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Illuminations are brief introductions to the Sunday readings.
Read by lectors, these prefaces help listeners understand the reading they are about to hear.

Illuminations

ILLUMINATION for the FIRST LESSON

Pentecost 10 (Proper 13), Aug. 1, 1999

Nehemiah 9:16-20

Ezra recalls God's goodness and forbearance in delivering his chosen ones out of slavery in Egypt. This same loving and forgiving Lord also shall lead his people home from their exile.

A reading (lesson) from the Book of Nehemiah:

(Lead in with) RSV: "But they and our fathers acted...; NRSV: Ezra blessed the Lord and said, Our fathers acted presumptuously...; Jerusalem: Ezra said, "Our fathers grew proud..."; NEB: Ezra said, "Our forefathers were arrogant..."

Conclude with *The word of the Lord* or *Here endeth*, etc.

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Aug. 1, 1999, 10 Pentecost, First Lesson

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COBURN

BY CHARLES M. CRUMP



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(One of a series)

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"Some people think a recipe is just a recipe but you and I know better. When a recipe has been handed down from loving hand to hand . . . it becomes a living piece of history . . ."

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St. James' Church, Woodstock, Vt., a small English Gothic church built of native stone and designed by New Hampshire architect Ralph Adams Cram. The tower holds a Paul Revere bell; the building and the garden feature the work of local contemporary artists and artisans. On the second Thursday in July, the church was to hold its 75th fair (below). Last year, \$20,000 was raised through the sale of rummage and other items, with 85 percent of the proceeds used for outreach. (Cover: John Schuessler photo)



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SUNDAY'S READINGS

The Law of the Spirit of Life

*'All things work together for good
for those who love God' (Rom. 8:28)*

Pentecost 9, Proper 12

1 Kings 3:5-12; Ps. 119:121-136 or 119:129-136; Rom. 8:26-34; Matt. 13:31-33, 44-49a.

Romans 8:28 is one of the best-known verses in the Bible. Therefore, this Sunday might be a good time to set it in context, and then explain and apply its meaning.

Romans 8:2 asserts, "because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death." If we are set free from the "law of sin and death," why do we still sin and die? Sin and death are still very much a part of our lives despite Christ's victory over them. How can this be? In Romans 8, Paul addresses this problem and in doing so, gives his readers the assurance of God's continuing love for them.

Simply stated, it is the ministry of the Holy Spirit to bring us the assurance of God's love in a world in which

sin and death remain realities of a fallen world. Although we are sinners, we are no longer under the "reign" of sin. Although we will die, we will be raised to new life in the future. Despite present hardships, the Holy Spirit reassures us that nothing can separate us from God's love.

Verses 28-30 are realistic about the difficulties of life. They also speak of the irresistible grace of God given to his children in all circumstances of life. "All things" includes our sufferings and our joys. It is God who works in us for our good. Nothing is beyond the overruling, overriding scope of his providence. The Holy Spirit's ministry is to make it so that "we know" these things both intellectually and experientially.

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Think About It

We may know of the "fruit of the Spirit" and the "gifts of the Spirit," but have we sufficiently considered the ministry of reassurance and encouragement which the Holy Spirit brings to "those who love him, who have been called according to his purpose"?

Next Sunday

Pentecost 10, Proper 13

Neh. 9:16-20; Ps. 78:1-29 or 78:14-20, 23-25; Rom. 8:35-39; Matt. 14:13-21

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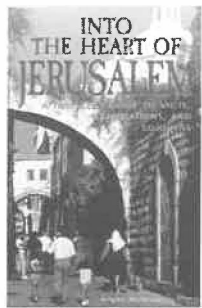


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SHORT & SHARP

Travels and Passages

By Travis Du Priest



INTO THE HEART OF JERUSALEM: A Traveler's Guide to Visits, Celebrations and Sojourns. By Arlynn Nellhaus. John Muir (PO Box 613, Santa Fe, NM 87504). Pp. 351. \$17.95 paper.

For those who want to experience firsthand the culture and activities, as well as the history and religious life, of Jerusalem. Well organized into sections such as Getting Around Town, A Taste of Jerusalem, Life After Dark and, of course, Heavenly Jerusalem: Churches and Synagogues. Good investment for the Holy Land pilgrim.

A WORLD HISTORY OF CHRISTIANITY. Edited by Adrian Hastings. Eerdmans. Pp. 594. \$45.

Edited by a former professor of

theology of Leeds, England. Contributions by scholar-writers like Benedicta Ward of the Sisters of the Love of God in Oxford and Robert Bruce Mullin from General Theological Seminary. Covers Eastern and Western, Southern and Northern hemispheres, with a 40-page section on North America's colonial and contemporary scene and an interesting section on Australasia and the Pacific. Maps and references.

FAVORITE BIBLE PASSAGES. Vol. 1. By Brady B. Whitehead, Jr. and Howard H. Ham. **FAVORITE BIBLE PASSAGES. Vol. 2.** By Brenda Stobbe and Jerry L. Mercer. Abingdon. Pp. 88 each. \$5 each, paper.

Sequenced devotional Bible study programs, the first spanning Genesis to 1 Corinthians; the second from Genesis to Revelation. Designed for readers to experience God's love and guidance in their lives.



PROVOCATIONS: Spiritual Writings of Kierkegaard. Compiled and edited by Charles E. Moore. Plough. Pp. 430. No price given, paper.

A fine introduction to the Danish theologian Søren Kierkegaard, whose writings have been called frustrating but rewarding. What I like about this collection is that the excerpts from his books are clearly titled with opening key words in bold type. From "The Human Condition": "The confusing thing about us is that we are simultaneously the Pharisee and the publican."

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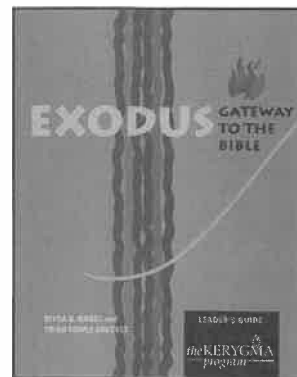
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All Seekers in the Christian Community

Youth Conferences Held at Kanuga

Senior Young People

By Ellison Sieck
and Michael Peterson

At the Senior Young People's Conference (SYP), June 13-18 at Kanuga Conference Center, near Hendersonville, N.C., many familiar and new faces are seen, yet all have one thing in common — we are all there for the same purpose, to find our place in a Christian community, to acknowledge we are all seekers. We search for deeper faith, for answers, for lasting friendships, better guidance, a clearer understanding of our relationship with God, inspiration in life, relief from pain, and for our special voice (our gift to give others) to be expressed. We are blessed that we find these things at events at Kanuga.

Upon first discovering the young people's event, one would think the name rather simple. However, the name describes SYP in a nutshell: a week devoted to nothing except helping young people, from 10th through 12th grades, to learn more about ourselves, our generation, God, and our environment through a variety of activities.

These spiritual and music-filled gatherings change and enrich the lives of teens. Their path can become clearer as they feel Christ walk comfortably beside them, not at a distance. At this event, one teen said, "I find an ever-expanding group of fellow believers. These wonderful and diverse youth events provide us with what keeps us going in our daily life."

SYP coordinators David Hall, from the Diocese of Alabama, and Ellen Hamilton, from the Diocese of Maryland, boldly challenged us to question where we belong in a rapidly changing and confusing modern world. The week's theme was "Such is the Generation of Those Who Seek the Face of God." Through many



Michael Peterson photo

"I find an ever-expanding group of fellow believers," said one participant.

activities we journeyed through our own lives and studied our generation to learn what bonds all youth today share.

Among these activities was the morning program, in which a topic was presented through video, skit, music and many more ways, followed by small group meetings. During small groups, we discussed what had been presented during the program, and how we felt it applied to our individual lives and experiences. Often the meetings became very intense, involving deeper emotions, or even a little conflict, but, as always, the love of Christ was there, and the rules of confidentiality were always observed.

Talking within small groups at SYP helped us realize that there are many other young people who are equally concerned about the future of the Episcopal Church. There was discussion of our fears as the national church faces the pressures of current world events. SYP teenagers want the church to grow and, working together, could help these problems be less stressful. Concentrating more on the praise and fellowship of worshiping as a diverse community rather than on debating the issues that divide us from one another can, we hope, lead us to carrying solutions back into our lives at home.

The music of Fran McKendree and staff member Charles Milling created a perfect sound for SYP participants. Mr. McKendree has the magical ability to get teenagers up and clapping — even during the morning program!

Ellison Sieck is a 10th grader at St. Paul's Church, Edenton, N.C., and Michael Peterson is a 12th grader at St. Timothy's, Greenville, N.C.

Junior Young People

By Raven Tarpley

In the middle of June, hundreds of seventh through ninth graders gathered at the Kanuga Conference Center for the Junior Young People's Conference (JYP). The five-day conference provides young people with a time to meet new people and to get in touch with God.

When I arrived on the first day I knew only my youth leader from Trinity Cathedral in Columbia, S.C. On the way up the mountain I was a little nervous about whether I would make friends and have a good time or not. But in an environment as friendly as Kanuga I found it easy to make new friends whom I will keep in touch with forever.

The first night, as I sat surrounded by a group of new friends, I had the best feeling because all of my worries

(Youth - continued from previous page)

had passed. We assembled in to our "big group" so that we could see the different faces together. We played a name game, which I started, so that night the group already knew my name.

Each small group was named after some form of transportation. I was in the "Hot Air Balloon" group, which consisted of about 10 JYP participants and a counselor. We made all kinds of things in our small group and participated in discussions.

My favorite part of the conference took place the last day. There was a simultaneous adult conference taking place called "Adults Who Work with Youth." That morning the entire JYP group walked up to where the adults met, each JYP participant carrying two burning candles. The adults were discussing how we all need to be each other's servants. Then we entered, as a surprise to the adults, singing "The Servant Song." The most amazing part of this whole experience was that when we entered it was gray and raining, but when we came outside again the sun was shining!

The final night began with a Eucharist led by our chaplain from the United Kingdom, the Rev. Daniel Tyndall. This service was full of youth participation by readings and acting as lay eucharistic ministers. A dance immediately followed the service which lifted everyone's spirits.

I woke up very early the next morning to say often teary good-byes to everyone. As staff member John Bernhardt told me when I left, "You'll be running into these new friends for the rest of your life ... at college, at church events and everywhere."

Raven Lewis Turpley, 13, is a member of Trinity Cathedral, Columbia, S.C.



Karen Baher photo, Kanuga
Candles were used at one service.

DeKoven Center Reacquired

The DeKoven Center, Racine, Wis., the old campus of Racine College, comprised of five buildings on Lake Michigan's shoreline, is back in the hands of the DeKoven Foundation after five years. The property has been on the National Register of Historic Places since the mid-1930s.

"Thanks to the generosity of Racine citizens who have contributed \$300,000, and to a matching grant from the S.C. Johnson Wax Fund, we have been able to regain title to this precious property," said the Rev. Travis Du Priest, director and vice president of the board.

The DeKoven Center was purchased back from Hartland Properties of Madison, Wis., Inc., which held the property in the aftermath of the Diocese of Milwaukee's failed Lake Oaks housing project for senior

citizens. The DeKoven Center was not part of Lake Oaks, but was used as collateral for the project. Fr. Du Priest said that until the repurchase, DeKoven Center has operated under a lease from Hartland Properties.

Fr. Du Priest said the center will now begin rebuilding its endowment, repairing and renovating buildings, especially restoring the bell tower and the assembly hall in the East Building, and

expanding its board of directors. The DeKoven Center is an ecumenical, non-profit, self-governing organization that serves the local community and the upper Midwest with programs of continuing education, recreation and reflection. All programs and facilities are open to the public.



The DeKoven Center

BRIEFLY

The Episcopal Church Foundation has quadrupled its charitable assets under management between 1995 and 1998, the organization revealed recently. Assets jumped from \$500,000 to nearly \$20 million through the foundation's ministry of gift planning, which provides services primarily to individual Episcopalians and Episcopal entities.

The Most Rev. **George Carey**, Archbishop of Canterbury, was host to a private consultation on issues relating to the place of gay and lesbian people in the life of the Church of England. Discussions at the all-day event June 29 at Lambeth Palace considered the wide variety of views and opinion within the church but carried no mandate to make policy.

As part of the celebrations of the

450th anniversary of the Book of Common Prayer, the **Convocation of American Churches in Europe** introduced a bi-lingual Italian/English translation of selected liturgies from the American Episcopal Church's Book of Common Prayer. Trial use was authorized by the Rt. Rev. Jeffrey Rowthorn, Bishop-in-Charge of the convocation. St. James' Church, Florence, Italy, published the edition.

The **Diocese of Waikato, New Zealand**, made history when a Roman Catholic priest preached the sermon at the ordination and consecration of the Rt. Rev. Philip Richardson. "We can't find any examples at all where it has happened in recent centuries ... and it is even more dramatic ... at the ordination of a bishop," said the Rt. Rev. David Moxon, Bishop of Waikato. Two Roman Catholic bishops also attended the service, joining some 20 Anglican bishops.

Young people in South Dakota were reintroduced to the game of lacrosse during the course of the Niobrara Convocation.

Jeff Smith photo



Niobrara Convocation: A Taste of Reservation Life

The wind never stops on the Cheyenne River Episcopal Mission of the Diocese of South Dakota. It may be 0 or 100 degrees, but the wind is constant. Fortunately, it was neither extremely hot nor cold for this outdoor gathering of the Indian congregations from throughout South Dakota June 24-27 in Eagle Butte.

The Niobrara Convocation's opening service was Sunset Prayers, led by the Niobrara Episcopal Church Women. The evening service, held under the main tent, consisted of prayers, scripture, and the singing of Dakota hymns. In the background were the sinking rays of the sun, leaving a spectacular and colorful trail along the expansive horizon.

The visit by the Most Rev. Frank T. Griswold, Presiding Bishop, and his wife, Phoebe, was the highlight of this year's convocation. Hosted by the Rt. Rev. Creighton L. Robertson, Bishop of South Dakota, and his wife, Ann, the Griswolds had a taste of reservation life listening to the stories of various people, visiting the town of Eagle Butte, and sharing some time with the tribal chairman of the Cheyenne River Sioux Tribe, Greg Bourland.

General meetings of convocation took place as joint and separate gatherings of the men and women. The Rev. Webster Two Hawk, Itancan of the Niobrara Deanery, led discussions on the

work of individual churches, continued translation of the 1979 Book of Common Prayer into the Lakota/Dakota language (only parts of the 1928 Book of Common Prayer were translated), fine tuning of the Niobrara Deanery bylaws, the great need for more clergy among the peoples of the reservation missions, and the desire for more lay training. Several emotional stories were shared of the recent loss of native clergy and lay leaders. This year's convocation theme was to honor the lives of four priests who served the Cheyenne River Episcopal Mission and died in 1996 or 1997: "Remember your leaders, who spoke God's word to you." The Rev. John Lurvey, the Rev. Wilbur Bear's Heart, the Rev. Sydney Pratt, and the Rev. Robert Mesteth, who served this mission area were lovingly remembered.

In addition to the meetings at the Wacipi (pow wow) grounds, many other activities were taking place. The Diocese of South Dakota sponsored a Habitat for Humanity project with several members of the diocese restoring homes for occupation. The Rev. Kempton Baldrige of Delaware brought a large group of high school and college students to lead a vacation Bible school, to reintroduce the game of lacrosse to the Indian people (it had been prohibited in earlier years as it was believed to be training for war), and to hold a youth fest to invite and

encourage older youth to seek a new way of life other than drinking and drugs that pervade reservation life. Having been a lacrosse player herself, Mrs. Griswold joined in with the children. A large donation of more than \$16,000 worth of lacrosse equipment was given to the Eagle Butte school system and to individual players who completed the training during the three-day event.

Sunday's Eucharist, with the celebration of the Rev. Paul M. Sneve's ordination to the priesthood, brought more than 800 people who sat under the main tent or on the surrounding covered bleachers. Fr. Sneve is from Tiospaye Wakan (Sacred Family) Indian congregation of Calvary Cathedral in Sioux Falls and will serve St. Matthew's, Rapid City. It was particularly joyful as the ordinand, the grandson of the Rev. James Driving Hawk, is a Native American.

Visitors to Eagle Butte came from many directions. Several bishops, including Bishop Harold Jones, Bishop Walter Jones, and Bishop Craig Anderson (former bishops of South Dakota), were in attendance. A gift of a star quilt was given to each bishop. In addition to several star quilts, the Presiding Bishop received a gold Niobrara cross and a hand-beaded leather stole.

Rita Winters



SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

In All Places of the Church

JOHN BOWEN COBURN

By Charles M. Crump

"It may well be that in the course of this General Convention in Houston we shall come to discover that the greatest contribution the church can ever make to any society is the gift of Spirit to deal with issues that divide the society."

— *The Rt. Rev. John Bowen Coburn*

ing an individual student," said the Rev. Reynolds S. Cheney II, rector of the Church of the Holy Communion, Memphis, Tenn., and a member of the Executive Council. "A vivid example of his practical spirituality was his elimination of mandatory attendance at the services in the chapel, stating that an individual is not truly free to pray until he or she is free not to pray."

In 1968, feeling the need to reach people not in the pews, he took a one-year sabbatical to teach ninth grade English in New York City, followed by six years as rector of St. James' Church. He was elected president of the House of Deputies in 1967 and served until 1976. His address in 1970 is prophetic as the church prepares now for the convention in Denver:

"It may well be that in the course of this General Convention in Houston we shall come to discover that the greatest contribution the church can ever make to any society is the gift of Spirit to deal with issues that divide the society," he said. "It is to speak the truth boldly as God gives us to know the truth. When that truth is spoken in love, then the differences that do not disappear are reconciled."

No one at the 1976 General Convention will ever forget the dramatic moments of the vote and his sensitive chairing of the House of Deputies in the debate and the passage of the canon permitting the ordination of women. The Very Rev. David M. Collins, as chair of the Committee on Ministry, concluded the report of his committee recommending adoption of the canon by calling for five minutes of silence

before the vote. When the vote was to be announced, President Coburn requested no display of emotions. As evidence of his calm but firm leadership, the request was honored.

Dean Collins, who later became president of the House of Deputies, said recently, "I did then and do now consider John Coburn to be the very model of the president of the House of Deputies. He had the sense of the house and the voice and the wit and the humor to preside perfectly."

Elected Bishop of Massachusetts some seven months before the 1976 General Convention, he had the integrity to fulfill his commitment as president of the House of Deputies before being consecrated bishop.

His episcopacy was noted for ecumenical outreach. He was a founder of the Boston Theological Institute, which continues today as a beacon of ecumenical relations.

The Rev. George L. Blackman, historiographer of the Diocese of Massachusetts, observes that Bishop Coburn put into question everything in the life of the diocese. "He opened the door for reform leading the church into a new era with new ways."

The Rt. Rev. Robert B. Appleyard, retired Bishop of Pittsburgh and a close friend of Bishop Coburn, said that "John Coburn has shown mutual respect for and acceptance of the differences of people and their positions, which are critical to the mission of the church."

He is the author of some 10 books, including *Anne and the Sand Dobbies*, 1964, a powerful commentary on grief over the death of their young child, and *Christ's Life, Our Life*, 1978. In retirement, he has continued a busy life, fulfilling lecture assignments among other things. □

Charles M. Crump is chancellor of the Diocese of West Tennessee and former vice president of the House of Deputies (1967-1970).

The Rt. Rev. John Bowen Coburn has spent a lifetime of service to others in the church and the community. He has been successively a teacher, Navy chaplain, rector of parishes, college chaplain, cathedral dean, seminary dean, deputy to seven General Conventions, and president of the House of Deputies at three of these, a diocesan bishop, author and lecturer.

He is a charter trustee of Princeton University, from which he graduated in 1936 with high honors. For three years he was a teacher at Robert College, Istanbul, Turkey, where he met and later married Ruth Alvord Barnum, daughter of a Robert College professor. They are the parents of four children.

After graduating from Union Theological Seminary in 1942 and a brief period as assistant at Grace Church, New York City, he served as a Navy chaplain in the Pacific. His ship was in Tokyo Bay for the surrender ceremonies ending World War II.

For seven years, he held the position of rector at Grace Church, Amherst, Mass., as well as chaplain of Amherst College and coach of the lacrosse team, followed by four years of inner-city service as dean of Trinity Cathedral, Newark.

As dean of Episcopal Theological School for 12 years, he shaped the lives of many students who went on to positions of leadership in the Episcopal Church.

"Dean Coburn had a knack of affirm-



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"Some people think a recipe is just a recipe but you and I know better. When a recipe has been handed down from loving hand to hand . . . it becomes a living piece of history . . ."

By Patricia Nakamura

The note above appears on page 1 of the cookbook celebrating, in 1983, the 125th anniversary of All Saints' Church, Northfield, Minn. The book is in a way a portrait of the small church in the prairie town a half hour or so south of the Twin Cities of Minneapolis and St. Paul.



Confirmation at the packing plant.

The town is marked, west and east, by the liberal arts colleges St. Olaf and Carleton. Along the highway is the big Malt-O-Meal factory, and farther out the packing plant that was formerly Green Giant and is now Seneca. The older, historic district lies along the Cannon River.

The Rev. Roger Jack Bunday, now retired, grew up there. "All Saints' was small and always struggling," he said. Even so, he recalled a solid congregation in which he was ordained deacon in 1945 by Bishop Stephen E. Keeler, "the lion of the North."

"We took it for granted then. People were church people."

Fresh Peach Cobbler

2 lbs fresh peaches, peeled and sliced

1 1/2 c. water, 1 1/4 c. sugar

3 T quick-cooking tapioca 1/4 t salt

Left: Bierman Pioneer Family Window, one of 18 windows in the nave.

The present rector of All Saints' is the Rev. Joseph Hopwood, who was formerly professor of biological sciences at St. Cloud University. His career change was the result of a call whose objective was unclear until "I realized there were lots of small churches in Minnesota that didn't have the services of clergy. I thought, 'That's something I can do — I can commute to those places.'" For his first six months as priest-in-charge, he drove the 100 miles from St. Cloud.

The church has about 120 members: "That's honest," Fr. Hopwood said. "That's the number attending." The Sunday school teaches 30-40 children. Because the community is academic,

2 T butter 1/4 c milk 1/2 c sugar

One primary effort takes place outside, unless it's raining. John Lindley, a cradle Episcopalian and member of All Saints' since 1976, said the Episcopal churches in the area take the Eucharist and a Sunday meal to the seasonal workers in the corn and pea fields and the Seneca packing plant. A bilingual priest performs the service, and "everyone serves sandwiches and lemonade. Fifty to 60 people attend.

"July through September they work long hard hours in the fields and the plant. They have no free time so we take turns going to the main plant on Sunday afternoon. We hold a Eucharist for both shifts, and supper. We've taken 200 sandwiches, and a #10 can of jalapeños; we've made chicken mole' and rice. We use an electric piano and a guitar. We pay a bilingual priest, but smiles and food make good communication."

Betsy Bierman (it's her peach cobbler recipe), happy in both Chicago and Northfield, likes All Saints' because it's "small and comfortable, everybody knows everybody." It's a musical church, drawing on the talents of Carleton and St. Olaf, famed for its choral music. "We have a choir in winter; in summer it's not much different when they're all in the congregation." Her husband John is on the vestry; she is "only," she said, on the altar guild. "You can't be a member and not be active."

Mix together flour, sugar, baking powder and salt. Cut in shortening. Gradually add milk, stirring until soft dough is formed. Knead on heavily floured board until dough can be shaped — about 30 seconds. Roll out to fit top of baking dish. Cut several slits near center of dough.

The town of Northfield, said Fr. Hopwood, "works through its churches quite a bit, with a strong ministerial association." The food pantry and the clothes closet are ecumenical. "We have a joint Thanksgiving service every year. The newcomer is the preacher. It's packed, even in an ice storm. "The group has a Martin Luther King Day service and prayer services at nursing homes.

The population of Northfield is about 15,000, counting students. But it's growing. It's close enough to Minneapolis and St. Paul to be a bedroom community, and with the educational and entertainment opportunities of two colleges, attractive for both retirees and young families. That's good for All Saints', too.

Pour peach mixture into greased 9" square or 2 qt. dish. Dot with butter. Place dough on peach mixture, opening slits with a knife to permit escape of steam. Bake in hot oven (425°) for 20 minutes. Serve with cream, if desired. Makes 8 servings.

Fifty-year member Virginia Millis Gleason summed it up: "We're looking to the future." □



Altar and "east" window at All Saints'.

The new church proposed for the same site would preserve 'the look of the present church,' Fr. Hopwood said, but would create nearly twice the working space.

professional and agricultural, he said, "Everything has to be on Sunday morning — everybody works." And so All Saints' is pursuing an ambitious building project.

Combine peaches, water, sugar, tapioca and salt in saucepan. Let stand 5 minutes. Bring to a boil over medium heat, stirring constantly. Remove from heat.

Jeff Hagen writes in *Steeple Chase*, his book of elegant drawings of heartland churches, "If you are curious about the age of a church, consider the height of the trees that surround it. When All Saints' was constructed ... small pines were planted in the churchyard. Over the years those trees have grown to rooftop height and now mimic the shape of the steeple." According to Joan Gunderson's history of the parish, the building, and presumably the trees, was started in 1866. "Bishop Henry Whipple was able to report to the diocese in June 1867 that a 'rural gothic' church was complete in Northfield." The bell was added in 1875, and still rings every Sunday.

Along the sides of the nave are 18 windows of art glass, a valuable stained and painted form.

The new church proposed for the same site would preserve the windows, the bell tower, "the look of the present church," Fr. Hopwood said, but would create nearly twice the working space. "The parish will die in its present building. We can do more outreach in a new building," he said.

Topping: 1 1/3 c unsifted flour 1/2 t salt 2 t baking powder 1/2 c shortening



Good Stories All Around

Many people find this magazine an indispensable resource for news of the Episcopal Church. Others turn to *Episcopal Life*, published by the national church. Some browse the Internet. But if you really want to find out what's going on in the Episcopal Church in the trenches, so to speak, the diocesan newspapers are the place to turn. That's where you'll learn what's going on at the grassroots level — the parishes, the lifeblood of the church.

Most of the diocesan newspapers are sent to our office. Only Arkansas, Atlanta, Idaho and Montana do not appear. I read all these publications in an attempt to keep up to date on what's going on. Some are of the highest quality, offering well-written, in-depth articles and fine photography. Others are obviously low-budget operations, yet manage to collect what's most important to the life of that diocese.

You can find news items in these papers which won't appear anywhere else. I offer the following as examples:

- In the Diocese of San Diego, the Episcopal Community Services agency was given four new trucks by a local dealer to use at a work center which employs homeless and difficult to employ persons.

- The men of St. David's Church, Brandywine Hundred, Del., served 36 pounds of bacon, 70 pounds of sausage, 70 gallons of milk and more than 500 pancakes for the Shrove Tuesday pancake supper. Proceeds go to the parish's day school scholarship fund.

- St. John's, Lynchburg, Va., held a "Day of Prayer for One Another" during which every member of the church was lifted in prayer by name by another member of the church in order to ask for direction in God's vision for the church.

- Someone donated a basket of Beanie Babies to the Church of the Holy Spirit, Ocean City, Md., to be used in a raffle for fund-raising purposes.

- A wall honoring the bishops of the Rio Grande was dedicated at St. John's

Cathedral, Albuquerque, N.M., commemorating the 10th anniversary of the episcopate of Bishop Terence Kelshaw.

- The Diocese of North Dakota exceeded by \$30,000 its goal of raising \$500,000 in cash and planned gifts.

- Members of the Griggs family, who belong to St. David's, Topeka, Kan., have made six trips to Haiti during the past 13 months, helping the church there with various ministries.

- As part of the 150th anniversary celebration of Church of the Redeemer, Biloxi, Miss., a Jefferson Davis Sunday was held to recall the only president of the Confederacy, who once served on Redeemer's vestry.

- Young persons from the Diocese of Arizona are traveling to Belize this summer to conduct a camp for children, to build a community center in a rural village, and to participate in a reforestation program.

- The Diocese of Springfield's newspaper, *The Springfield Current*, profiled members of the diocese who are at least 90 years old.

- St. Paul and St. Barnabas' Church, Cortez, Colo., has an unusual way of making itself known. One of the "Episcopal Church Welcomes You" signs goes from yard to yard of its members. Each member keeps the sign for a week or so, then takes it to the home of another member.

- When the Rt. Rev. J. Gary Gloster, Bishop Suffragan of North Carolina, visited St. Paul's, Smithfield, N.C., he confirmed and received 104 persons.

- Members of All Saints', Kansas City, following a mission trip to Haiti, began to import coffee beans from Haiti and formed Blessed Mornings Coffee. The beans are roasted and packaged in Kansas City, then marketed and distributed, with proceeds supporting projects of the dioceses of West Missouri and Kansas in Haiti.

You get the idea. There are wonderful stories out there. They deserve to be told.

David Kalvelage, executive editor

Did You Know...

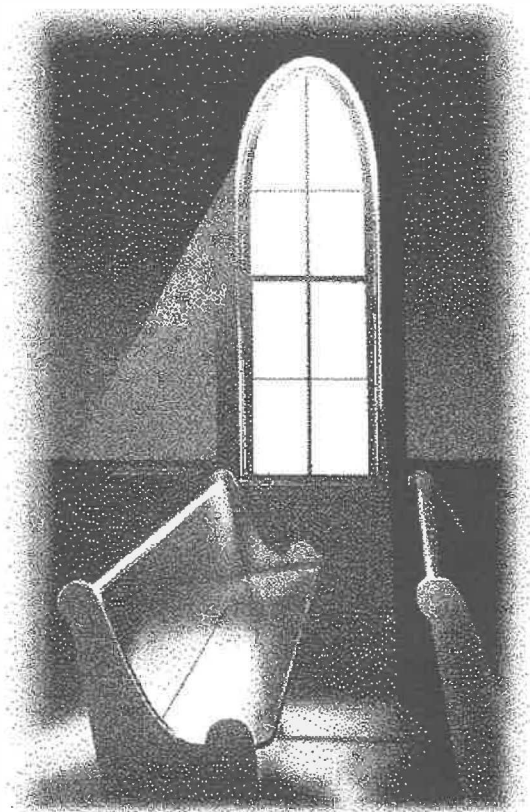
There's a religious community for women called the Order of St. Mechtilde in the Diocese of California.

Quote of the Week

The Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina, on how bishops would react to his unauthorized visitation to a parish in Massachusetts: "I knew the bishops would be upset. They're more interested in their canons and their territory than they are in the faith."

Fiscal Stability

It is encouraging to note the fiscal performance at the Episcopal Church Center in New York City. Church members everywhere were naturally apprehensive following the Ellen Cooke scandal, but under the leadership of treasurer Steve Duggan, the financial picture is much brighter. When he reported to the Executive Council last month [TLC, July 4, 11], Mr. Duggan spoke of the audited financial statements for 1998 and said the auditors issued a glowing report. Mr. Duggan said the church finances were more than \$27 million ahead of last year, chiefly because of investment performances, and that so far this year church center operations are very close to on-budget for the second year in a row. The performance of the treasurer's office continues to be a bright spot.



We must get up out of the pews
and find ways to fill the needs.

Power to the People

The old revolutionary phrase ran, "Power to the people!" The Living the Covenant consultation [TLC, July 11], with concurrent movements throughout the church, might modify that to "Power to the laity!" or "Ministry to the people!" Baptism is seen as "the initiation into a community of faith," freely given to all equally, enabling us all to perform ministry. Faith itself is the root of authority, not outward appearances or conferred positions. Those ordained, deacons, presbyters and bishops alike, are asked to support, guide, educate and facilitate the work of the church. But the laity, the "real" folks, Alice and Alistair Anglican, Ed and Ellie Episcopalian, are the ones challenged by this concept. The people are in the pews to be strengthened by the word, renewed by the living water. Then we must get up out of the pews, seek out the needs of the whole community, and find ways to fill them.

Valuing Church Conferences

Is there any value to church conferences? Dioceses meet in conventions at least annually, the whole Episcopal Church every three years. Musicians head to Colorado, Tennessee or Mississippi to spend a week learning and rehearsing; indigenous peoples gather for Wintertalk; various interest groups draw members together. Such conferences are great fun. They are enormously refreshing, a few days out of one's usual routine in a different place. They provide a setting for the formation of friendships that transcend geography and keep telephone and Internet humming.

Beyond fun, conferences draw people out of isolation and frustration and burnout. The choir director from Michigan may have a solution for a struggling musician in Montana, who in turn offers a just-composed anthem to all. Deacons from a region where the order is ignored draw encouragement and support from those who have pulled the ministry into acceptance somewhere else. Out of conversations formal and, especially, informal, new ideas emerge and new ways are explored.

And not least, faith is deepened by opportunities to worship in fresh ways and broader communities, and to meet the wonders of creation in novel scenes: a sweeping midwestern prairie, a cool southern lake, a mighty western mountain. A good conference is food for the soul.

A Thriving Future Church Will . . .

In other parts of the Anglican Communion, the church is experiencing rapid spiritual and numerical growth. Envisioning and obtaining, by God's grace, the same kingdom fruit is possible in the United States.

What will the thriving Episcopal Church of the future look like?

By Gregory A. Tournoux

WHAT WILL THE THRIVING EPISCOPAL CHURCH OF THE FUTURE LOOK LIKE?

- ▶ A **HOLY ADVENTURE** with an all-powerful awesome God.
- ▶ **PRIESTS** will be strong and gifted leaders.
- ▶ **BISHOPS** will serve in the same capacities as priests.
- ▶ **SMALL-MINDED ISSUES** will not drive the church's common life.
- ▶ The **CELL SYSTEM** will assure every parish member will be cared for.
- ▶ The **RECTOR** will be highly relational and will develop a leadership team.
- ▶ The major role of the **STAFF** will be to develop, equip and train people.
- ▶ It will seek **LAY MOBILIZATION** with each person seen as having a S.H.A.P.E. (spiritual gifts, heart/passion, abilities, personality, experiences of life), a role and a place to serve.
- ▶ It will have an intense process of **INCORPORATION** and **ASSIMILATION**.
- ▶ The primary function and focus of the **VESTRY** will be to unleash the congregation to kingdom work.
- ▶ It will not exist for itself, but for the **NON-MEMBER**. It will be a seven-day-a-week church.
- ▶ Since Jesus Christ is head of the church, it will seek Christ's **AUTHORITATIVE WILL** for its common life.
- ▶ It will be sensitive to **DOUBTERS** and **SEEKERS**, but it will always uphold the biblical and credal faith.
- ▶ It will **START (PLANT) OTHER CONGREGATIONS**.
- ▶ In the United States, **ANGLICANISM** is not called to survive, but to thrive.

- It will be a **HOLY ADVENTURE** with an all-powerful awesome God, driven in its common life to do a great kingdom work of excellence for Jesus Christ. In other words, it will have a clearly defined mission statement (why it exists), vision (what it will become), core values (deeply held convictions, priorities and underlying assumptions) and strategies (how to get there).

- Its **PRIESTS** will be strong and gifted leaders who serve as spiritual guides, mentors, equippers, coaches, preachers/teachers and strategists. The priest will no longer be understood as the chaplain or chaperon of the village.

- **BISHOPS** will serve in the same capacities as described above for priests. In fact, bishops will model the new vocation and will

train, equip, empower and encourage priests to live the new paradigm. There will be no need for canon missionaries and congregational development personnel. Bishops will function in these capacities (BCP, pp. 517-523, 855). A bishop will be defined in the following ways: church planter, chief vision caster, missionary, one who is sent who then sends, risk taker, re-purposer and apologist for orthodoxy.

- **SMALL-MINDED ISSUES**, special interests, guidelines, rule-based committees, micro-management, policy manuals and even canons will not drive the church's common life. On the other hand, it will be a highly decentralized, purpose-driven church (the great commission, Matt. 28:18-20, and the great commandment, Mark 12:23-24). It will

encompass cell (small) groups and celebration (Acts 2:42-47; 20:20) as a biblical functioning community (James 1:22) that constantly develops leaders who develop leaders (2 Tim. 2:1-2). It will understand that "everything rises and falls on leadership." Moreover, it will have a simple structure, be flexible and travel lightly and quickly as the body of Christ. It will be built upon the eight quality characteristics of a healthy church: 1. empowering leadership, 2. gift-oriented ministry, 3. passionate spirituality, 4. functional structures, 5. inspiring worship, 6. holistic small groups, 7. need-oriented evangelism, and 8. loving relationships.

- The **CELL SYSTEM** will assure that even if the parish is extremely large, every member will be cared for in a meaningful way. Everyone will be cared for by someone and no one will care for more than 10 people. Each cell will be affinity-based. As it lives basic Christian community, the cell will function as a team to carry out random acts of kindness in its community. It will seek to meet or eliminate the felt needs which surfaced during a survey of the community via focus groups and demographic studies.

- The **RECTOR** will be highly relational and will develop the leadership team consisting of the clergy staff, ministry staff and support staff. Most staff will be recruited from within the parish.

- The major role of the **STAFF** will be to develop, equip and train people (Eph. 4:12) to implement the cell system. A constant system of leadership development will be in place. For example, the leadership community will bring key leaders (staff, vestry, elders, associate elders of commissions, commission members, cell leaders, leaders of ministry teams, etc.) together on a regular basis for further growth and development.

- Moreover, it will seek **LAY MOBILIZATION** with each person seen as having a S.H.A.P.E. (spiritual gifts, heart/passion, abilities, personality, experiences of life), a role and a place to serve. A system approach will be needed to identify gifts, equip and place people in service. The perspective is one of "whole life ministry" with people using their gifts to serve others not only in the church, but also with family, work, community and the world.

- It will have an intense process of **INCORPORATION** and **ASSIMILATION**,

which will encompass knowing Christ, growing in Christ, serving Christ and sharing Christ.

- The primary function and focus of the **VESTRY** will be to unleash the congregation to kingdom work. After all, the most important reality of kingdom life is what takes place after meetings. Obstacles and failures will be understood as opportunities — the church will learn to "fail forward." Consequently, risk taking will be normative and even rewarded. Stability will not be the church's companion. It understands that it will seek and serve Christ amid chaos, complexity and confusion. The faith is its anchor! Instead of a fortress mentality, it will have "can-do" spirit.

- It will not exist for itself, but for the **NON-MEMBER**. It will be a seven-day-a-week church.

- Since Jesus Christ is head of the church, it will seek Christ's **AUTHORITATIVE WILL** for its common life. How? The Anglican church ideally appeals to holy scripture interpreted by church tradition with the aid of reason guided by the Holy Spirit. However, as Anglicans, we believe that in all matters of faith, the holy scriptures, as the Book of Common Prayer states, are "the rule, and ultimate standard, of authority." Is this something upon which we may all agree? Is this an anchor upon which we may moor the beginnings of church reform and reclamation? The answer, clearly, is yes.

- It will be sensitive to **DOUBTERS** and **SEEKERS**, but it will always uphold the biblical and credal faith (Jude 3). It will uphold a dynamic and gentle orthodoxy.

- It will **START (PLANT) OTHER CONGREGATIONS**.

- In the United States, **ANGLICANISM** is not called to survive, but to thrive. After all, "Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us ... (Eph. 3:20). □

STABILITY WILL NOT BE THE CHURCH'S COMPANION. IT UNDERSTANDS THAT IT WILL SEEK AND SERVE CHRIST AMID CHAOS, COMPLEXITY AND CONFUSION. THE FAITH IS ITS ANCHOR! INSTEAD OF A FORTRESS MENTALITY, IT WILL HAVE "CAN-DO" SPIRIT.

The Rev. Gregory A. Tournoux is rector of Christ Church, Owosso, Mich.

Stay Out

To say I am disturbed by the antigun actions of the Diocese of Utah [TLC, June 13] would be an understatement.

The church has no business getting involved in issues of this sort. I suspect there are many Utah Episcopalians who are horrified and embarrassed by Bishop Irish's actions, but they are only a little worse than those of the last General Convention and our own diocesan council last year.

I am not an expert on Utah firearms laws, but a quick check of my references seems to indicate they are quite reasonable certainly compared to some eastern states.

If someone were to put one of those signs in front of my church, I would never again set foot inside.

*Jan S. Monningh
Locust Grove, Ga.*

I read with disgust the article concerning Bishop Carolyn Irish and the Diocese of Utah involving themselves in efforts to circumvent the Second Amendment of the Constitution: "The right of the people to have and bear arms shall not be infringed upon." This was recently upheld by U.S. District Court Judge Samuel Cummings in Lubbock, Texas, when he stated that the right is "an individual and not a collective right."

Many of us who are active members of the Episcopal Church are not in favor of gun control and the eventual national registration of firearms, which the Clinton administration and apparently the Diocese of Utah are in favor of.

It seems far more reasonable to demand that the existing laws be enforced, criminals be imprisoned for long periods of time, and honest gun owners be allowed to protect themselves and their families, and that the Episcopal Church stick to the business of bringing people to Christ, rather than playing politics.

*(The Rev.) Robert D. Bohyer
Carter, Mont.*

Faithful Remnant

"Whatever became of Ascension Day?" This question was posed by the editor in his column [TLC, June 6]. True, this mid-week major feast is largely ignored or else observed on the following Sunday. But there is a faithful remnant, the Society for Promoting Ascension Day (SPAD) who maintain their observance of this oft-neglected feast. I'm indebted to Bishop Paul Marshall, the irenic voice of the House of Bishops [TLC, May 23], for introducing me

to this other venerable society.

Though we are few in number, we are faithful, and there is no initiation or membership fee. Our reward for faithfulness includes a dinner at a local restaurant following an early evening celebration of the Holy Eucharist.

*(The Rev.) Frederick Hart
Grace Church
Riverhead, N.Y.*

Proper Greeting

I write in response to the editor's rhetorical question, "Is it really necessary for the celebrant to begin the Eucharist with a cheery 'good morning!'" [TLC June 6].

Of course not. Nevertheless that salutation has sound, scholarly precedent.

In the Gospel of St. Matthew (28:9) Mary Magdalene and the "other Mary" are greeted by the risen Lord. The Greek (*kairete*) has been variously translated into idiomatic English as "Hail" or "Greetings." Goodspeed suggests "Good Morning."

So, rhetorically, I ask, "What better way to greet 'Easter people'?"

*(The Rev. Canon) Richard H. Baker
Warren, Pa.*

Mixed Feelings

From the Bishop of Pennsylvania comes an invitation to join him and others in celebrating the 25th anniversary of the ordination of 11 women to the priesthood in Philadelphia on July 29, 1974. Talk about mixed feelings!

Let's accentuate the positive first. The ordination of women, is, in my view, not only



If someone were to put one of those [antigun] signs in front of my church, I would never again set foot inside.

LETTERS TO THE EDITOR

right and good, but probably the best thing that has happened to our church since it barely survived the War of Independence from England. I am grateful to have had a hand, as a deputy to the 1976 General Convention, in making it canonically possible. But why should we commemorate, much less celebrate, an event that was wrong, that was totally unnecessary, and that continues to bear exceedingly bitter fruit in the life of the church?

There was no justification for doing illegally in 1974 something which every knowledgeable person expected to be made legitimate in 1976. Such powerful sentiments led those involved to an act of defiance against duly constituted authority and against constitutional and canonical principles and procedures, designed to force the issue of ordination of women — now!

All of this could be forgotten and buried in the archives if it had not set such a tragic precedent and planted the clear learning in the minds of some people that those with sufficient impatience, self-righteousness, and disregard for the stated mind of the church need not wait for the family of Christ to discern, with the help of the Holy Spirit, what the Lord wills, but may proceed to do what they are convinced is right, regardless of the wreckage they leave behind them.

Bottom line: As wonderful as it is to have so many fine women priests in our church, we will be a long, long time getting over the damage done in Philadelphia on July 29, 1974.

*(The Rt. Rev.) Gordon T. Charlton
Austin, Texas*

Three Issues

There is a need for reconciliation in the Episcopal Church [TLC, June 6, 13]. However, there are not one but three controversies that require resolution if our church is to be an effective voice of the gospel in the coming century:

1. **The Validity of Anglican Orders.** Anglicans and Roman Catholics have made great strides recently in discussing the issue of authority, but at the same time the pope has infallibly declared Anglican orders to be invalid. This year the Roman church has reconciled itself with Orthodoxy after a split of almost 1,000 years. Is it not time for the Archbishop of Canterbury to resolve the issue of Anglican orders with the pope?

2. **Ordination of Women.** Is no one in the Episcopal Church concerned that 800 million Roman Catholics, 300 million Orthodox and about half of the Anglican Communion disagree with our church's position? The issue with most conservatives is not that they are opposed to inclusion of women in the


ministry but rather with the validity of the sacrament. How can so many in our church be so certain that a vote of General Convention is sufficient to override 2,000 years of tradition started by no less a person than Jesus Christ himself? If the sacrament is necessary for salvation, should not our church be able to convincingly assure our people that they are receiving the body and blood of Christ at communion without leaving any room for doubt?

3. **Ordinations and Blessings of Homosexual Persons.** Conservatives will never accept a practice clearly condemned by scripture. How then can this be reconciled? Why is it so important to liberals that a person's sexual orientation and practice be made manifest in the life of the church? Surely homosexuals have been ordained in the past without disclosing their sexual preferences. There is nothing wrong in itself with blessing a friendship. Why must the sexual aspect be emphasized? Perhaps the church needs a "don't ask, don't tell" policy that moral people will be ordained and friendships blessed but that we will cease asking or talking about whether the person is homosexual or heterosexual. Leave the judging to God and keep the scriptures intact.


*Charles C. Wicks
Elkhart, Ind.*

To Our Readers:

We welcome your letters to the editor. Each is subject to editing and should be kept as brief as possible. Letters may be sent via email to tlc@livingchurch.org. Letters sent through the postal service are more likely to be published when typed and double spaced. All letters should include an address and phone number.



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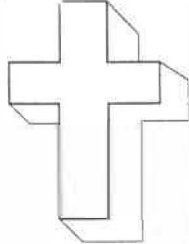
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PEOPLE & PLACES

Appointments

The Rev. **William J. Barnds** is rector of Grace Church, 151 E Carl Sandburg Dr., Galesburg, IL 61401.

The Rev. **Alex Barron** is associate at Church of the Ascension, PO Box 11388, Knoxville, TN 37919.

The Rev. **C. Anne Hallmark** is interim of St. Peter's, 115 W 7th St., Charlotte, NC 28202.

The Rev. **Michael G. Langston** is rector of St. Stephen's, 205 Denim Dr., Erwin, NC 28339.

The Rev. **Joseph Pinner** is rector of St. Andrew's, Rt. 6, Box 564, Harriman, TN 37748.

The Rev. **Charles M. Riddle III** is interim of Good Shepherd, 505 Mountain Rd., Asheville, NC 27203.

The Rev. **Charles Kevin Robertson** is rector of St. Stephen's, 220 S Wayne St., Milledgeville, GA 31061.

The Rev. **LaRae J. Rutenbar** is interim of Trinity, 101 E Mansion St., Marshall, MI 49068.

The Rev. **Nina Stasser** is rector of St. Barnabas', 546 Hyland Park Dr., Glenwood Springs, CO 81601.

Ordinations

Deacons

Central Pennsylvania - William Jessee Neat, Suzannah Rohman, David Ster, Robert P. Viggiano

Connecticut - Anthony Charles Dinoto, Peter Faass, Trinity, Torrington, CT; Mary May Gates, St. John's, Waterbury, CT; Daniel Emerson Hall, Pittsburgh Hospitals, Pittsburgh, PA; Wanda Strong Pizzonia

East Tennessee - Robert Kent Gieselmann, St. Luke's, Cleveland, TN; Christopher Larry Epperson, St. John's, Johnson City, TN

Lexington - Lois W. Howard, Good Shepherd, Lexington, KY

North Carolina - Talmage Bandy, John E. Blazer, Jr., St. Paul's, Winston-Salem, NC; Catherine A. Caimano, Melanie Mudge, All Saints', Roanoke Rapids, NC; Russell L. Setles, St. John's, Charlotte, NC

Priests

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

North Carolina - Carolyn H. Eklund, Good Shepherd, Rocky Mount, NC

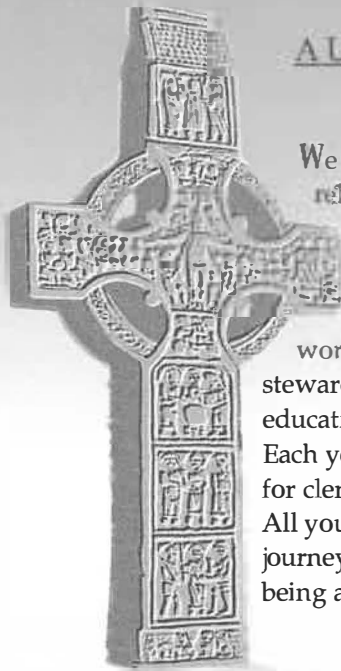
Religious Orders

Sister Elias Freeman, Sol. S.B., professed to the Rt. Rev. Joe Morris Doss, Bishop of New Jersey, life vows as a solitary at Trinity Church, Woodbridge, NJ, June 6.

Retirements

The Rev. **Raymond Atlee**, as rector of St. Mary's, Wayne, PA; add. 542 Tawnyberry Ln., Collegeville, PA 19426.

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JULY 25, 1999 • THE LIVING CHURCH 19

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PEOPLE & PLACES

Deaths

The Rev. **William Henry Fox**, retired priest of the Diocese of Pennsylvania, died June 8. He was 83.

Fr. Fox was born in Dallas, TX, and was a graduate of the University of Michigan, Harvard and New York University. He was ordained deacon in 1942 and priest in 1943. He served in the mission churches in and for the Diocese of Dallas 1943-55, after which time his status changed to nonparochial and he became a college teacher and administrator. Fr. Fox participated in civil rights marches in the 1960s, notably with the Rev. Martin Luther King, Jr., from Selma to Montgomery, AL. He is survived by a niece.

The Rev. Canon **Donald H. Matthews**, retired priest of the Diocese of Pittsburgh, died June 2, in Pittsburgh, PA, after a short illness. He was 65.

A native of Pittsburgh, Fr. Matthews graduated from the University of Pittsburgh and Philadelphia Divinity School. He was ordained deacon and priest in 1960. Fr. Matthews served as vicar of St. Luke's and two inner-city missions in Pittsburgh, 1960-63; rector of Trinity, Washington, PA, 1963-64; dean of St. Francis Boys' Home, Salina, KS, 1964-72; resident director of St. Francis Home for Girls, Loudonville, NY, 1972-75; rector of St. Barnabas', Brackenridge, PA, and vicar of Trinity, Freeport, PA, and Holy Innocents', Leechburg, PA, 1975-92; rector of St. Peter's, Brentwood, PA, 1992-98 and became canon pastor of Trinity Cathedral, Pittsburgh, in 1999. He is survived by his wife, Marilyn A. (Iona) Matthews, two sons, a daughter, two sisters and eight grandchildren.



The Rev. Canon **Enrico Selley Molnar** (Fr. Cyril, OAR), 85, retired priest and founder of the Order of Agape and Reconciliation, died May 19 at a health care center in Chemainus, British Columbia, Canada, of congestive heart failure.

Fr. Molnar was born in Prague, Czechoslovakia, and emigrated to the U.S. in 1939. He attended the University of Redlands, CA, and graduated from the Pacific School of Religion and the Iliff School of Theology. He was ordained priest in 1954. Fr. Molnar served in the Diocese of Los Angeles as parish priest and as canon theologian. He later served as dean of Bloy School of Theology. With his wife, Patricia Ann Hamilton Molnar (Sr. Mary-Michael, OAR), he founded and became co-prior of the Order of Agape and Reconciliation in 1972. He is survived by his wife, a niece and three great-nephews.

Next week...

Verna Dozier

CLASSIFIEDS

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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.

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RECTOR: Trinity Church, Potsdam, NY, is seeking a rector for pastoral-sized, program-oriented parish in a small, culturally rich college town located adjacent to the Adirondacks and within 2 hours of Montreal, Ottawa and Lake Placid. We are a caring, supportive parish community with committed lay leadership. Our liturgy is eucharistically centered with a strong tradition of music. Enhanced education program for all ages, improved communication throughout the parish, a strong pastoral care program and expanded participation in parish life by both newcomers and established members are important goals. Specialties we have chosen to emphasize are Teacher, Preacher, Pastor, Administrative Leader, Stewardship Leader and Spiritual Guide. Send resume to: **Thomas Stone, Search Co-Chair, 17 Hillcrest Dr., Potsdam, NY 13676**.

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MOVE TO THE SUNSHINE STATE? The Episcopal Diocese of Florida is receiving resumes and CDO profiles from clergy with a track record of congregational development and growth. If you have the skills and desire to "equip God's people for the work of ministry" and want to become part of a team committed to building a "Great Commission Diocese," please contact: **The Rev. Canon Ellis Brust, 325 Market St., Jacksonville, FL 32202** or e-mail: ebrust@dioceseff.org

CHRISTIAN FORMATION DIRECTOR: St. Mark's Church, an established and vibrant corporate size parish in Jacksonville, FL, is seeking a Christian Formation Director to strengthen and expand our education program. The CFD will be responsible for all ages, from young children to adults, and will partner with a full-time lay youth director. Minimum qualifications include a bachelor's degree, five years experience as Christian Formation Director or as a professional educator and training in Journey to Adulthood curriculum. In addition the CFD will be highly personable, will be able to relate effectively to a broad range of people and will have strong planning and organizing skills. To inquire, please send letter of interest and resume to: **Christian Formation Director Search Committee, St. Mark's Episcopal Church, 4129 Oxford Ave., Jacksonville, FL 32210.**

YOUTH DIRECTOR: The Episcopal Church of Reconciliation, a growing, program sized parish of 250 families in urban/suburban northeast San Antonio, seeks a full-time youth director (lay or ordained) to coordinate the *Journey to Adulthood* program for middle and high school youth, to work collegially with an adult support team, and to lead local, national and international service projects. Candidates should be at least 21, well organized, capable of conveying their enthusiasm for youth ministry and committed to the faith and practice of the Episcopal Church. A college degree and previous youth leadership experience are preferred. Reconciliation has a rich, 30-year tradition of creative liturgy, compassionate pastoral care, excellent adult education and contemplative spirituality. We now seek to rebuild a strong community of youth and adult mentors. Resume and cover letter to: **The Rev. Craig MacColl, The Episcopal Church of Reconciliation, 8900 Starcrest Dr., San Antonio, TX 78217.** Telephone: (210) 655-2731; FAX: (210) 655-3910; e-mail: reconcil@flash.net

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RECTOR: St. Mary's of the Snows, Eagle, River, WI. We are looking for a warm, down to earth, traditional rector for our active, dedicated congregation. Our beautiful church has a new pipe organ and the rectory is located on the church grounds. This is a delightful area where one can truly enjoy the four seasons. It is the perfect location for the right person. For more information, please contact: **Senior Warden, Fred Prange (715) 479-9215** or **Junior Warden, Dr. Jim Bardenwerper (715) 479-4752** or send resume to: **St. Mary of the Snows Episcopal Church, 112 Silver Lake Rd., Eagle River, WI 54521.**

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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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H Eu Sun 8, 9, 11:15, Wed noon, 5:45

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Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

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MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.)
Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, MajHD 5:30-5:50

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The Rev. Bruce N. Gardner, CSSS bngcss@aol.com
The Rev. Fern Penick
Sun Sung Eu 10:15

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