucharist and Morning Prayer. Position involves musical and spiritual leadership by a dedicated Christian. Church has a vibrant children's and adult choral program including eight choirs. Applicants must be professional, with interpersonal skills, motivational with pastoral orientation, and able to work collegially with church and music staffs. Ability to administer music program, staff organization and large budget important. Music department has excellent facilities and offices. Church acoustics superb with an M. P. Moller organ, Opus 10768, 1971 (7 divisions, 63 ranks), a Flemish single manual Frank Hubbard Harpsichord, #72, a refurbished 1904 Steinway piano and DAT recording equipment. This large parish plays a leadership role in the community and diocese with a long tradition of good music. Full-time position is open and receiving inquiries. Send resume to: **Music Committee, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608** or contact the Rev. Roger C. Porter (334) 342-8521.

CHILDREN/YOUTH MINISTRY COORDINATOR sought for congregation in scenic Coeur d'Alene, ID. Qualifications include ability to relate to youth of all ages from Pre/K thru senior high, effective written and verbal communications skills with youth and adults. The successful applicant will hold a bachelor's degree or have job-related experience in youth ministry. A valid driver's license, ability to pass a background check and a drug screen are required. Complete job description and application materials available from: **St. Luke's Episcopal Church, 501 Wallace Ave., Coeur d'Alene, ID.** Closes July 1, 1999.

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YOUTH MINISTER: Christ Episcopal Church, Cooperstown, NY, is looking for a spirit-filled, Christ centered person to continue to build up its middle and high-school youth groups. Prior education and experience is highly desirable. Salary and benefits are commensurate with experience. Housing is provided, specifics to be negotiated. Please send resume to: **Christ Church, 69 Fair St., Cooperstown, NY 13326, Att: the Rev. Doug Smith.**

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

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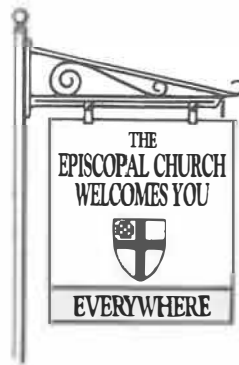
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The Rev. Fern Penick
Sun Sung Eu 10:15

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5 Pentecost (Proper 8), June 27, 1999
Isaiah 2:10-17

The Lord's coming will unseat the proud and the powerful. The mighty of this world will be humbled, and God alone will be glorified.

A reading (lesson) from the Book of the Prophet Isaiah:
(Lead in with) RSV and NRSV: Enter into the rock...;Jerusalem: Get among the rocks...; NEB: Get you into the rocks...
Conclude with *The word of the Lord* or *Here endeth*, etc.

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June 27, 5 Pentecost, First Lesson

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