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Diocese(s)	Dates
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North Dakota & South Dakota	November 22-23
<b>2000</b>	
Maryland	January 12-13
Indianapolis & Northern Indiana	February 4-5
Pittsburgh	March 3-4
East Carolina	April 7-8
Rio Grande	April 28-29
San Diego	May 11-12
Eau Claire, Fond du Lac & Milwaukee	May 17-18
Northern California	June 8-9
Massachusetts & Western Massachusetts	June 12-13
Eastern Michigan	September 25-27
Arkansas	October 6-7
Tennessee	October 12-14
Hawaii (Clergy)	November 10-11
Hawaii (Lay)	November 13



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## SUNDAY'S READINGS

# The Centrality of Forgiveness

'How often should I forgive?'

*(Matt. 18:21)*

### Pentecost 16, Proper 19

Ecclus. 27:30-28:7; Ps. 103 or 103:8-13; Rom. 14:5-12; Matt. 18:21-35

What disappointment the paralyzed man must have felt when he heard Jesus' response, "Take heart, son; your sins are forgiven" in Matt. 9:1-8. He was no doubt grateful for this word of forgiveness, but he probably was counting on Jesus' power to raise him off his mat — which of course, Jesus did, but only as a demonstration of the power of forgiveness. Here, once again, we have a delightful picture of not only the centrality of forgiveness as one of the great gospel blessings, but also of our inability to grasp its power, to understand its cost, and see its implications in our relationships with others.

Forgiveness through the atoning

death of Jesus means we no longer are under God's wrath awaiting his judgment; rather, we are now living under his rule, empowered by his Spirit. Forgiveness is the heartbeat of every Christian's personal liberation. In the parable, the servant's debt totaled 10,000 talents. That debt was paid. Our Lord's death on the cross was the only action sufficient for the debt that we owed, and the cross was a sufficient payment.

The implications of this in our relationships with others are clear. Our readiness to forgive and be reconciled with others is to parallel the forgiveness shown us in the sacrificial death of our Lord on the cross.

### Look It Up

Matt. 9:1-8. How does Jesus reveal the power of forgiveness? How does the calling of Matt. 9:9-13 continue the theme of forgiveness?

### Think About It

If we have no sense of being merciful to others, do we really have a claim on our heavenly Father's forgiveness of us?

### Next Sunday Pentecost 17, Proper 20

Jonah 3:10-4:11; Ps. 145 or 145:1-8; Phil. 1:21-27; Matt. 20:1-16

## BOOKS

### And One Was a Soldier

*The Spiritual Pilgrimage of Robert E. Lee*

By Robert R. Brown

White Mane. Pp. 125. \$29.95.

Robert R. Brown, Bishop of Arkansas from 1955 to 1970, was the author of several books, editor of *The Southern Churchman*, and former rector of St. Paul's Church, Richmond, that General Lee attended. This seems to be the first book concerned with the general's spiritual development and Christian convictions.

The theme is that Lee was a man of faith and prayer, and ever conscious of God's presence. He read the Bible and the prayer book daily, and wherever he was he attended church services. Bishop Brown gives many quotations from the 2,000 letters of Lee which have been preserved, most of them personal letters to his family and friends. Many of these have been published, but some are privately owned. In these decades of letters, Lee's words of counsel, love, support, advice and comfort to the bereaved are illustrative of his own perspectives on how God's peace could still be known in spite of the dread uncertainties of life and death.

For the five years before his death in 1870 and subsequently, he became revered not for his military career but for his moral leadership in devastated Virginia, his humility, and his character as a devout Christian. Marshall Fishwick, who has published two volumes about the general, has written, "Lee's genius was essentially military, but his greatness was essentially religious."

*(The Rev.) Emmet Gribbin  
Northport, Ala.*

### The Tentmaker

By Michelle Blake

Putnam. Pp. 288. \$23.95.

Another academic turns to mystery fiction with the debut of what is hoped will be a series. The hero is an unpretentious and sometimes unsure Episcopal priest, Lily Connor, who fights her own demons as well as those of the troubled parish to which she is assigned as interim. Texan Lily wears cowboy boots and jeans with her cler-

## Among the programs at Kanuga, in the mountains of Western North Carolina...



**See the Leaves Guest Period, October 10-17** Fall colors, many program choices. Chaplain: the Rt. Rev. William J. Skilton.

**Jesus - A Feminist/Womanist Perspective October 24-28** For those who want to learn about Jesus from this perspective. Keynoters: Carter Heyward, Delores Williams. Coordinator: Rosemary Crow.

**Transformation and Renewal: Models and Resources for Black Congregational Development in the Episcopal Church, November 14-17** co-sponsored by Kanuga, the Office of Black Ministries, UBE. Lay and clergy leaders model effective local ministries. Team attendance encouraged. Keynote: D.H. Kortright Davis.

**Gail Godwin, Her Faith and Fiction, November 13-16** Daily programs with author Gail Godwin. Jim Fenhagen, coordinator.

**Christmas at Kanuga, December 20-26** Chaplain: the Rt. Rev. Robert G. Tharp. An old-fashioned Christmas program, including an opportunity to serve the needy.

**Winterlight 24, December 27 - January 1, 2000** for grades 9-12. Kathy Rock Pfister, Penn Perry, Fran McKendree.

**Vestry Conference, January 7-9, 2000** Vestries learn from program leaders and each other. LaRue Downing, Stan Hubbard.

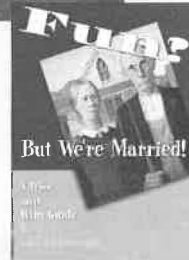
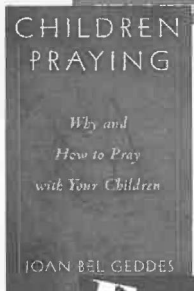
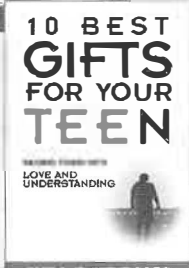
**Bowen Conference - Celebrating Jesus, Our Center: The Episcopal Church at the Millennium, March 13-16, 2000** Keynoters: Presiding Bishop Frank Griswold, Stanley Hauerwas from Duke University Divinity School, and Denise Ackerman, a South African theologian who spoke at Lambeth. Chaplain: The Rt. Rev. Mary Adelia McLeod. Music leader: Horace Clarence Boyer. Coordinator: Barney Hawkins.

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### TIRED OF ARGUING WITH YOUR KIDS?

#### *Wisdom from Parents Who Have Been There* Dolores Curran

Arguing with kids may be inevitable but it doesn't have to be fruitless or exhausting. Parents will delight in Dolores Curran's wise and often witty insights including: *Handy Responses to Kids' Argument Starters*, *The Why's and the Whims*, *Springing the Anger Trap*, *Rules Without Consequences are No Rules at All*, and more. ISBN: 1-893732-06-1 ~ 128 pages, \$12.95  
A SORIN BOOKS Publication distributed by Ave Maria Press

### CHILDREN PRAYING

#### *Why and How to Pray With Your Children* Joan Bel Geddes

Shows parents how — not just why — to teach young children to pray. Included are thoughts about children and prayer, prayers in the morning, mealtimes and evening, children's prayers from around the world, and more. ISBN: 1-893732-04-5 ~ 128 pages, \$11.95  
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### FUN? BUT WE'RE MARRIED!

#### *A Wise and Witty Guide to a Lasting Marriage* Lois Leiderman Davitz, Ph.D. & Joel R. Davitz, Ph.D.

The Davitzes provide a guide for those about to marry, married couples experiencing stumbling blocks — and couples who'll enjoy looking back with the perspective of years and a touch of laughter. ISBN: 1-893732-02-9 ~ 160 pages, \$12.95  
A SORIN BOOKS Publication distributed by Ave Maria Press

### WEAVING FAITH & FAMILY...

#### *WHEN YOU'RE HANGING ON BY A THREAD!* *Reflections & Suggestions for Your Busy Family* Eileen Marx

This warm and witty collection of reflections on family life provides parents and catechists with easy and practical ways to help their kids connect faith and family. Marx provides simple steps to help children understand that family life and spiritual life can be one and the same. ISBN: 0-87793-685-4 ~ 208 pages, \$14.95

### TICKLE YOUR SOUL

#### *Live Well, Love Much, Laugh Often* Anne Bryan Smollin

Offers pathways to happier wholesome living in a happy blend of psychological and spiritual principles coupled with anecdotes and folk wisdom. ISBN: 1-893732-00-2 ~ 160 pages, \$11.95  
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ical collar. Her best friends are a gay monk and, eventually, the housekeeper of the longtime rector whose death was not quite as announced. Add to the mix a black activist bishop, an alcoholic sexton, a few dubious parishioners, and an attractive but probably attached detective, and Ms. Connor's stay at St. Mary of the Garden becomes more interesting, more disturbing, and more dangerous than she had expected.

There are some rough edges in this first novel but it definitely draws in the reader, enough to make one wonder what Lily will try next.

Patricia Nakamura  
Muskego, Wis.

## The Secular Mind

By Robert Coles  
Princeton. Pp. 189. \$19.95.

Chances are you know a few people who don't "get much out of church these days." And if you wonder what's going on in their minds, you could do a lot worse than get this book as a tour guide.

Readers of TLC may rest assured that the author knows whereof he speaks. A self-professed "heathen" and eminent product of his times, he is also an unwitting Unitarian adoptionist (tricky, but true) and anti-clerical to boot, evincing a liking for Jesus but not for the Christ he "became," for his coterie but not for that baleful institution, his church.

Himself no slouch — holder of a double professorship at Harvard (psychiatry, social ethics) and a distinguished author (a Pulitzer) — Coles introduces us to a galaxy of heavy hitters of his acquaintance along the way: Paul Tillich and Dorothy Day (a pretty odd couple in whose joint memories the book is proffered), Walker Percy, William Carlos Williams, Anna Freud (her father, of course, gets lots of attention in these pages), as he traces the emergence (I will not say evolution) of the secular mind set from the sacred one.

In this pursuit, visits are paid as well on such luminaries as the Georges Eliot, Meredith and Orwell, Thomas Hardy, Pascal, Kierkegaard and Bonhoeffer, and, latterly, Flannery

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## Chances are you know a few people who don't "get much out of church these days."

O'Conner and Czeslaw Milosz, including fruitful excursions into their more seminal works.

The text reads lucidly, like the talk of a learned and affable friend, marred though it is by a couple of quirks. The one, the propensity to spin out lengthy lists, often strewn with a glut of conjunctions. The other, as though from an indecisive hand, the juxtaposition of alternative readings, like a variorum edition, without the benefit of connectives to help them cohere.

In a word, if you really want to see how a first-rate secular mind works, and how it got that way, take a leisurely look at this author and his book. Then ask yourself what you and your church might have to say in reply.

*(The Rev.) Harold Brumbaum  
Nicasio, Calif.*

### Rediscovering New Testament Prayer

*Boldness and Blessing  
in the Name of Jesus*

By John Koenig

Morehouse. Pp. 203. \$19.95, paper.

Unfazed by such reservations of authenticity as expressed by the Jesus Seminar, John Koenig simply assumes that the record faithfully and historically reflects Jesus' words and practice of prayer and confidently insists on their pertinence to ourselves and our times. Koenig is professor of New Testament at the General Theological Seminary.

Nearly every New Testament reference to prayer is fitted, without undue forcing, into the 12 chapters of this book. Addressed is the relevance of prayer to such topics as Worship, Peacemaking, Warfare and Healing. New Testament prayer and fasting, exorcism, healing, and their valid place in the church today, are carefully explored. Valuable insights on prayer from the broader church, including pentecostals and Third World churches, are not ignored.

The copious references and quotations (there are 225 footnotes in 175 pages) are, for the most part, apt and properly illustrative. Occasional theo-

logical statements are provocative, as when the connection is made of prayer to certain doctrines not usually so directly associated: "the predominant message of the New Testament (is) that the entire Trinity works in our depths to strengthen our communion with the divine compassion."

Koenig offers no pat answers in confronting the hard questions relating to prayer and the depths of despair and desolation. He finds resources of healing in New Testament prayer even for the unhealthy dependencies of our time with their death-dealing effects

(Continued on next page)

## Have a New Conversation...

### A NEW CONVERSATION

*The Future of Theology and the Episcopal Church*

Robert Boak Slocum, ed.



Editor Rob Slocum has brought together this collection of essays by noted Episcopalians from a breadth of disciplines and with a variety of points of view. They consider the connections between theology and the life of the Church. They further discuss what this has to do, specifically, with the future of theology and the Episcopal Church. Contributors include:

Robert M. Cooper  
Ian T. Douglas  
Travis Du Priest  
Tilden Edwards  
James Fenhagen  
Reginald H. Fuller  
John M. Gessell  
Raymond F. Glover  
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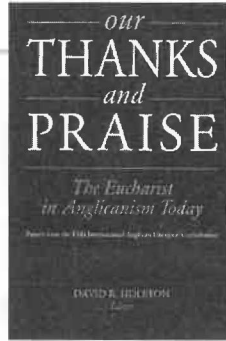
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## BOOKS

(Continued from previous page)  
on spirits and bodies.

A few personal experiences of meaningful prayer are shared discreetly. More than once, the author's hope for the renewal of mainline established Christianity shines through, based on a strong confidence in the power of faithful prayer, both solitary and communal, whose pattern is ever before us in the New Testament.

(The Rev.) Donald Walden  
Champaign, Ill.



### Our Thanks and Praise

*The Eucharist in Anglicanism Today*  
Edited by David R. Holeton  
Anglican Book Centre, 600 Jarvis St.,  
Toronto, Ontario, Canada M4Y 2J6  
Pp. 320. \$24.95, paper.

Seventy scholars from across the Anglican Communion met in Dublin for the fifth International Anglican Liturgical Consultation. Their topic was the Holy Eucharist. In this volume, consultation members survey the state of the Eucharist in contemporary Anglicanism and look at current eucharistic concerns.

From the perspective of Anglican identity, the fourth of the Consultation's nine Principles and Recommendations appears especially significant:

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**Margot Fassler** – Liturgy and chant in the Middle Ages, Mariology, hagiography, hymnody, worship and music in Puritan New England.

**Jaime Lara** – Visual theology, church architecture, Judeo-Christian iconography, Hispanic liturgical practice, inculturation/syncretism in Latin America.

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## Prayer

i speak Your Name  
Lord  
it echoes back from  
nocturnal hills.

invoked again and again  
no response  
did it enter the black hole  
of job's lament?

i call upon You  
whispering  
shouting  
singing ancient songs.

how do i invoke your name  
silently upon my lips  
or aloud  
is it  
"I am"  
or is that all i can comprehend?

my grievance weighs upon me heavily  
there is no other  
to whom i can carry it  
but to You  
bearer of all sorrow.

the night is dark  
and long  
and dreary.

will the response come before dawn  
giving passage  
to my cry?

a shooting star  
is that a sign  
of the chariot  
giving passage  
to my lament  
winging home  
the voice of my complaint?

**Robert M. Durke**



**“... the people of God respond by offering themselves — broken individuals — to be made one body in Christ’s risen life” (p. 262, *Our Thanks and Praise*).**

“In the future, Anglican unity will find its liturgical expression not so much in uniform texts as in a common approach to eucharistic celebration and a structure which will ensure a balance of word, prayer, and sacrament, and which bears witness to the catholic calling of the Anglican Communion.” A look around the Anglican Communion, or even at diversity within particular provinces, suggests that in many places this development has already come about.

These papers repeatedly assert that it is the community which celebrates the Eucharist. Yet the community must not listen only to its own leaders and liturgists. Elizabeth I. Smith, an Australian priest, remarks that “to see those in whom the Spirit is chiefly at

work for the renewal of the church’s worship, it is important to look away from the centre and towards the margins of the church.”

*(The Very Rev.) Charles Hoffacker  
Port Huron, Mich.*

## **Understanding Faith**

*An Exploration  
of Christian Theology*

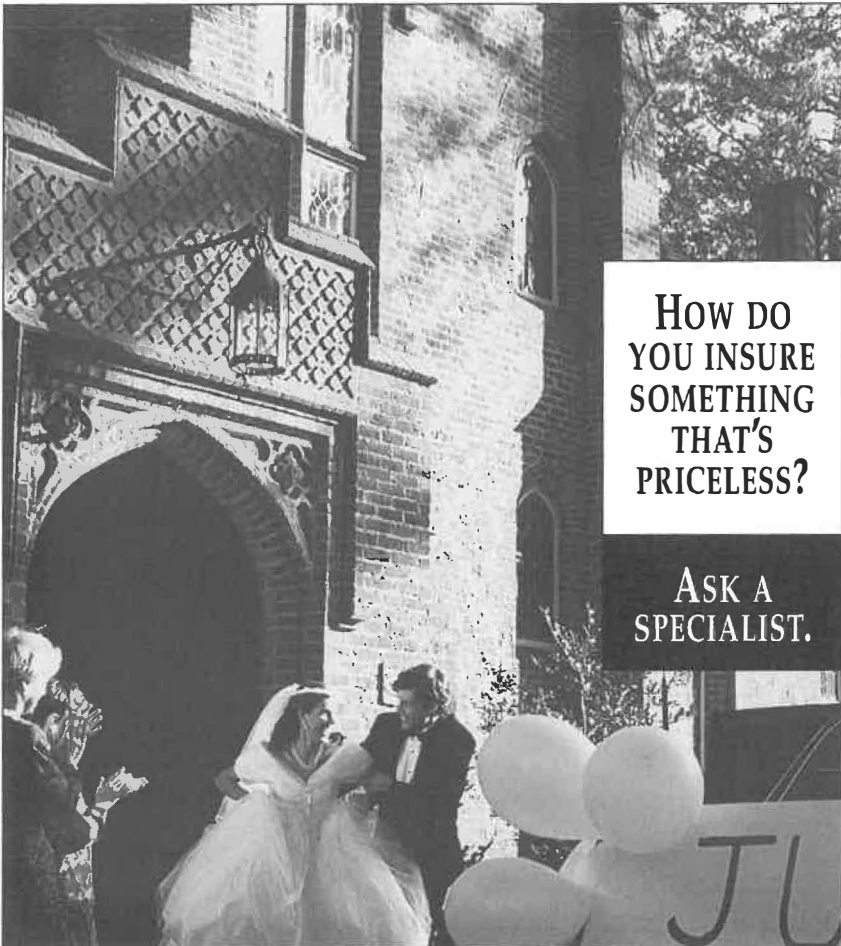
By C.W. McPherson  
Morehouse. Pp. 164. \$18.95 paper.

Theology is provoked by crisis, whether controversy, heresy, scientific breakthrough, social change or cultural collapse. Challenged by crisis, eminent theologians have appropriated the tools and methods of their philosophical adversaries. And in

adapting and transforming alien and antithetical elements to achieve an intellectual synthesis, notes McPherson, these theologians have contributed to significant advances in the understanding and articulation of our Christian faith.

McPherson proposes a rigorous analysis of theological words, “appropriate,” he reminds us, “given a religion based on the Word and expressed primarily in words.” Focusing on creed, scripture, and the Episcopal catechism, he leads us through an illuminating discussion of Christian anthropology, natural theology, Christology and pneumatology.

The study also incorporates the perspectives of 20th-century science, literature and intellectual history. Our world of paradox, fluctuation, indeterminacy and chaos theory is, he contends, less incompatible with Christianity than medieval hierarchy, Renaissance nationalism, or



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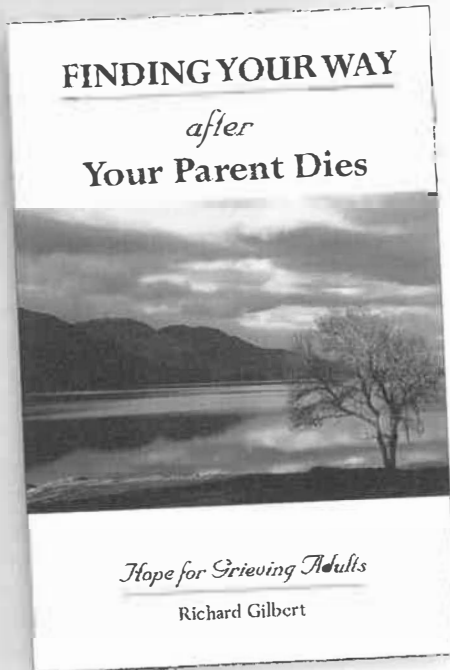
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## Hope for Grieving Adults . . .



## Finding Your Way After Your Parent Dies

Richard B. Gilbert

Here is a compassionate guide for those struggling with the loss of a parent. Bringing many years of experience in bereavement counseling, Gilbert sketches out some of the issues that arise in the wake of a parent's death and offers practical suggestions for navigating these difficulties. *Finding Your Way After Your Parent Dies* is a resource that will be appreciated by those who have lost a parent and by those ministering to them.

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## BOOKS

19th-century faith in human progress.

Influenced by critics of sexist language, McPherson re-evaluates traditional male-centered terms and symbols. His attempt to "demythologize" the word "father" is intriguing, but it seems to invalidate the very creed he is explicating if God the Father was not present at creation. It also fails to indicate who taught us to call God "Father."

Nonetheless, this is an extraordinarily worthwhile and thought-provoking book. The author's keen intelligence, impressive erudition, and lucid style invite us to engage with him in an exploration that becomes a sort of intellectual pilgrimage.

Susan Skelton  
Dallas, Texas

## Is God a Vegetarian?

*Christianity, Vegetarianism, and Animal Rights*

By Richard Alan Young  
Carus. Pp. 180. \$19.95.

Being a vegetarian, my initial reply to the title is an obvious "yes."

Adam and Eve in the Garden of Eden supports my answer, but Jesus and his disciples eating meat (according to the New Testament) contradicts me.

So what's the verdict?

Playing devil's advocate with himself, Young discusses many sides to both views in a way that is comical and easy to read. With chapter titles like "Was Noah's Ark an Early Food Factory?" and "Didn't John the Baptist Snack on Locusts?", one can see how humor is intertwined with serious questions.

The humor doesn't distract the reader from catching the Christian moral issues being discussed. It's this light tone and the vegetarian recipes at the end of each chapter that stop one from contemplating philosophical aspects of vegetarianism too deeply.

This book is a perfect present for the beginner vegetarian. The humor is entertaining, the information is resourceful — and the "Tofu Lasagna" isn't bad either.

Amy Marciniak  
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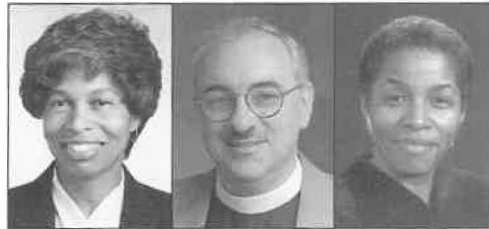
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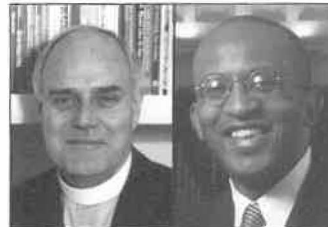
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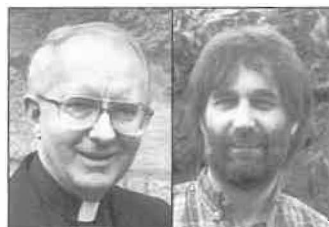
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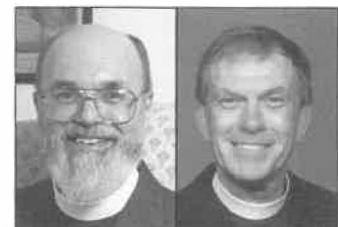
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# Mixed Reactions to the Lutheran Vote



Patricia Nakamura photo

**'As I heard you  
speak, I've  
learned where  
your heart is.'**

**Bishop Anderson, to  
opponents of CCM**

Following the Evangelical Lutheran Church in America's (ELCA) Aug. 19 passage of "Called to Common Mission (CCM)" [TLC, Sept. 5], many Lutherans were left struggling with what its passage will ultimately mean for themselves and for their church.

The Rev. John E. Fahning, leading opponent of CCM and member of the ELCA Minneapolis Area Synod, said in his sermon at the closing service, "I saw the church I thought I knew blown away." Referring to Elijah asking for God to let him die under the broom tree, Pastor Fahning said, "I do have a maple tree. I am going to sit down under it and read Psalm 115: 'I praise the Lord. We will bless the Lord from this time on and forever more.' Some of us are scattered like sheep without a shepherd. We will live lost into Christ."

The Rev. H. George Anderson, Presiding Bishop of the ELCA, spoke to the confusion and grief of some opponents in his closing statement: "... As I heard you speak, I've learned where your heart is ... I know you're eager to live and worship in a church that pays more attention to mission than it does to structure, that you are ready to reach out even wider than we have as a church to other Christian churches as we find agreement with them in word and sacraments, and I thank you for being champions of these priorities, and I pledge to do all I can to achieve them."

The historic episcopate provided the nexus around which most of the controversy swirled. Centered in the upper Midwest, the opposition was well organized and vocal, as Lutheran partner Karen S. Parker told the Episcopal Church's Executive Council in June.

By the opening worship service, Bishop Anderson spoke of his fears surrounding major decisions before the assembly ... "Fear of boiling frustrations, of misunderstood motives, of tempers out of control, and of what some have called an ecumenical train wreck."

Many considered the remarks of the Rev. Ismael Noko, general secretary of the

Lutheran World Federation, made shortly before the vote, as critical to its passage. He predicted that Anglicans and Lutherans in Africa would be in full communion within five years and that the ELCA's decision would affect "sister churches around the globe."

Outside the Churchwide Assembly, Episcopalians and Lutherans are already working together.

"Its (passage) is nothing but good here," said the Rev. Wendell L. Hendershott, Jr., pastor of Trinity Lutheran in Nampa, Idaho. In an area where many ELCA churches opposed CCM, his church has been a supporter. Trinity has already used the provisional sharing of the Eucharist and Trinity and Grace (Episcopal) Church already share an Ash Wednesday Eucharist.

"For me personally and for my local congregation," said the Rev. Matthew Reigel, pastor of Trinity Lutheran, Keyser, W.Va., "we wondered two years ago why not. In 1997 we couldn't understand how it failed."

Pastor Reigel said his church has had a "real close" relationship with Emmanuel (Episcopal) for the five years he's been at Trinity. The churches share the Epiphany, Easter Vigil and Ascension Day Eucharists, and the clergy fill in for each other as far as they are able. Pastor Reigel looks forward to "full-blown pulpit and altar swapping," of being fully able to cover for one another during vacations and other absences.

The Rt. Rev. Andrew Fairfield, Bishop of North Dakota, also an area with little Lutheran support for CCM, said he thinks that since it was passed by the ELCA, it will also pass at General Convention 2000.

"When we come home from Denver," he said, "we will have to walk very gently and respectfully with our Lutheran sisters and brothers. We will trust the Holy Spirit to show us the way as we share a common communion and ministry."

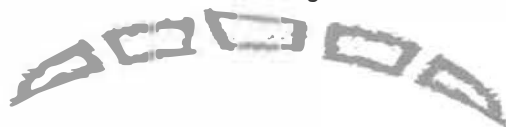
*Judi Amey  
Episcopal and ELCA news services con-  
tributed to this article*



The ELCA is involved in full communion endeavors with five churches.

Episcopal Church  
Moravian Church in America

Evangelical Lutheran Church in America



Presbyterian Church (USA)  
Reformed Church in America  
United Church of Christ

# Suspending the Ordinal

The preface to the Ordination Rites, on page 510 of the 1979 Book of Common Prayer contains these sentences:

*The persons who are chosen and recognized by the Church as being called by God to the ordained ministry are admitted to these sacred orders by solemn prayer and the laying on of episcopal hands. ... No persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or have already received such ordination with the laying on of hands by bishops who are themselves duly qualified to confer Holy Orders.*

This requirement, in effect since 1662, will be temporarily set aside, so that all Lutheran pastors may be recognized as "fully authentic." This will "permit the full interchangeability and reciprocity of all its pastors as priests and presbyters within the Episcopal Church, without any further ordination or re-ordination or supplemental ordination."

An "Action of the Conference of [ELCA] Bishops" approved March 8 of this year stated this precept more simply: "The Episcopal Church accepts fully, and without reservation, present Lutheran pastors and bishops who are not in the historic episcopal succession."

The original Concordat specified that at future episcopal consecrations (also referred to as ordinations or installations) three Episcopal bishops would be present, passing on the historic episcopate. "Called to Common Mission" requires "at least three bishops sharing in the historic episcopate," thereby recognizing that some churches "of the Lutheran communion ... share in the historic episcopate."

While maintaining its term elections of bishops, the ELCA will, however, "revise its constitution so that all bishops, including those no longer active, may attend the meetings of the Conference of Bishops."

Both the Concordat and its successor document recognized that the Lutheran church has no order corresponding to the Episcopal diaconate. The March 8 action restates the principle: "[CCM ... contains:] no requirement that the Evangelical Lutheran Church in America establish the office of deacon, nor that they be ordained" and "no requirement that the ELCA must eventually adopt the three-fold order of ministry."

The second paragraph of the text would seem to dispel the fears of some Lutherans and some Episcopalians that the two churches would become one, or that one would somehow subsume the other. It reads in part: "We ... understand full communion to be a relation between distinct churches in which each recognizes the other as a catholic and apostolic church holding the essentials of the Christian faith ... Neither church seeks to remake the other in its own image, but each is open to the gifts of the other ..."

*Patricia Nakamura*



**'I knew we Lutherans would get it right eventually.'**

**Prof. Armentrout**

## Lutheran Professor at Sewanee Jubilant on Passage of CCM

The Rev. Donald S. Armentrout, associate dean for academic affairs and Quintard Professor of Church History and Historical Theology, is denominationally bilingual. As a Lutheran pastor serving in the Episcopal School of Theology at the University of the South, he is positioned to comprehend the multiple sides of the Concordat history. His reaction to the passage of "Called to Common Mission" by the Lutheran Churchwide Assembly was almost jubilant. "I'm very, very happy," he said. "I knew we Lutherans would get it right eventually."

He agreed that the significant change in the new document was "softening the role of the historic episcopate," so that the three bishops in the historic succession need not be Episcopal.

"Lutheran bishops will still have terms, not like Episcopal bishops. Retired [Episcopal] bishops can sometimes out-vote active bishops, which concerns some Episcopalians as well as Lutherans."

On basic essentials, he said, the two churches are in "complete agreement." What would passage by next year's General Convention mean to him personally?

"I would preside over the Eucharist using the Book of Common Prayer," he said.



An undamaged mosque in Malawi is protected by a high fence.

George Thatcher photos

## Anglican Support for Muslims in Malawi

The Rt. Rev. Jackson Biggers, the American bishop of the Anglican Diocese of Northern Malawi, has condemned the burning of several mosques in the diocese as “an un-Christian act.”

“Relations between Muslims and Christians in Malawi have traditionally been good, especially among Anglicans,” he said. “For example, Muslims would not beat drums during Lent and we would not beat drums during Ramadan as a sign of mutual respect.”



Bishop Biggers

He said a check had been sent to the Muslim Association to aid in rebuilding the mosques. In addition, the clergy in his diocese have formed the Committee of Christian Concern to raise funds for the mosque in Rumphu, whose leader, Ambali Kambona Banda, had shown particular kindness to a new Anglican congregation there. “[We] opened a new church building in the town of Rumphu on Jan. 17. After the service, delegates from the Presbyterian and Baptist churches offered congratulations and presented gifts of money to the new congrega-

tion. Then Mr. Banda of the Rumphu mosque also gave a speech of congratulations and presented a gift of money collected from Muslims in Rumphu. He explained that he and his father were Muslims ... His mother, however, was an Anglican Christian. He wanted to be sure that when she visited, she would have a nice church in which to say her prayers. That initial and moving gesture made us feel very sorry when we heard that his own house of prayer had been vandalized.”

Bishop Biggers said that, to his knowledge, none of the vandalism had been attributed to Christians, nor had reprisals occurred. “We do not want the Muslims to think this vandalism was perpetrated by any Christian group,” he said. “We especially do not want to see the religious violence found elsewhere to come in Malawi. The Muslims understand this and expressed their appreciation for our efforts in their behalf.”

“Our people wanted to assure the Muslims that we regard the burning of their prayer houses to be un-Christian acts which we deplore. We are very sad about it.” The people of the diocese, he said, “although poor, have contributed generously to help them. Their meager gifts continue to come in.”

## BRIEFLY

The Presiding Bishop's Fund for World Relief is working directly with the patriarch in Istanbul (**Turkey**) as well as providing monetary assistance to forward relief efforts following the catastrophic Aug. 17 earthquake that had its epicenter near Izmit, 65 miles east of Istanbul. The fund plans to be involved in rehabilitation and development efforts “as soon as is feasible.”

**Archbishop Spyridon**, head of the Greek Orthodox Archdiocese of America, resigned Aug. 19 after a dispute with church leaders that lasted two years. Metropolitan Demetrios of Vresthena, in northern Greece, will succeed the American-born archbishop, who is being reassigned to Turkey. The Greek Orthodox Church is the country's largest branch of Eastern Orthodox Christianity.

**Correction:** Because of a reporting error, the listing of new officers for the Episcopal Conference of the Deaf was printed incorrectly. The officers are: the Rev. Virginia W. Nagel (Central New York), president; the Rev. Elsa Pressentin (Northern California), first vice president; James Lindsay (Washington), second vice president; the Rev. Roger A. Pickering (Pennsylvania), secretary; David Early (Missouri), treasurer. Donna Ryder (Central New York) will serve as editor of *The Deaf Episcopalian*.

**More News • Page 32**

'In one of the most diseased and dangerous communities in any city of the Western world, the beautiful old stone church on St. Ann's Avenue is a gentle sanctuary from the terrors of the streets outside.'

— *Amazing Grace: The Lives of Children and the Conscience of a Nation*

# Seeing What God Has in Mind

By Retta Blaney

The Rev. Martha Overall's dog, Handsome, tugs at his leash. He has long, fluffy, sandy-colored fur and appears to be sporting a confident grin. When people in his South Bronx neighborhood see him, they often call him by name without knowing it. "He's handsome," they tell Ms. Overall.

It wasn't always so. When Ms. Overall, the 51-year-old priest-in-charge at St. Ann's Church in the Bronx, met Handsome six years ago, he was referred to by most people as "Ugly." With his tangled, filthy fur, he arrived abused and homeless on the doorstep of St. Ann's, representing in animal form the neighborhood around him — ugly and largely abandoned.

Ms. Overall took him in, washed, fed and loved him, and what was Ugly became Handsome. This gift she has for transforming is apparent in every corner of her parish, and nowhere could it be more needed. St. Ann's is in the country's poorest congressional district, with a ministry not just to its worshipers, numbering fewer than 150, but to the whole community.

Ms. Overall transformed the rectory into an after-school program space for 80 children. The once-littered and loitered parking lot is a playground with red and blue gym equipment, a sprinkler, a labyrinth and a surrounding garden with young pear trees, making it one of the few safe places for children in the entire neighborhood. Drug trafficking has given rise to gang violence in the South Bronx, making the streets dangerous places for all residents, not just the youngest. Jonathan Kozol, author of *Amazing Grace: The Lives of Children and the*



Ms. Overall and her dog, Handsome, outside the old colonial church of St. Ann.

Arty Elliott photos

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*Retta Blaney, an arts and religion writer, is editor of the anthology Journalism Stories from the Real World.*

*Conscience of a Nation*, describes the contrast between the neighborhood and St. Ann's this way: "In one of the most diseased and dangerous communities in any city of the Western world, the beautiful old stone church on St. Ann's Avenue is a gentle sanctuary from the terrors of the streets outside."

These visible changes at St. Ann's were preceded by a transformation of a different sort in Ms. Overall's life. Like Handsome, Overall had a name change, or at least a title change. In 1988, she left behind her life as Martha Overall, Esq., to become Mother Martha. "I thought God hadn't put me on this earth to make more money for corporations that already had millions," she says, sitting with Handsome in the playground before the children arrive.

Before entering seminary, she had graduated with an economics degree from Harvard, where she was a classmate of Al Gore, gone to New York University Law School and practiced litigation in high-powered firms for 12 years. It was her brother's death from AIDS after she had spent a year caring for him that prompted her to re-evaluate her life. Before she had left for San Francisco to be with him, she randomly opened her Bible "to see what God had in mind" and came face-to-face with the woe to the lawyers and Pharisees verse. "I said, 'Thanks a heap, God.'" She doesn't think one intentionally decides to change one's life. "The Holy Spirit does it for you."

The partners in her firm weren't surprised by her decision. She had been a generous giver to charitable causes, and it was the ability to help in that way that gave her pause. "I wondered whether it was a

place of resurrection," and says what its priest has to give embodies Christian service, that a person has no greater love than laying down his life for his brothers and sisters.

Ms. Overall seems a bit overwhelmed when told of this comment, and jokingly says, "I haven't died yet." She is definite, though, about her mission at this old colonial church, a mission she sees as embodying past, present and future. St. Ann's past goes back to 1841, when it was built by Gouverneur Morris II. Morris was the son of one of the nation's



Founding Fathers, Gouverneur Morris, who wrote the preamble to the U.S. Constitution. The senior Morris and his wife, Anne, are buried in the churchyard. For this reason, St. Ann's has been called "the Church of the Patriots." Safeguarding this past means preserving the historic church, the oldest continually used church building in the Bronx, with its century-old windows, pictured in many art books.

The present involves meeting immediate needs through the church's several feeding programs, which are supported in part by Episcopal parishes in Westchester County.

This effort has taken on an added urgency following last year's welfare cuts.

The number of people turning to St. Ann's for

food has doubled, so much so that last September the food pantry ran out of food, for the first time in five years. Ms. Overall says most people want to be able to eat in their own homes, and that children especially suffer from the humiliation of needing to eat in soup kitchens.

The future is in the children who are met at their

Ms. Overall doesn't think one intentionally decides to change one's life. 'The Holy Spirit does it for you.'

better benefit to society to give it away, or is the bigger gift what you are as a person? It was a big issue, but it comes to the point where maybe what you have to offer as an individual can do more than maxing out your salary and giving it away."

The Ven. Michael S. Kendall, archdeacon for missions for the Diocese of New York, calls St. Ann's "a



schools and brought to St. Ann's for three hours of tutoring, dining and play, as well as drug prevention, sports and leadership programs. Norma Anya, whose 7-year-old daughter, Donna Bermudez, is in her second year there, says she cannot pick up her daughter after school because she must work, and doesn't know what she would do without the after-school arrangement. "I know she is safe in here and everybody loves her, thank God."

The educational efforts got a boost last year when a grant allowed the after-school program to acquire 13 new Intergraph computers and software programs which will greatly increase the children's literacy in a community where literacy rates are among the lowest in the country. The learning continues over the summer when St. Ann's becomes a camp, one that will expand this year to 80 children, 20 more than last year. Archdeacon Kendall credits Ms. Overall with saving children's lives.

With this she agrees: "It's what God is in me. I wouldn't have the courage otherwise. The courage to be bigger than ourselves comes from God."

She pauses for a moment, looks up at the church, and adds that adults are being saved at St. Ann's too. "They come here and leave transformed. It's just a remarkable place." □



Ms. Overall with a youngster at the church. St. Ann's has a vigorous program for children.



The once-littered and loitered parking lot is now a playground, one of the few safe places for children in the neighborhood.

SHAPERS OF THE CHURCH  
IN THE 20TH CENTURY

(One of a series)

# Listening to God in the People

GEORGE H. GALLUP

By Leonard Freeman

The Gallup Poll has been perhaps the best-known testing agency of public opinion in America for more than six decades. Fewer people know that its guiding force, George Gallup Jr., is a deeply committed Episcopalian whose voice and work have helped to inform the goals and mission of the Episcopal Church, as well as many other churches.

In the late 1970s, because he sensed a need to examine religion and spirituality, he started the Princeton Religion Research Center with Sr. Miriam Murphy, a sister of the order of Notre Dame.

Surveys can provide a reality check for churches, helping them operate on the basis of facts, not assumptions, but serious research with a difference. "Objectivity," Mr. Gallup believes, "should not rule out a non-reductionist approach to survey data – that is, examining research with the assumption that God exists, and looking at the data through these eyes."

That difference enabled Mr. Gallup to take a reflective and activist role in the church over the years, and a lifelong involvement with four Episcopal churches in various capacities: hospital caller, lay reader, member of the vestry, youth leader, members of the choir, usher, etc. But about 15 years ago, "my faith really came alive," as a result of regular involvement in small Bible study and prayer groups, and membership on the board of Trinity Episcopal School for Ministry in Ambridge, Pa.

A decade ago he started the non-profit George H. Gallup International Institute on behalf of the Gallup family to take research to the next step: to discover, test and implement new ideas for society, because, as he puts it "The frustration is, what happens to all of the data?"

A study of Spiritual Beliefs in the Dying Process, for example, found that many dying people feared that they would die unforgiven by God, or afraid that they wouldn't be loved by God. "Despite all our words, the Christian sense of grace has not penetrated very deeply into the American popular consciousness" he noted.

Polling and surveys in general on religion have also been sometimes decried as supporting "leadership by consensus" instead of "prophetic leadership."

Mr. Gallup's response is that leadership should lead, not follow, public opinion. But, by the same token, leaders should know all they can about the people they are trying to lead, "because prophetic leadership does not rule out the possibility that God is leading or speaking through his people. Leaders need reality checks; to know where their people are in their faith journey." And besides, "if we believe that God speaks to people, then it



becomes important to measure their response ... to get a sense of his purposes by a sense of where people are in their faith journeys."

As the new millennium approaches, churches have an unprecedented opportunity, Mr. Gallup maintains, to reach more people and at deeper levels, if they are responsive to three building trends: 1. a dramatic rise in the percentage of persons, across ages, who want to experience spiritual growth in their lives — an intensified hunger for God; 2. a search for deeper, more meaningful relationship with other people; and 3. a growing willingness of people to go beyond their comfort zone to invest themselves in face to face, person to person, hands-on relationships with those on the margins of society.

George Gallup sees himself as someone who has worked to offer "a reality check" to the Episcopal Church, but someone who is an encourager at the same time.

"Too often 'state of the church' reports reflect mainly the negative," he says. "While there is, indeed, bleak news — religion in America is often broad but not deep — it is also true that people with a deep, transforming faith are changing society in profound but often unreported ways." □

*The Rev. Leonard Freeman is the rector of St. Martin-by-the-Lake Church, Minnetonka Beach, Minn.*



# Stepping Stones to Stronger Stewardship

By Marek P. Zabriskie

The Episcopal Church has only begun to scratch the surface of the potential financial resources available to it. Yet all of our ministry is dependent upon these resources. When we neglect to give our best energy toward the work of stewardship, everything in our parish suffers.

The truth is that most parishioners want to give generously to their church. They just need to be asked how they can contribute. They need their clergy and fellow parishioners to share reasons why they give to things that are meaningful to them. Above all, they need to be asked. Some need to be challenged to give more. Others need to be better informed. Many need to be thanked for what they already are doing and then invited to grow even more in their giving.

The bottom line is that great ministry takes great resources. A priest should never be apologetic when asking parishioners to give money to the church. After all, we are inviting our parishioners to give to God and there is no higher cause to which one can appeal. The church represents the best there is when it comes to giving.

We all know some familiar approaches to stewardship. You preach about stewardship. You write about it in your newsletter. You hold a fall canvass. Finally, you pray that your parishioners will be generous. But here are a few ideas that work well, yet frequently are overlooked:

*The rector must make stewardship a top priority.* No church will ever reach its potential for stewardship if the rector fails to get personally involved. The bottom line is that people give to people. Parishioners will give generously to a rector who: 1. creates a vision for the church, 2. cares immensely for his or her people, and 3. asks them to give generously to support the mission of the church.

*Talk about stewardship in terms your parish can appreciate.* Let the parish know the exact financial amount your family and you are pledging and have several key lay leaders do the same. There is a conspiracy in our churches about money. We talk freely about money in every arena of our life. Yet, when it comes to church we are apologetic about mentioning money. We tell people, "Your pledge is between God and you." Yet nothing could be further from the truth. We need to begin to break this conspiracy of silence about money in our parishes. When we do so, people begin sharing their first fruits and greatest resources with God. They grow spiritually and they enjoy it.

*Create an environment of thanksgiving.* Write notes thanking parishioners who helped to start an

outreach ministry, who signed up to teach Sunday school, or who delivered flowers to shut-ins after the church service. People who feel appreciated enjoy giving generously of themselves. When the fall canvass comes around, make sure all parishioners receive a nice note thanking them for their generous gift and listing the amount they gave.

*Live out of abundance.* Don't focus on leaky roofs, poor Sunday school materials and a parking lot that needs repaving. Focus on the new playground equipment, the new curate you can now afford, and the amount of stewardship growth you have experienced over the last five years. Play up the positive. Then mention what could be done if more generosity followed. People want to be part of a winning team.

*Paint a picture.* Most churches could boil down their stewardship message to this: "If you give more, we will find something to spend it on." But that's an irresponsible message. Describe exactly what you hope to accomplish in the course of 12 months. What new position would you like to add to your staff? What program could you launch with increased giving? What new outreach ministry, which would touch many lives, could be started if parish giving grew?

*Cast a vision.* This is the rector's responsibility. Cast a vision that people cannot believe. A famous European politician once said, "You have to want the impossible to achieve the possible." Thus make your vision seem overly ambitious. But give it enough reality for people to wrestle with it. Link the vision to increased giving.

*Know what everyone in your parish gives.* This is the No. 1 omission of many rectors. They're afraid it will compromise their ministry. The opposite is actually true. Money is a spiritual barometer. If people say they love God and give their church next to nothing, they are lying to themselves, to God and to you. Most important, you don't want to be appointing poor stewards to serve as leaders in the parish. They're simply not ready. If you have small givers on your vestry, they cannot lead.

*Don't be afraid to challenge.* If you know someone has great means, your job is to inform him or her that God has great expectations. If you fail to help people connect spiritually with their money, you are short-changing them on their journey with God. They will never know the full joy of loving God until they begin giving sacrificially.

*If you want to join this church, you must pledge to its mission.* No one ever bars the doors of his or her church. But only a fool would say, "Enjoy all the

## Stronger Stewardship

benefits of membership and pledging is optional.” Pledging is never optional. It’s part of Christian discipleship. It’s time we reclaim that. Anyone who scoffs at that is not ready to live out his or her baptism.

*Tell the story.* Only the rector knows the full scope of what’s going on in the parish — all the classes being taught, all the care-giving taking place, all the hospital visits being made and all the worship being crafted. We don’t tell the story. Invest in first-class publications. Put together a “course catalog” that shows all of what your parish has to offer newcomers and long-time members alike. Draft first-class stewardship materials and pledge cards. Your materials will convey the message, “We expect the best you have to offer.”

*Hold an annual all-parish dinner before the campaign takes place.* Make stewardship and building a strong church that cares for others the annual theme. Invite a strong guest speaker. Make it the finest event of the year. Let the outside speaker say things you cannot.

*Take your top 20 to 100 pledgers to lunch every year.* Get to know them individually. Constantly expand this group by encouraging your best and brightest members to participate in parish leadership. As they participate, they will enjoy helping shape the parish and will most likely make a significant contribution, attend more regularly and pledge more substantially.

*Clean up your financial house.* No one likes to pledge to an institution where rumors of mismanagement circulate. Have your top business leaders run your finance committee. Let them tell the story of the parish’s finances in a confident manner.

*Include a letter in every quarterly pledge statement that tells about an exciting chapter in the parish’s life that is directly tied into stewardship.* Describe a new program just launched or how many meals will now be delivered to shut-ins during the year or a new staff member you were finally able to hire.

*Finally, make it a party.* Throw a banquet to celebrate your parish’s giving. Have a cake and slice it up after the service on Commitment Sunday. On the following Sunday, let people know how many folks pledged and how much has been given toward the mission of the church. Celebrate! ☐

*The Rev. Marek P. Zabriskie  
is the rector of St. Thomas’  
Church, Whitemarsh,  
Fort Washington, Pa.*

Tell the story.

Cast a vision.

Paint a picture.

Make it a party.

Live out of abundance.

Don’t be afraid to challenge.

Clean up your financial house.

Make stewardship a top priority.

Create an environment of thanksgiving.

Know what everyone in your parish gives.

Include a letter in every quarterly pledge statement.

Take your top 20 to 100 pledgers to lunch every year.

If you want to join this church, you must pledge to its mission.

Talk about stewardship in terms your parish can appreciate.

Hold an annual all-parish dinner before the campaign takes place.

# For a Packet of Seeds

This may sound strange to you, but bear with me, please. Back in the spring we sent out nearly 35,000 pieces of mail, most of them addressed to persons who do not subscribe to this magazine. We told folks we would send them a packet of seeds which would produce lovely flowers right in their yards if they would fill out a little survey and return it to us. We wanted to find out who was not reading *THE LIVING CHURCH*. The idea behind this is so simple that even I could figure it out. If we can find out just what it is that makes people not want to subscribe, perhaps we can do something to attract them as readers.

The non-subscribers, and a few who do receive the magazine, were asked to tell us their age bracket, their level of education, and their job status (clergy, medical, retired, etc.) among other information. They were given an opportunity to tell us what they liked to read about, and they also could explain to us why they don't subscribe to TLC. Some affixed their names and addresses; most didn't. Some said nasty things about the magazine; a few said (gasp) uncharitable things about me. All that for a packet of seeds.

We received more than 1,000 replies, which is quite good for a survey of some 35,000. You'd be amazed at the variety of excuses we received. A non-reader in

**A non-reader in Michigan said "gardening, flower beds, yard work and home maintenance" were preventing him or her from subscribing.**

Michigan said "gardening, flower beds, yard work and home maintenance" were preventing him or her from subscribing. Lots of folks said they read hand-me-down copies from someone else. A common response was they had too much to read. A few said they would subscribe if TLC weren't so liberal. Some said they'd sign up if it weren't so conservative. Others said it arrived too frequently. But the most frequent response was that it cost too much (our subscription price has remained the

same since 1991).

This is probably where you're expecting me to launch into an announcement that TLC is about to begin its most heavily discounted subscription offer in its 121-year history. Sorry. It's not about to happen. At least not now. Operators are not standing by.

Some other findings: A whopping 82 percent said they enjoyed reading the news of the Episcopal Church. Some 30 percent said they spend eight or more hours per week reading. In addition, 45 percent of the respondents had a master's degree (18 percent a doctorate) and 36 percent of those who responded were clergy. More than half of those who completed the survey were over age 50.

If you're one of those persons who completed the survey, please accept my thanks. I hope that by now the seeds have produced stunning flowers.

✱

The Rt. Rev. David C. Bane, the still fairly new Bishop of Southern Virginia, is the host of informal gatherings which have come to be known affectionately as "David's Pajama Parties."

When he realized diocesan clergy knew each other "by name and face," but not as individuals, he began a series of meetings he called "Noon to Noon With the Bishop."

The bishop and his wife, Alice, invite up to 12 clergy for these 24-hour informal sessions, which have no agenda. They share "stories of our lives with each other," Mrs. Bane prepares a gourmet dinner (he cooks the main course on the grill), "we just hang out with each other," and later watch a movie. The next morning, following coffee and doughnuts, they talk about their congregations, then wind up with the Eucharist and lunch.

In his diocesan paper, *The Jamestown Cross*, Bishop Bane writes, "We all feel more connected and less lonely" as a result of the gatherings, and that "David's Pajama Parties" will continue to be offered as long as the clergy are willing to be present.

*David Kalvelage, executive editor*



## *Did You Know...*

**The Rev. Paul Gilbert and the Rev. Bernadette Sullivan serve at St. John's Church, Locust Valley, N.Y.**

## *Quote of the Week*

**The Rev. H. George Anderson, Presiding Bishop of the ELCA, on his church approving full communion with the Episcopal Church: "This is a big step for us — but we're not dancing yet."**

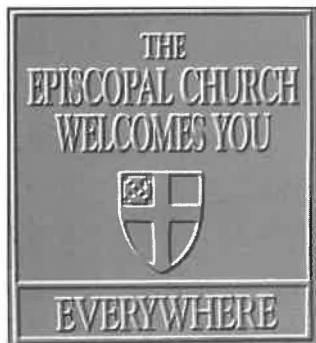
## Impact of Parishes

This special Parish Administration Issue, one of four we publish each year, reflects our long-held conviction that the center of the life of the church is found in the parish. The heart of the church is found where the sacraments are administered, where the faithful gather week by week to hear the gospel proclaimed and to offer the Eucharist. The parish church is where highly effective outreach ministries emanate —visiting the sick, ministering to prisoners, feeding the hungry, comforting the dying, reconciling penitents, offering instructions on the Christian faith.

The national church and its dioceses offer a wide assortment of creative, effective ministries, but few have the impact on church members that local programs do. Individual devotion, while highly essential, is not where the life of the church is focused. Our parish churches, mission congregations and cathedrals are where the action is, and we are pleased to recognize that fact.



The idea of full communion does not mean unity or merger, but permits the two churches to work together on future mission and service projects.



## The Lutheran Vote

As soon as the debate began on whether the Evangelical Lutheran Church in America (ELCA) should enter into full communion with the Episcopal Church [TLC, Sept. 5], the discussions at the Churchwide Assembly centered on one issue — the historic episcopate. It was the historic episcopate, the line of bishops stretching back to the apostles, which occupied the attention of the more than 1,000 voting members of the assembly which voted on the proposed “Called to Common Mission.” In approving the proposal by a 27-vote margin, the ELCA agreed to accept the historic episcopate. The outcome was a surprise to most Lutherans and Episcopalians and means the document will go to General Convention next July for what will be certain approval by the Episcopal Church.

Although the historic episcopate has been part of the Lutheran churches in Sweden, Finland and other countries, it had not been accepted by American Lutherans. Many ELCA delegates viewed the historic episcopate suspiciously, showing concern that the ordained ministry would become more hierarchical and would have less concern for the priesthood of all believers. During the discussions between Lutherans and Episcopalians, the Lutherans have opposed the idea that the historic episcopate is necessary to achieve full communion, claiming, “for the true unity of the church it is enough to proclaim the gospel according to a pure understanding of it and to administer the sacrament according to the word of God.”

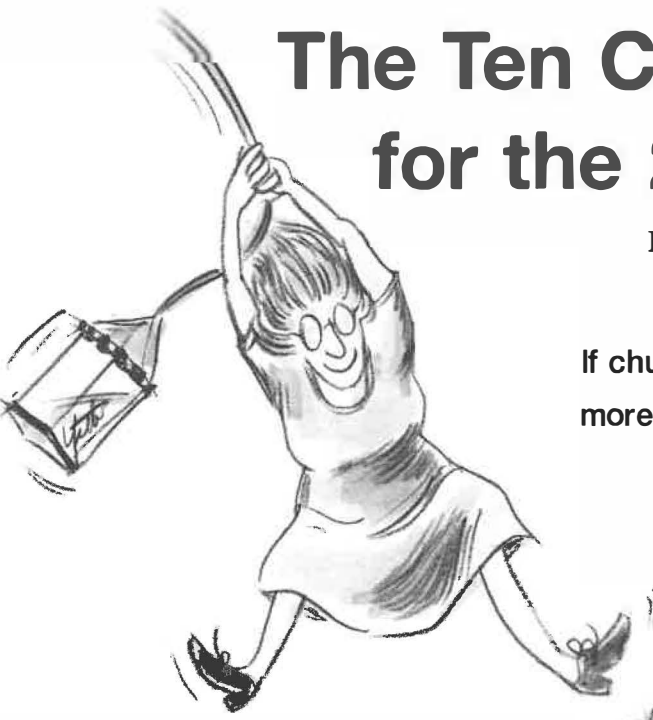
The idea of full communion does not mean unity or merger, as many secular newspapers reported following the historic vote. Full communion permits the two churches to recognize each other’s clergy, to exchange clergy, and to work together on future mission and service projects. The matter of the historic episcopate will be most clearly shown in ordinations (p. 12), with elected Lutheran bishops to be consecrated by the laying on of hands by three bishops already in the line of succession, including at least one Episcopalian. Eventually, all new clergy will be ordained by bishops who have been jointly ordained by bishops from both churches.

While we felt “Called to Common Mission” was a weaker document than its predecessor, the Concordat of Agreement, and therefore we thought it should be defeated [TLC, Aug. 8], we are hopeful that Episcopalians will take the time between now and General Convention to familiarize themselves with it and to make their thoughts known to their General Convention deputies. Episcopalians and Lutherans have much in common, as the 30 years of discussions between the two churches has revealed. The achievement of full communion between the two churches could present a powerful sign of witness for the advancement of the gospel in this land.

# The Ten Commandments for the 21st Century

By Jean Harmon

If church services make us feel good about ourselves, more will come, and we'll all have a grand time.



My name's Pete Sanders, and I thought it would be helpful if I told you about a recent meeting at my church, and the decisions we made and why.

Our St. Omni's is one of those enlightened "mainstream" churches where the governing boards and the clergy meet regularly to make sure we are really up to date on all the hot political issues, and that we respond quickly to all pressure groups, and that we do everything possible to attract people to come into our church building. We learned long ago that we can't sell our product — church services — without giving the people what they want, so we keep trying to find out the wants of the day.

No scaring people away with highfalutin' stuff. Got to be more like a clubroom than a schoolroom, that's the motto. People sure won't come if you tell them they've got to change their ways. At least, that's what everybody says. Also, gotta scrap formality — makes you look old; so no fancy talk, clothes, or music — even though we're a suburban bunch and nearly all of us have at least one college degree.

*Jean Harmon is a freelance writer and musician. She lives in Silver Spring, Md.*



Art by Deborah Yetter

But we're still just folks, you see. Come see!

Anyhow, this last meeting was called because we've had some complaints about our own denomination's list of stuff we're supposed to believe, and we met to review the Ten Commandments to see if any of them are relevant to our

life here on the brink of the next century. Here's what we found:

**1. You shall have no other gods before me.** This was explained: No idolatry or false gods; don't worship any other being or thing; don't consider anything more important than God. We decided that this was irrele-

vant these days, and besides we don't dare offend the Moslems, Satanists, Buddhists, or the Sophia/Aphrodite ladies. It's enough that we show up at church occasionally and say we believe in something.

**2. You shall not make ... a graven image ... [or] bow down to serve it.** Well, naturally, we're not going to do something as silly as the literal meaning suggests, but it's true we should watch making an idol of our self-image or our career. Still and all, we don't need a commandment and a threat, too, about it. I mean, we know it, sort of!

**3. You shall not take the name of the Lord your God in vain.** My God, you must be kidding. Come on! Even the little kids say "God" every other breath, even when they're not really mad — sort of punctuation. Doesn't mean a thing, and everybody does it. Out of date.

**4. Remember the Sabbath day, to keep it holy...in it you shall not do any work.** Can you believe it? Boy, is that one unrealistic! We've got to mow the lawn and shop for food and draft a paper for the office Monday. And imagine the days when people thought they couldn't have any entertainment either! Nobody here now thinks a thing about cutting church services when the home team is playing football. We all do what we gotta do. This rule surely got dropped at least 50 years ago.

**5. Honor your father and your mother, that your days may be long.** Well, we just had to keep saying it: These ideas are just out of date. Maybe back in Moses' time they didn't have abusive, or neglectful, or rejecting parents. And, of course, they didn't have Medicare and stuff. We'll take our chances on our own longevity.

**6. You shall not kill.** Now civilization does have secular laws explaining when it's not OK to kill somebody. Better leave this to the lawyers and to the Supreme Court. They are always right up to date.

**7. You shall not commit adultery.** Wow! Our denomination's old explanation of this says it also means chastity before marriage and fidelity within marriage, and forbids such things as prostitution, sodomy, incest, etc. — all sex outside of marriage.



Well, any person who keeps this commandment also keeps that fact a secret! We'd be laughed out of town. Our church will certainly throw this one out, even without being picketed by certain advocating groups; and anyhow, none of us wants to be despised as a right-wing reactionary old bigot.

**8. You shall not steal.** Sure, most of us might fudge a little here and there, but of course that doesn't count. Nobody who attends this church is going to pick your pocket or rob your house. No need to bring this one up to prospective members.

**9. You shall not bear false witness...** We've got so many lawyers in our church that this is useless. They can advise us.

**10. You shall not covet.** Hey, we certainly can't be thought-police, now can we? This is up to the individual,

# Remember the Sabbath day, to keep it holy ... in it you shall not do any work.

Boy, is that one unrealistic!

We've got to mow the lawn

and shop for food

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And imagine the days

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too. We can just tell everybody to be nice and inclusive and in touch with the latest, and everything will be fine.

So we decided. No more preaching the Ten Commandments. They are no longer relevant. Simply useless for the 21st century. What we've really got to work on is people's self-esteem. If our church services make them feel good about themselves, we'll get more people to come, and we'll all have a grand time.

It sure was good to get all that old stuff cleared out. Especially since it's getting to be the time to finish making our church's holiday plans. We're going to have a grand inclusive Kwanza-Santa Claus Festival with a potluck supper, a piñata for the kids, and lots of ethnic music, whatever that is. You'll love it. There's always room for you at St. Omni's. □



## False Concept

Thanks to Prof. Singleton for his article on history and the historical Jesus [TLC, Aug. 22]. I think the search for the historical Jesus is a non-problem generated by a false concept of what information really is and what degree of accuracy historical evidence can possibly have.

Almost all lay folk and many clergy (even though they may know better on an intellectual level) have a subliminal view that the Bible was written by reporters following the key figures with notebooks and videocams. We see them pouncing on sound-bites like "Herod, that fox" and asking questions like this: "Now, Rabbi bar-Joseph, are your remarks on John the Baptist for attribution or background?"

But that isn't the way it happened and, even if it had, the information wouldn't have the degree of accuracy that both fundamentalists and Jesus Seminars want to find in the New Testament.

A case in point: The media refer to the shootings at Columbine High School as "the Littleton massacre." But Columbine is not located in Littleton; it is in an unincorporated area of Jefferson County. It is easy to imagine historians of A.D. 4000 concluding that the story of the young girl who was martyred saying "I believe in God" never happened, because there was no high school in Littleton named Columbine in 1999.

But let's hope that by 4000 historians will have formulated a Heisenberg uncertainty principle of evidence, thus destroying the very basis of pseudo-problems about the historical Jesus.

*Doris T. Myers  
Greeley, Colo.*

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## Not the Only Ones

John Heidt's Viewpoint article [TLC, Aug. 29] makes the assumption, common among many traditionalists, that those in favor of the ordination of women and homosexuals do all their theologizing based upon emotional, subjective, personal experience, and those who are opposed do so from objective, rational, corporate standards based upon scripture and the church's theology.

Traditionalists are not the only ones who value and rigorously study the scriptures, our church's theology, and corporate discernment through history. Others just come to different conclusions.

However, Fr. Heidt is correct about one thing: We are operating from a different basis. But the difference is not what he thinks it is. The difference is, rather, between those who believe that the faithful community's expression of biblical and theological revelation is not influenced by the limits of history, culture and personal perspective, and those who believe that it is.

If you believe the former, you will freeze revelation in time, thinking that theological and social conclusions of the past (or at least one's favorite ones) are unassailable. If you believe the latter, you will allow for the continuing manifestation of revelation, given fully through scripture and in Christ, but unfolding in our corporate understanding of it as we move together through history. God alone is objectively, transcendentally, perfectly, eternally true. Our attempts to express perceptions of this truth, including the writing of scripture and theology, are not.

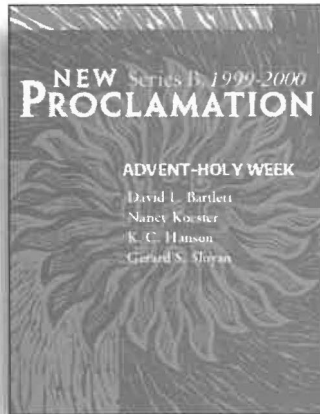
*(The Rev.) Brian C. Taylor  
St. Michael and All Angels' Church  
Albuquerque, N.M.*

Yet another writer telling me how I think! In his Viewpoint article, "Poles Apart," the Rev. John H. Heidt states that "those favoring ordination of women and non-celibate homosexual persons start from the assumed infallibility of individual experience and subjective feelings." He then suggests that, unlike those in the anti-

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## LETTERS TO THE EDITOR

ordination camp, we who favor one or the other group for consideration for holy orders do not start "from the objective and universally accepted principles of reason tested by the common belief and experience of the whole church."

First, Fr. Heidt needs to know that there is not a unified camp of "those favoring ordination of women and non-celibate homosexual persons." Many favor the first, but not the second; others, the second but not the first. The two questions are very separate and distinct. I do favor the ordination of women; I am undecided about the ordination of non-celibate homosexual persons. However, the point of my letter is not to debate these issues.

Rather, I wish to protest the publication of articles by those on one side of any debate telling the other side what the other's starting point is. Contrary to Fr. Heidt's statement, I am firmly convinced that my theologically reasoned decision to support the presbyteral and episcopal ministry of women is well founded on "the objective and universally accepted principles of reason tested by the common belief and experience of the whole church." The call of our women in holy orders has been "objectively tested by the church to find out if the call is truly from God," to quote Fr. Heidt.

In the discussion of all issues it faces, the church needs listeners. It's too bad TLC chooses to publish the non-listeners.

*(The Rev.) C. Eric Funston*  
St. Francis' Church  
Stilwell, Kan.

### Silence Please

Virginia Nagel is absolutely right [TLC, Aug. 15], reminding us of silence at communion time. Our Lord needed silence, and the one thing our secular society does not offer is silence.

Some persons in the beginning of the liturgical movement made the same mistake in giving the "partying" emphasis to the word "celebrate" in the Holy Communion.

Many Cursillistas do the same today in carrying the idea of fellowship and

brotherhood to exuberance on our way to the altar, when our true joy and strength really comes from our communion with our Lord.

*(The Rev.) C. Boone Sadler, Jr.*  
Holy Trinity Church  
San Diego, Calif.

Thank you for the guest column from the Rev. Mrs. Nagel. It is important to be reminded of the need for silence in the midst of our public worship. How many give appropriate attention to the allowance(s) for silence in the rubrics for the Holy Eucharist? I suspect the reason that many attend the "early" Eucharist may have something to do with the quietness of the service. Perhaps the only way to learn the value of quiet in the midst of the daily hubbub is to be silent.

*(The Rev.) Richard H. Lewis*  
Boonville, N.Y.

It was a joy to see the Rev. Virginia Nagel's guest column, "When Silence Is Missing." She reminds us of the beauty of silence, and those of us who have had the privilege of working with her can attest to the effectiveness of her quiet faithfulness to duty, friends and family.

I value equally, however, her exemplary noisiness when she has just as effectively raised her voice for justice in behalf of the deaf and other minorities. Articulate in every way, wonderfully insightful, gifted with patience and a sparkling sense of humor, she is the best of advocates for the communicants of her far-flung upstate New York parish and many more.

About public community prayer and the prayer of quiet thankfulness, about speaking up for the voiceless and then quietly holding your ground, Ginger Nagel has much to teach us all.

*(The Rev.) Dennis Wienk*  
St. Thomas Church  
Bath, N.Y.

### Worth Admiration

I am old enough at 89 to have known and worked under Canon Winfred Douglas [TLC, July 18]. From the

start I admired his musicianship, and from experience his ability to teach and train us to sing plainsong.

I wish every choir member would read p. 697 of the 1940 hymnal. His directions for singing plainsong are simple, namely that it is good reading, but few seem able to do that. The teenage choir of our school caught the idea at once and was able to chant Morning Prayer every school day as it should be done, easily and naturally.

I remember too his gentle amusement at the criticism that he was playing "Ye watchers" too fast.

*Sister Jane Patricia  
Amherst, Mass.*

## What It Is

The editor mentions [TLC, Aug. 8] a license plate that was spotted with "JN 5 7" on it, and remarks: "This one makes no sense to me." It may be that what was intended was 1 John 5:7, and in the text (attested only in later manuscripts) used in the King James Version: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Most modern translations, based on a critical text dependent on the earliest available manuscripts, would omit everything after "record," but I suspect the license plate holder is a King James reader. Perhaps this clears up the mystery.

*Donald Kraus  
New York, N.Y.*

David Kalvelage's list of vanity license plates included JN 5 7, "The sick man answered him, 'Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me.'" Like him, I could not quite get the message from that.

A thought occurred, however. Maybe the plate should have read 1 JN 5 7, and whoever made up the plate skipped the "1" part. I looked it up, and that made more sense: "And the Spirit is the witness because the Spirit is the truth."

*(The Rev.) William J. Cary, Jr.  
St. Michael/San Miguel Church  
Newberg, Ore.*

## Holy Sense

Thanks for the Rev. Sinclair Hart's letter [TLC, Aug. 8]. I applaud his statements that "we are losing the sense of the holy" and "seen as part of a trend, standing [at the holiest moment of consecration] reflects the loss of the sense of the truly holy, a sense whose bodily expression is greatly enhanced by kneeling."

*John W. Alexander  
Madison, Wis.*

## It's Not Private

The article on the memorial service for Lauren Bessette [TLC, Aug. 15] used the phrase "the 500 persons who were invited." Granted, the death of someone who is a celebrity or related to one, can bring a crowd, but a church is not a private structure. One child called it, at a special supper at St. Mark's Church, Mt. Kisco, N.Y., "the roof over the people of God." The peo-

ple of God are known to God and to God alone. We are not the ones to decide who is and who is not in that category. We do not know where the Holy Spirit touches one who has been a lost sheep and just happens to come into a church building. Charging for the use of a church service, or inviting specific people, gives us authority we do not have. God is God and we are not.

May the souls of Lauren and Carolyn go from strength to strength, and we who are parents mourn with the Bessette family.

*(The Rev.) Alison Cook  
Immanuel St. James' Church  
Derby, Conn.*

## People of Honor

The editorial, "In a Quandary" [TLC, July 18], was a thoughtful reminder to us that candidates for bishop, once elected, still require the approval of

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standing committees and bishops.

At least one reader was bothered by the phrase "first non-celibate homosexual person" [TLC, Aug. 15], ranking it with naivete and hypocrisy. He announced that "some bishops in our church" fit that description.

Dishonesty is quite a charge to level at our House of Bishops, regardless of anybody's orientation. The bishops I know are people of honor. If they found themselves in any sexual relationship outside the bonds of marriage, and were unable or unwilling to

end it, then there would be for them only two honorable options: They would either reveal that relationship to their diocese and/or resign. And they would do so regardless of the consequences.

Like those bishops, Canon V. Gene Robinson has been admirably forthright and revealing in both the Newark and Rochester elections. He knows his honesty may have cost him the elections. That doesn't seem to bother him. So I don't see the point in bringing up gossip about hypothetical, deceitful bishops.

They would belong in a completely different class from Canon Robinson.

*Joseph R. Cockrell  
Charleston, S.C.*

**On Our Side?**

Wow! That is my reaction to Gregory Tournoux's view of "A Thriving Future Church"! [TLC, July 25]. Any one of his points would be wonderful. All of them are like heaven on earth! Let us commit ourselves to making this vision a reality. Certainly in doing so we would find that the Lord is on our side.

*(The Rev.) James G. Estes  
St. Francis' Church  
Pauma Valley, Calif.*

**Converting Jews**


Congratulations to the anonymous author of Sunday's Readings [TLC, Aug. 8]. He or she had the blessing of being specific about an interpretation of a reading. The author suggests we look seriously at converting Jews to Christianity.

However, the author lets slip the drift that we should do it. I disagree. Here is my policy on the Jews: I invite all my friends, relatives and neighbors, Jew and gentile, to visit Trinity Church. I hope some of the non-practicing secular Jews and gentiles join our parish. I invite them. Some Jews do join. I do not ask practicing Jews to join our Christian community. I respect their relationship to God. I honor the great Jewish religious tradition stretching far back before the birth of Jesus the Jew.

I believe we are all saved by the life, death, Resurrection and Ascension of Jesus, our Lord. That includes the Jews who choose not to believe in him as well as all those, living and dead, who have never heard of him.

Respecting the religions of Jews, Hindus, Moslems and Native Americans and thousands of other religions is a gift to us from God, a grace.


*(The Rev.) Robert Warren Cromey  
Trinity Church  
San Francisco, Calif.*



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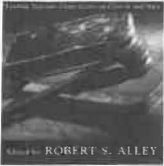


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**LAY READERS SERVICE GUIDE.** By Gail Engdahl. Heavenly Hindsights (11 Dana Circle, Waconia, MN 55387). \$25, unpaginated 3-ring binder. Set of Prayer Book tabs, \$6.

Handy resource guide for lay readers. Includes Housekeeping List, Orders of Service and a Quick Reference section — all clearly tabbed. Every parish should have a copy.

**THE ABINGDON PREACHING ANNUAL. 1999 EDITION.** Compiled and edited by Michael Dudit. Abingdon. Pp. 427. No price given.

One hundred and fifty six sermons for special days and the entire church year. Notes on the lections and sermon briefs.

**IN TOUCH WITH THE WORD: Lectionary-Based Prayer Reflections. Cycle B for Ordinary Time.** By Lisa-Marie Calderone-Stewart. St. Mary's. Pp. 147. \$15.95 paper.

Lists each Sunday reading, with synopsis and major theme. Follows with reflections for adults, teenagers and children. Her goal is to keep us in touch with Sunday's proclamation.

**CHILDREN PRAYING: Why and How to Pray with Your Children.** By Joan Bel Geddes. Ave Maria. Pp. 124. \$11.95 paper.

Morning, evening, special holidays and spontaneous occasions — all are covered in this fine book which wants children to be happy pray-ers. Ends with suggested books for parents to read.



**FUN? BUT WE'RE MARRIED: A Wise and Witty Guide to a Lasting Marriage.** By Lois Leiderman Davitz and Joel Davitz. Ave Maria. Pp. 157. \$12.95 paper.

Married for 54 years, this couple taught at Columbia University. I particularly appreciated the Ten Ground

Rules. No. 1: Let frustration serve as a springboard for strengthening the marriage; No. 10: Shared spirituality.

**EACH NEW SUNRISE: Meditations in Maturity.** By Margaret Alderman. St. Mary's. Pp. 88. \$7.95 paper.

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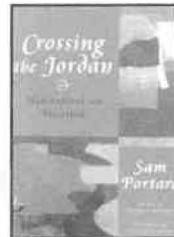
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*Mrs. John Hayden*

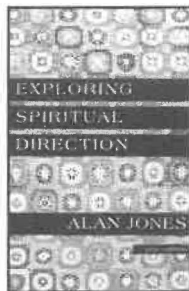
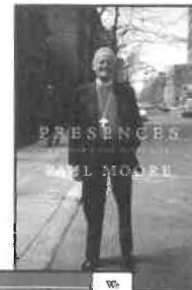
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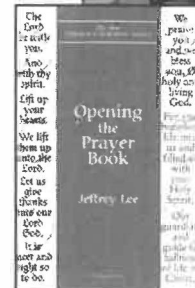
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Bennington, VT 05201). Pp. 162. \$34.95 paper.

Written more than 50 years ago, Chaplain Wickersham's account of his involvement in World War II (the focus of Merriam Press's publications) includes his regiment's fight on Okinawa in 1945. Author of numerous articles (for TLC and others) and books, Fr. Wickersham is rector emeritus of St. Luke's, Hot Springs, Va.

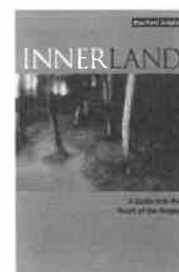
**THE LEGEND OF POPE JOAN: In Search of the Truth.** By **Peter Stanford**. Henry Holt. Pp. 205. \$26.

Former editor of *The Catholic Herald*, now with BBC, Peter Stanford examines 500 chronicles and interviews Vatican librarians in search of the 9th-century woman disguised as a man who, legend says, was made Pope John II and served until she gave birth to a son. Roman Catholics say she is a creation of the Reformation. Read about the famous keyhole chair required of popes for centuries and decide for yourself!

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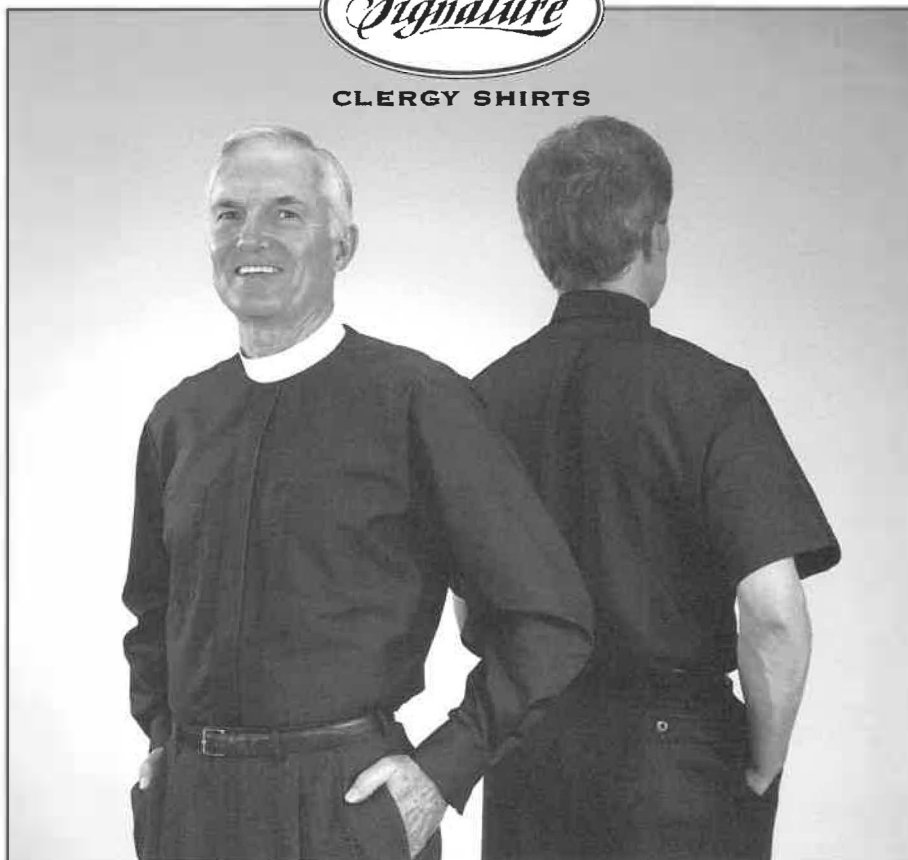
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**THE PARABLES OF JESUS.** Pp. 222. **THE APOSTLES' CREED.** Pp. 324. **THE TEN COMMANDMENTS.** Pp. 194. **THE LORD'S PRAYER.** Pp. 112. By **William Barclay.** Westminster John Knox. No prices given, paper.

Well-known and popular Scottish biblical scholar William Barclay wrote well over 50 books, including the 17 volumes on the N.T. in The Daily Study Bible series, before his death in 1978. Previously published in the '60s or '70s; now available in these new editions.

**HOME BY ANOTHER WAY.** By **Barbara Brown Taylor.** Cowley. Pp. 225. \$11.95 paper.

A homiletic journey through the church year. Includes sermons on the seven last words. From "The Voice of Love" ("My God, my God"): "It was that silence, I think, that killed him — not the insults, not the nails ... but the silence of the Abba who would not say a word."

**THE SERMONS OF JONATHAN EDWARDS: A Reader.** Edited by **Wilson H. Kinnach,** et al. Yale. Pp. 281. \$40.

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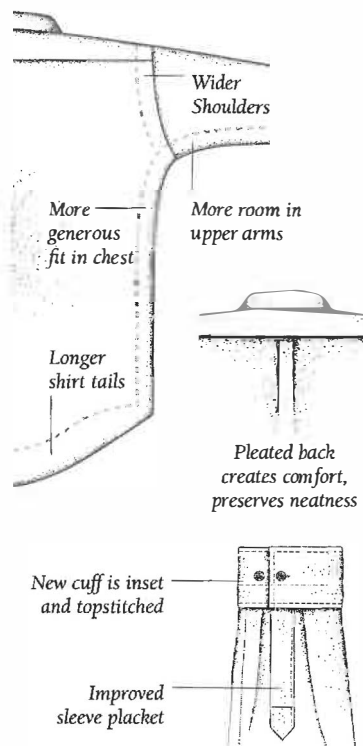
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Qwendolen Gates photo

Bishop MacDonald pauses during the burial service while Anvik Tribal Council members lower the remains of their ancestors into a hillside grave in Anvik, Alaska.

## Human Remains Returned to Village of Origin in Alaska

After many months of negotiations between the Anvik (Alaska) Tribal Council and the American Museum of Natural History in New York, some human remains and their associated funerary objects were returned to Anvik, their village of origin, in July. Chief Carl Jerue, Jr. and Tribal Council member Ronald Kruger, Sr. traveled to New York to witness the packing of the remains and to accompany them home. The reburial and potlatch took place July 28.

The remains which were returned were the skulls of three males, three females and a child which had been removed in 1903 during the expansion of the Episcopal mission which had been established in Anvik in 1887. The return was prompted by the Native American Graves and Repatriation Act (NAGPRA) of 1990, which required all museums in the United States to report to Native American tribes their inventory of all human remains and associated items and to eventually return them to their place of origin.

The Rt. Rev. Mark MacDonald, Bishop of Alaska, started the service by kneeling before the coffin and declaring repentance for the evil that had been done in the removal of remains from the graves by a member of the church.

Laura Chapman Rico, granddaughter of the Rev. John Chapman, Anvik's first priest, who had removed the remains and sent them to New York, read a statement from herself and her sister Anna that requested forgiveness for the wrong that had been done. When she finished, statements of forgiveness were made by Hannah Painter Maillelle, an elder, and Marsha Jerue.

The grave had been prepared on the point of a ridge a short distance below a cluster of old graves and everyone gathered there for the interment, which included prayers and singing.

*Donna MacAlpine*

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# Baptism the Focus of Liturgical Consultation

*International meeting held in India*

The International Anglican Liturgical Consultation (IALC), meeting in Kottayam, Kerala, India, Aug. 13-18, focused its discussions on pre-ordination selection and preparation, the characteristics of each order, and the structure of the ordination rite.

Drawing on already agreed upon ecumenical statements and documents, a strong baptismal ecclesiology emerged as a theological anchor to the discussions. It was asserted that baptism and Eucharist, part of one rite of initiation, is the sacrament that makes us one in Christ, and which sends us forth to incarnate his life in the world. All ministry is "firmly within the context of the ministry of the whole people of God."

Conference participants had read the

preparatory materials, making group discussions lively, passionate and well informed. A brief sampling of the continuing dialogue included the following:

- The importance of affirming complementary ministry instead of hierarchical ministry.
- Expanding the English language usage of priest/presbyter, which is one word in other languages.
- A call to ordained ministry is both personal and corporate. God's will is revealed to individuals through the mind of the church.
- Those seeking ordination must be full participants in the life of a local church, the assembly of the baptized.
- The primary action in the ordination rite is prayer with laying-on-of-hands.
- How shall the liturgy reflect this

primary action, in the midst of many accretions?

- What are the statements and ritual actions to which we can all agree, and what parts of the rite reveal the cultural diversity of our communion?
- The ordination rite should reflect a baptismal ecclesiology.
- The ordination process, selection, training, and liturgical rite must honor both the local culture and the catholicity of the church.
- General "how to" liturgies were outlined for further discussion and revision.
- "Church, local church, diocese, congregation, parish, mission, assembly," is a variety of terms to describe the gathering of the baptized for worship and ministry. Different definitions

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## International Anglican Liturgical Consultation

and usages are confusing at times.

- Various forms of preparation for ordination are prevalent, but a solid grounding in Anglican history, worship, theology, and biblical study are among the essential needs of the candidate and the church.

- Continuing education must be fos-

tered in every order.

- The invitation of Lutheran visitors for future conferences.

On the eve of the conference, the Rev. Ronald Dowling (Australia), and the Indian host, Father Jacob, were called to the local police station. They were informed that the conference

lacked proper documentation and that the meeting could not be held. Since the original plans had been made under one government, and the actual conference held under another, the planners were unaware of changes in necessary certification. Fr. Dowling relinquished his role as chair of the conference. The meeting and meal site was changed at the last minute, as was the official context of the consultation's deliberations. Through the generosity of local Christians, members were given meeting space and full and generous meals. However, the IALC meeting was not considered official, which is why no votes were taken and no final documents produced. In addition, and perhaps more importantly, at least 10 participants from developing countries were unable to attend, because they were denied visas. Without the voices of those from these nations, where Anglicanism is so vibrant, important contributions to the discussions were lost. The next IALC meeting, to be held in San Francisco in 2001, will continue the work of this meeting, and include wider representation from throughout the Communion.

Members attended a variety of churches during the consultation and found the responsorial style of chanting, throughout the liturgy in the Orthodox Church to enhance the participation of all worshipers. The method of receiving the wine varied greatly: some with a spoon, some poured on the tongue with a pitcher, and one by intinction. Oil lamps, processional umbrellas, ceremonial fans with bells, men and women sitting on different sides of the floor of the church, shoes removed before one enters, many children, a thousand people at a time, a 2-3-hour liturgy, all served to invigorate imaginations and thoughts about faith, worship and the church.

Among the participants were those from Tanzania, the United States, Jamaica, France, the United Kingdom, South Africa, Canada, Australia and Japan.

*(The Rt. Rev.) Geralyn Wolf*

# The Future of Religious Leadership

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The internal and external landscape of religious institutions has changed dramatically and will be strikingly different in the next decades. The challenges of operating with clarity of mission and integrity are facing all religious leaders and the organizations in which they serve. Mastering the processes of personal and organizational change will provide the next generations leaders who can lead with authenticity and skill. This workshop introduces the skills and processes leaders will need. The conference begins at 8:30 A.M. on November 3 and concludes at 5:00 P.M. on November 5.



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# Seabury-Western Designs Program for Young Adults

"We are thrilled," said Newland Smith, academic dean of Seabury-Western Theological Seminary, to have hired Barbara Isaacs as director of an innovative program for young adult ministry. She will begin at Seabury-Western in the fall and the first class of Young Adult Ministry students will start next January.



Ms. Isaacs

Ms. Isaacs said she looks forward to being "a partner with faculty and students, in crafting the Young Adult Ministry Program ... I see myself given the opportunity to design the type of coursework so dearly needed when I was called to be a chaplain (at North Central College), a foundation still needed today."

The specialty program was designed because research has indicated that the Episcopal Church has a poor track record of attracting, retaining and incorporating young adults into its congregations. A 1994 analysis of the Cooperative Institutional Research Program Freshman Survey by Kom and Asbury concluded "data historically have shown that freshmen from an Episcopal background are more than twice as likely to abandon their parents' religion as the average freshman."

University chaplains have discussed the need for special seminary coursework and field education to address these losses. They fear that lack of training to respond to the spiritual, emotional and educational needs of Generation X members and, subsequently, their young families, contributes to those losses. These young adults offer the church youth and vitality, but must be welcomed now, in their critical formative years.

Ms. Isaacs has served as chaplain at North Central College, Naperville, Ill., and as director of campus ministry

section of the United Methodist Church General Board of Higher Education and Ministry in Nashville, Tenn. She expects to receive her Ph.D. in December in philosophy through a joint program in religious and theolog-

ical studies at Northwestern University and Garrett Evangelical Theological Seminary.

*The Rev. Meigan Thiel contributed to this article.*

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MERCIFUL GOD, who sent thy messengers the prophets to preach their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

*Contemporary*  
MERCIFUL GOD, who sent thy messengers the prophets to preach their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

**FIRST READING: Isaiah 11:1-10**

shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. And his delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall smite the wicked, and he of his mouth shall smite the proud, and he shall strike the root of the wicked, and he shall cut down the bough of his strength. Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling shall graze together; and the lion shall eat straw like the ox. The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the snake's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. In that day the root of Jesse shall stand as an ensign to the peoples; him shall the Gentiles seek, and his dwellings shall be glorious.

**Refrain**  
In his time, justice and peace shall flourish.

# The Prayers of the People

## A team of writers composes the petitions at St. John's, Barrington, R.I.

By Mary Jane Lide

Members of St. John's Church, Barrington, R.I., are presenting the Prayers of the People in an unusual manner during the Sunday Eucharist.

At St John's, there is a team of writers who compose the petitions on a rotating basis, using the six prayers in the Book of Common Prayer as mod-

els. We study the scriptures and the collect for the day, and frame our thanksgiving and petitions using language directly from the scriptures or related passages, or in paraphrase, making them relevant to the life of the local church and the world. We were encouraged to begin writing prayers by the Rt. Rev. GERALYN WOLF, Bishop of Rhode Island.

Writing our own prayers serves to

keep our people up to date on those persons and events for which we pray, making the Prayers of the People more original, alive and real. When the congregation responds together to these specially worded prayers, the worshiping community achieves a greater sense of identity and unity with each other.

One writer on the team confessed that he found himself listening to the prayers in a new way as he anticipated writing his own, and found them much more interesting.

The Rt. Rev. Morgan Porteus, retired Bishop of Connecticut, who was on the Standing Liturgical Commission that composed the six forms of the Prayers for the 1979 Book of Common Prayer, said the forms were intended to be illustrative of prayers that would be used in each parish, not mechanical recitations of the printed page. He suggested that using only the prayers as written in the Book of Common Prayer leaves us with little or no opportunity to be personal, or to represent where people are in their lives. Even beyond that, Bishop Porteus suggested that the prayers might be brought symbolically to the altar in the offering procession, elevating their importance to the gathered assembly more graphically.

There is no end to the variety of words that may be used in the beauty of the English language. Just the elegance of the King James version of the Bible lends unlimited suggestions. One prayer during Advent used many of the names of Jesus at the beginning of each paragraph: Wonderful, Counselor, Mighty God, Alpha and Omega, Savior of the World, Prince of Peace, Divine Intercessor, Bright Morning Star, Man of Sorrows, King of Glory, Emmanuel, Only Begotten of the

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(Continued on page 38)

## Prayers of the People for All Saints' Day, November 1, 1998, St. John's Church, Barrington, R.I.

Let us lift up our grateful hearts responding to each prayer by saying, Lord, hear our prayer.

Father God, whose blessed son in his earthly ministry went about doing good, grant that we may strive to extend that healing ministry by being his hands and feet in our world. Let us pray to the Lord. *Lord, hear our prayer.*

Deliver us, most merciful God, from prejudice and exclusiveness, that we may respond to the needs of those different from us as well as to those of our household of faith. Let us pray to the Lord. *Lord, hear our prayer.*

Let us pray that in all our relationships we strive to become pure in heart, so that with hope we may anticipate the greeting, "Come, thou blessed of my father, inherit the kingdom prepared for you." Let us pray to the Lord. *Lord, hear our prayer.*

Let us pray for our church, this parish and its clergy,

that our plans for ministry may be echoes of your will and our resources used to your honor and glory. Let us pray to the Lord. *Lord, hear our prayer.*

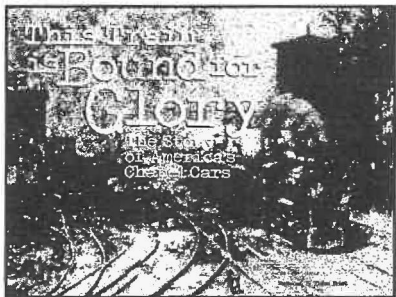
Let us pray for those in any grief or trouble, and for the sick, that they may be aware of your attentive presence and be comforted and relieved. We pray especially for ( ). Let us pray to the Lord. *Lord, hear our prayer.*

Let us pray for our country, its President and other leaders, that justice may be tempered with compassion. And grant that our role as peacemaker may be truly blessed and free from self-interest and partisanship. Let us pray to the Lord. *Lord, hear our prayer.*

With thanksgiving for being "Surrounded by so great a cloud of witnesses," let us pray for the departed, especially for ( ). Let us pray to the Lord. *Lord, hear our prayer.*

Let us continue our prayers, offering any additions aloud or silently.

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## The Prayers of the People

(Continued from page 36)

Father, Lamb of God. Particularly faith building is the pattern of beginning each prayer by addressing God with who God is and what God has done:

God who keeps faith with his people in redeeming love; God whose name is majestic in all the earth; Acknowledging you, Christ Jesus, as our hope of glory; In thanksgiving and praise to God in whom we live and move and have our being.

Often, the collect of the day will make suggestions that can be used as a congregational response to each section of the prayers. The collect for Advent 4 begins with "Stir up your power, O Lord." The collect for Epiphany 5 begins with "Set us free, O God," and Easter 7's collect prays, "Send us your Spirit, O God."

Variety can also be obtained in unusual ways. The Rev. Barbara Brown Taylor recently suggested in an article in *The Christian Century* that not only should we pray for the poor and needy, but that we might be wise to pray for people who find their successful careers unfulfilling, their accumulated wealth unsatisfying, and for those who have difficulty finding meaning and purpose in life.

As we write, we are learning to find balance between thanksgiving and petition. We are learning the often subtle and delicate directness between addressing God and the community which prays our prayers. And we are learning the consistent and inclusive use of pronouns. We are practicing the use of the language of the Bible, and giving care to theological correctness.

By writing our own prayers, we can be more specific about world events as they happen, national and local needs, and blessings of particular nature to the parish.

Best of all, we are rediscovering the beauty of language and the renewed power of prayer. □

*Mary Jane Lide is a member of St. John's Church, Barrington, R.I.*



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(SEE PAGE 47)

Are you ready  
for the new  
millennium?

SYSTEMS RISKS FOR THE YEAR

## Preparing For Y2K

# Why and What to K?

**Church Insurance Co. has anticipated concerns by sending an informational pamphlet called 'Preparing for Y2K' to all Episcopal churches.**

By Patricia Nakamura

Some folks say that absolutely nothing will happen at 12:01 a.m., Jan. 1, 2000, beyond the usual annual ringing of bells and hanging of new calendars. At the other end of the curve, the dire millennial prophets expect us to have no heat or water, no communication or transportation. Without coffee and computers, they say, we will find ourselves back in the Stone Age. The message of this latter group is we must have dry firewood, buy generators and perhaps drums, polish our bicycles and skis, or bolt ourselves away from the panicked multitudes. The first group says, "Go to bed. All will be fine in the morning."

Are there, in fact, sensible precautions and preparations that individuals and congregations should be taking against reasonable expectations of difficulties?

Church Insurance Co. has anticipated concerns by sending information to all Episcopal churches, even those not "our insureds." In a pamphlet called "Preparing for Y2K," the problem of "early generations of computing equipment, which, because of memory capacity and cost, were designed to accommodate two digits rather than four to designate a calendar year... electronic gear which relies on 'embedded chip' technology may [also] be vulnerable to failure."

The company's prime advice on handling the problem is succinct and blunt: Start now!

The first recommended action is to take inventory of "building systems, computers and software, as well as other equipment... Then check its compliance through the manufacturers or service technicians." This last itself could prove a slow process, especially

with older computers whose manufacturers may have disappeared.

A "contingency plan" should be designed, circulated and posted, "address[ing] what to do and who to call, including a list of all vendors."

"Millennium midnight" staffing is the next suggestion, a team to be on site from at least 11:30 p.m. Friday, Dec. 31 to 1:30 a.m. of the fateful day. These

people must "know the manual override procedures for all equipment that could malfunction..."

A supply of flashlights, cellular phones (checked for compliance), and battery-operated radios should be at hand. In non-tropical areas, "anticipate potential heating system failure by knowing how to drain pipes before they freeze." This bit of advice applies south

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The following sources may offer additional information to you in your efforts to plan for the coming millennium.

### *Year 2000 and You:*

This free booklet is available from the U.S. General Services Administration by calling 1-888-878-3256.

### *U.S. Federal Government Gateway for Year 2000 Information Directories:*

Offering numerous resources at [www.itpolicy.gsa.gov/mks/yr2000/y2khome.htm](http://www.itpolicy.gsa.gov/mks/yr2000/y2khome.htm)

### *Yaboo Computers and Internet, Year 2000 Problem:*

## Lack of attention to possibilities may be seen as a “wrongful act” or as “failure to maintain.”

as well as north. Water pipes freeze in Georgia as well as in Minnesota.

“Consider how you would function through the beginning of the year 2000 if you have no access to computer files,” the pamphlet states. Church Insurance, in concert with most institutions, advises making, and securing, paper copies of all critical files; “parishioners’ pledge lists, addresses and key

telephone numbers – updated.” Copies of all financial and insurance records should likewise be in a safe place.

Be certain that new equipment, or alterations made to old systems, “will not create any new problems.” *Caveat emptor* in 1999 means the customer must be certain any new technological products are guaranteed not to fail with the turning of the calendar. The term “compliant” in this new context means that tiny computer chips will interpret the date change as 1999 to 2000, not to 1900 – or 100 or zero.

Most building systems, according to the company, are programmed by day/week or temperature/pressure, rather than by date/year. One noted as vulnerable is the fire alarm system. “You should check compliance through your system’s manufacturer or...have the servicing company certify Y2K readiness,” Church Insurance advises.

Even if our own buildings and systems present little to worry about, problems may occur at several removes. On a large scale, communities near large cities may find their power or water drawn away by the giant. Financially, “if your bank, fund managers, CPA, or insurance company hasn’t taken the necessary safeguards to ensure accurate data transmission and processing, your assets could be exposed.” Everything from checking accounts to insurance claims could be scrambled. While Church Insurance does not ask us to secrete our assets in the mattress, “we strongly recommend that you seek written affirmation of Y2K compliance from every financial service organization which serves you.”

Vestries, boards, all “decision-makers” receive a special caution. “As stewards of an organization’s assets, the vestry and other church leaders are charged with a fiduciary duty to plan and perform strategically. Failure to recognize and address Y2K risks – a well-publicized impending problem – may constitute a breach of such duty. Directors’ and Officers’ Liability insurance will, in most cases, protect you from liability exposure.” But it may not. Lack of attention to possibilities may be seen as a “wrongful act” or as “failure to maintain.” Those in positions of responsibility must act responsibly. □

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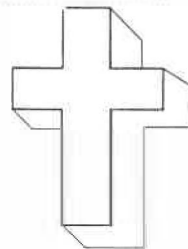
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 The Very Rev. Frederick Mann, Dean; Deacon Joseph Illes;  
 Deacon Janice Miller  
 Sun H Eu 8, 10:15, 6; SS 9; Adult Ed 9:15; H Eu Wed 9:30, Fri  
 12:05. Call for transportation

## IOWA

Grinnell College  
**ST. PAUL'S CHURCH**  
 6th & State Sts. Grinnell, IA 50112 (515) 236-6254  
 Sun H Eu 10:30 @ St. Paul's; On Campus Thurs 12:15. To be  
 anno

Iowa State Univ.  
**EPISCOPAL STUDENT CENTER**  
 233B Lincoln Way Ames 50014  
 The Rev. Matthew Cobb, chap  
 Sun Eu 8; Wed 12:05. [stjohns-ames.org](http://stjohns-ames.org)

## KENTUCKY

Western Ky. Univ. Bowling Green  
**CHRIST CHURCH** 1215 State St. (270) 843-6563  
 The Rev. Mark Linder, r; the Rev. Bruce White, chap  
 Sun H Eu 8, 10. Mon Healing Eu 5:15. Thurs H Eu 10

## LOUISIANA

Louisiana State Univ. Baton Rouge  
**ST. ALBAN'S CHAPEL** Highland & Dalrymple  
 The Rev. Patrick L. Smith, chap (225) 343-2070  
 Sun 10:30, 6; Wed dinner & Canterbury 7

## MARYLAND

Univ. of Maryland  
**EPISCOPAL/ANGLICAN CAMPUS MINISTRY**  
 2116 Memorial Chapel College Park 20742  
 The Rev. Susan Astarita, v/chap (301) 405-8453  
 Sun H Eu 5. Ev/H Eu 1st Sun/Dialogue Sermon; Biblical Study  
 & Dinner Fri 5; Youth & Service Ministry. FAX (301) 314-9741. E-  
 mail: [astacom@wam.umd.edu](mailto:astacom@wam.umd.edu). Campus Episcopalian  
 Newsletter

## MASSACHUSETTS

Smith College Northampton  
**ST. JOHN'S** 48 Elm St.  
 The Rev. David O. Nicholson, interim  
 Sun HC 8 & 10. Student Fellowship—Tues noon HC & Lunch

Williams College Williamstown  
**ST. JOHN'S** 35 Park St. (413) 458-8144  
 The Rev. Peter T. Elvin, r [ptelvin@berkshire.net](mailto:ptelvin@berkshire.net); Sloane  
 Simon-Adler, youth minister [sesa@berkshire.net](mailto:sesa@berkshire.net)  
 Sun H Eu 8, 10. Wed 7:15. HD 12:15. MP 8:50 wklys. Sun Ev  
 & alternative worship as anno. E-mail (church office)  
[stjohns@berkshire.net](mailto:stjohns@berkshire.net)

## MICHIGAN

Central Michigan Univ. Mt. Pleasant  
**ST. JOHN'S** 206 W. Maple 773-7448  
 The Rev. Dr. Gordon F. Weller, r; the Rev. Nancy Casey Ful-  
 ton, deacon  
 Sun HC 8 & 10; Wed 7; 1st Wed 7:30

Michigan State Univ. East Lansing  
**EPISCOPAL MINISTRY AT MSU** 800 Abbott Rd.  
 The Rev. Allen Kannapell, chap (517) 351-7160  
 Sun Eu 8 & 10:30. Eu & Dinner 5.  
 E-mail: [emmsu@pilot.msu.edu](mailto:emmsu@pilot.msu.edu)

Univ. of Michigan Ann Arbor  
**CANTERBURY HOUSE** (313) 665-0606  
 721 E. Huron St., Ann Arbor, MI 48104  
 The Rev. Matthew Lawrence, chap  
 The Episcopal Student Center at the University of Michigan

Wayne State Univ. Detroit  
**EPISCOPAL/LUTHERAN CHAPLAINCY** 687 Student Ctr  
 Jenny Gale Tsering, chap (313) 577-8306  
 The Rev. Morsal Collier, ass't chap (313) 577-8305

## MINNESOTA

Univ. of Minnesota—Mankato  
**ST. JOHN'S** Broad & Warren (507) 388-1969  
 Sun Eu 5; Sun Eu 8 & 10:30

Univ. of Minnesota  
**UNIVERSITY EPISCOPAL CENTER** (612) 331-3552  
 317 17th Ave., SE, Minneapolis, MN 55414  
 The Rev. Janet Wheelock, chap  
 Sun Eu 6; Wed Eu 11:45  
 World Wide Web: <http://www.umn.edu/rac/uec>

## NEBRASKA

Hastings College Hastings  
**ST. MARK'S PRO-CATHEDRAL** 422 N. Burlington  
 The Very Rev. Richard J. Martindale, Dean 462-4126  
 Sun Eu 8, 10. Mon Eu 7; Wed Eu 10

Univ. of Nebraska Lincoln  
**ST. MARK'S ON THE CAMPUS** 1309 R  
 The Rev. Dr. Don Hanway, v & chap  
 Sun Eu 8:30, 10:30, 5. Tues 12:30. Thurs 5:30

## NEW HAMPSHIRE

Univ. of New Hampshire Durham  
**ST. GEORGE'S** Main St. at Park Ct. (603) 868-2785  
 The Rev. Michael L. Bradley, r  
 Sun Eu 8 & 10. 4th Sun: 5 Univ. Eu

## NEW YORK

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

## NORTH CAROLINA

East Carolina Univ. Greenville  
**ST. PAUL'S** 401 E. 4th St.  
 The Rev. Charles T. Dupree, chap (252) 752-3482  
 Sun 8 & 10:15 H Eu/ Wed 5:30 Episcopal Student Fellowship H  
 Eu/Supper

## OHIO

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

## PENNSYLVANIA

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

CONTINUED ON NEXT PAGE

# PEOPLE & PLACES

## Ordinations

### Deacons

Virginia — **Christopher S. Ditzemberger**, St. Stephen's, Heathsville, and St. Mary's, Fleeton, VA, **Janet S. McDonald**, St. James', Midway, TN

### Priests

Montana — **Ruth Anne Garcia**, St. Timothy's, Herndon, VA

Virginia — **George M. Caldwell**, St. Paul's, Alexandria, VA, **Jack W. Grubbs**, The Falls Church, Falls Church, VA, **Leslie J. Hague**, St. Peter's, Savannah, GA, **Jennifer B. Montgomery**, Christ Church, Richmond, VA, **Genevieve M.M. Murphy**, Buck Mountain, Earlsville, VA, **Clarence B. Nixon III**, Truro Church, Fairfax, VA, **Thomas W. Simmons IV**, All Saints', Richmond, VA, **John G. Tampa**, St. David's, Radnor, PA, **Jacqueline R.C. Thomson**, St. Alban's, Annandale, VA

Western Massachusetts — **John J. Leahy**

## Religious Orders

Br. **Peter Budde**, BSG, was received as a novice; Br. **Patrick Ignatius Dickson**, BSG, professed his first vows; and Br. **Charles Edward LeClerc**, BSG, and Br. **Andrew Fortuna**, BSG professed life vows in the Brotherhood of St. Gregory on July 23.

## Deaths

The Rev. **John William Goodyear**, retired priest of the Diocese of Oregon, died Aug. 11. He was 82.

Fr. Goodyear was a native of Boise, ID. He graduated from the College of Idaho and Church Divinity School of the Pacific. He was ordained deacon in 1945 and priest in 1946. Fr. Goodyear served as vicar of Trinity, Gooding, Christ Church, Shoshone, Calvary, Jerome, and St. Barnabas', Wendell, ID, 1945-48; vicar of St. John's, Toledo, St. Stephen's, Newport, St. Luke's, Waldport, and St. James', DeLake, OR, 1948-52; assistant at St. Michael and All Angels', Portland, OR, 1952-53; chaplain at Good Samaritan Hospital,

Portland, 1951-68; and assistant at St. Mark's, Portland, 1968-92. Fr. Goodyear is survived by his wife, Carol, and two sons.



## BENCHES & LOFTS

Church musicians, in our Fall Music Issue, we'd like to tell the world about your new position. Please send news posthaste to BENCHES & LOFTS, Music Editor, P.O. Box 514036, Milwaukee, WI 53203-3436, FAX 414-276-7483 or Music Editor, [tlc@livingchurch.org](mailto:tlc@livingchurch.org). We wouldn't mind a picture, either.

Next week...

## Hate Groups and Guns

# COLLEGE SERVICES DIRECTORY

## PENNSYLVANIA

Ursinus College Collegeville  
ST. JAMES' Germantown PK @ Evansburg Rd.  
The Very Rev. Sunny Hallanan McMillan (610) 489-7564  
Sat 5. Sun 8 & 10. E-mail: [stjamesp@erols.com](mailto:stjamesp@erols.com)

## TEXAS

Rice Univ. and Texas Medical Center  
AUTRY HOUSE 6265 S. Main, Houston  
The Rev. Edwaard Stein, chap (713) 524-3168  
Sun Eu & Supper 5

Sam Houston St. Univ. Huntsville  
EPISCOPAL STUDENT CENTER 1614 University Ave.  
Fr. Jim Sproat, chap (409) 295-3968  
Sun 6 Mass and Meal. Wed 6 Compline & Bible study

Texas A&M Univ. College Station  
EPISCOPAL STUDENT CENTER 902 George Bush Dr.  
The Rev. Mark T. Crawford, chap (409) 693-4245  
Wed Eu & Dinner 6:15; Thurs Healing Eu 12:15. Sun EP & Dinner 6:15. E-mail: [canterbury@tamu.edu](mailto:canterbury@tamu.edu)

## VIRGINIA

Mary Washington College Fredericksburg  
TRINITY 825 College Ave. (540) 373-2996  
The Rev. Kent D. Rahm, r  
Sun Eu 8, 9:15, 11. College Class 10:15

Radford Univ. Radford  
GRACE CHURCH 210 Fourth St. (540) 639-3494  
Sun Rite I 8, Rite II 11. Wed Eu noon; Canterbury Fellowship (tba)

Randolph-Macon Lynchburg  
Woman's College  
ST. JOHN'S Boston & Elmwood  
The Rev. Frank G. Dunn, r; the Rev. Wm. P. Parrish, p; the Rev. Gretchen K. Weller, assoc r; the Rev. Brenton H. Carey, assoc r  
Sun H Eu 8, 10:30; H Eu Thurs 10:30; MP Mon-Fri 9

Univ. of Virginia Charlottesville  
ST. PAUL'S MEMORIAL CHURCH  
Chancellor St. & Univ. Ave.  
The Revs. David Poist, r; Paula Kettlewell, Jonathan Voorhees  
Sun 8, 10, 5:30 (Student Service)

## VIRGINIA

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

Virginia Tech Blacksburg  
CHRIST CHURCH 120 Church St. (540) 552-2411  
The Rev. Clare Fischer-Davies, r; the Rev. Jack F. Wilcox, Jr., chap

## WASHINGTON

Univ. of Washington Seattle  
CHRIST CHURCH—Canterbury  
4548 Brooklyn Ave. NE, Seattle 98105  
The Rev. Mary Shehane, chap  
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Program Wed 8. Sun 6:30 H Eu. (206) 633-1611. E-mail: [maryshehane@msn.com](mailto:maryshehane@msn.com)

REFER TO KEY ON PAGE 47

THE COLLEGE SERVICES DIRECTORY IS PUBLISHED IN ALL JANUARY AND SEPTEMBER ISSUES OF

# THE LIVING CHURCH

### To the Clergy:

If your church serves in a college community, and your listing is not included, please contact the Advertising Manager for information on rates.

### To Parents and Friends:

The churches and chaplains listed in this directory welcome the names of students, and don't forget to write the students providing them with the names and addresses of the churches and clergy serving the area.



## BENEDICTION

### 'What Do You Seek?'

All scripture is written for our learning. John 1:35-41 is no exception. Today, of course, the setting has changed. We no longer hear the actual voice of John the Baptist saying, "Behold, the Lamb of God!" Now we hear those words in the context of the Divine Liturgy, of the Holy Mass, of our Sunday worship. Yet, we, the people of God, at some juncture, must come face to face with the living God. Sooner or later, we must have our own encounter with Jesus.

For us, too, the day must come when the whole world seems to stop as we look deep into the eyes of the Word, of the Life, of the True Light that enlightens every person. On that day, Jesus will search our hearts and ask, "What do you seek?" If we are honest about it, we may confess, "I have lost my job. I want you to help me find work," or "I have been diagnosed with a serious illness. I want you to heal me," or "I have much trouble at home. I want you to take care of my problems," or "I am lonely. I want to be around people."

But others will answer, "Lord, where do You abide? I want to know more about You." To them, the Lord will extend his gentle invitation, "Come and see." He will point toward the sanctuary, to the tabernacle, and say, "There I abide. You always can find me there. When I give myself to you in the most holy sacrament of my body and blood, I enter into your heart of hearts and make you my own. I want you to be my tabernacle."

On that day, our heart will burn with joy and our eyes will be opened and our mouth shall proclaim, "I have found the Christ, and his name is Jesus!" And we shall go into the world to share the Word, and the Life, and the true Light with those who do not yet know him.

*(The Rev.) Federico Serra-Lima  
Old Chatham, N.Y.*

# 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.**

## CATECHUMENATE

**MAKEDISCIPLES with Christian Formation: A Twentieth-Century Catechumenate** by the Rev. Canon William Blewett, Ph.D., and Lay Canon Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available. **Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Rd., Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

## CHURCH FURNISHINGS

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208.**

## COMPUTER SOFTWARE

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## NEEDLEPOINT KITS

**BEAUTIFUL NEEDLEPOINT KITS:** Designs for knee lers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

## POSITIONS OFFERED

**VICE CHANCELLOR AND PRESIDENT:** The University of the South, commonly known as Sewanee, seeks nominations and expressions of interest in the position of Vice Chancellor and President. Located in Tennessee's Cumberland Plateau, the university is comprised of a highly selective, undergraduate liberal arts college, ranked among the nation's finest, with a student population of 1,300, a faculty of 138, and a graduate School of Theology with some 90 students and a faculty of 14. Owned by 28 Southern dioceses of the Episcopal Church, the university is governed by its 135-member board of trustees. The Vice Chancellor and President serves as the chief executive officer. The university seeks a leader of intellect, integrity, creativity, and energy who has the capacity and background to embrace the university's commitment to the liberal arts, its special relationship with the Episcopal Church, the relationship between the College of Arts and Sciences and the School of Theology, and its traditions. The ideal candidate will have a record of outstanding achievement in higher education or another professional field. An earned doctorate or its equivalent is expected, as is proven intellectual leadership, acumen for fund raising and solid experience in strategic planning and fiscal management. The successful candidate will be committed to excellence in teaching and learning, advocate diversity in its broadest context, understand the pressures and issues facing liberal arts colleges, and possess courage, resilience, humor and compassion. For best consideration, please submit materials prior to September 15, 1999. Contact: **Educational Management Network/Witt/Kiefer, 98 Old South Rd., Nantucket, MA 02554-6000. E-mail: [sewanee@emnemn.com](mailto:sewanee@emnemn.com). University website: [www.sewanee.edu](http://www.sewanee.edu)**

## POSITIONS OFFERED

**ST. JAMES' CHURCH, 865 MADISON AVE., NEW YORK, NY 10021.** Large, urban, active parish with tradition of musical excellence seeks full-time director of music/organist. A candidate with master of music degree or equivalent experience sought. Should be committed to music as an integral part of worship, be fluent in Anglican liturgy, must provide music for all worship services, direct adult, youth, handbell choirs, manage parish concert series, recruit and lead other member of music team, supervise maintenance of 3M, 99R Austin Moller organ. Detailed job description on request. Deadline for resume and personal statement with vision of role of music in liturgical worship 10/15/1999.

**WANTED: PRIEST TO SERVE GOD'S YOUTH.** The Saint Francis Academy, Inc., an Episcopal Church affiliated behavioral healthcare provider, seeks a chaplain for a residential campus in Kansas. We have continually served at-risk youth since 1945. We utilize psychiatric, psychodynamic, behavioral and systemic approaches, all encompassed by St. Francis' unique treatment method known as "Therapy in Christ." The chaplain will be a key member of the treatment team and will also provide a full range of liturgical worship and pastoral care for residents and staff. The position requires an Episcopal priest with a minimum of three years pastoral experience, CPE, AAPC or AAMFT credentials are a plus. Priests with previous institutional chaplaincy experience are especially invited to apply. Excellent compensation package, including Church Pension and fully funded educational opportunities. Send resume and CDO profile to: **Office of the President, The Saint Francis Academy, Inc., 509 E. Elm St., Salina, KS 67401.** Saint Francis Academy, Inc., is an equal opportunity employer.

**TRINITY EPISCOPAL CHURCH** located in Everett, Washington, with over 650 members is seeking a rector. We are seeking a priest who is an approachable spiritual leader, who exhibits interest in activities of all church groups. The successful candidate will demonstrate strong leadership and pastoral care skills, promote church growth, develop strong youth programs and be a dynamic speaker. Our church profile is available on our web site: **<http://www.everett.com/trinity>**, or by request to: **Trinity Search Committee, 4720 View Dr., Everett, WA 98203.**

**OUR FLOCK NEEDS A SHEPHERD.** Small, vigorous congregation in historic downtown church seeks a priest to provide spiritual leadership and growth. Present position p/t 2-day week (compensation negotiable, 17-20K). Trenton is close to Princeton, within 90 minutes of NYC, Philadelphia and Jersey shore. For further information send inquiry and resume and CDO profile to: **Search Committee, St. Michael's Church, 140 N. Warren, Trenton, NJ 08608.**

**DID YOU THINK THAT CALLING ON PARISHIONERS** in their homes had gone out of style? The people of St. John's, Halifax, VA, don't think so. They are looking to call a rector who will administer the sacraments, preach from the Bible, and call on the people. In this county seat of Halifax County, in the Diocese of Southern Virginia, there is the opportunity to be a pastor in a well-established community where gentle traditions are valued and gracious hospitality is a way of life. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA, 24558. (804) 476-1577. FAX (804) 575-1202.**

**THREE SMALL-TO-MEDIUM-SIZED,** debt-free mission parishes clustered in a Christian covenant for ministry seek an energetic, loving, evangelical, understanding, orthodox priest (or transitional deacon) interested in challenging servanthood, biblical truth and spiritual growth. Churches lie on an equilateral time-distance triangle (1 hour—40 miles) in rural southeastern Illinois. Stipend, pension, health insurance, lovely vicarage, utilities, mileage allowance. Contact: **Chair, Search Committee, Box 187, Olney, IL 62450.**

CONTINUED ON NEXT PAGE

# CLASSIFIEDS

## POSITIONS OFFERED

**HISPANIC MISSIONER:** Cathedral seeks Episcopal/Anglican priest with native fluency in Spanish and strong background in Hispanic culture, to begin a mission in the Spanish-speaking community of Indianapolis. Must be a self-starting evangelist with mission building experience (3-5 years) and able to harness the energies of a parish support team deeply committed to mission. Send resume to: **Christ Church Cathedral, 55 Monument Circle, Ste. 600, Indianapolis, IN 46204-2917** or [dontief@christchathedralindy.com](mailto:dontief@christchathedralindy.com)

**ASSISTANT TO RECTOR** for All Saints' Episcopal Church located in Tarpon Springs in the Diocese of South west Florida. We need a full-time assistant to the rector for newcomer assimilation, Christian education, youth ministry and outreach. A generous salary, housing and benefit package provided. Send resume, CDO profile and cover letter to: **Search Committee, All Saints' Church, 1700 Keystone Rd., Tarpon Springs, FL 34689** or e-mail [allstse@gte.net](mailto:allstse@gte.net)

**ORGANIST & CHOIRMASTER SOUGHT:** St. Clement's in Philadelphia, seeks a highly-skilled organist and choirmaster for its extensive music program. The successful candidate will have strong choral and liturgical skills and will be an accomplished organist including improvisational ability. The liturgical style is traditional catholic with a wide repertory of music, from Plainsong to polyphone, Mozart, Haydn, the Romantics, down to Langlais. Professional choir of 14-16 voices for High Masses with quartet weekly for Solemn Evensong and Benediction. Ability to administer music program, staff organization and large budget important. Church acoustics superb with 1913 Austin organ just renovated and refurbished with new console. Smaller pipe organ in chapel. Hymnals are 1940 and *New English Hymnal*. The post of sub-organist is also vacant and the new organist will be able to select candidate for that position. Steinway piano in choir room, DAT recording equipment in church. Two services Sunday, weekly rehearsal and frequent mid-week High Masses on festivals. This is a full-time position. Salary will be commensurate with experience and ability. Send resumes and tapes to: **Canon Barry Swain, St. Clement's Church, 2013 Apple-tree St., Philadelphia, PA 19103.** (215) 563-1876.

**SABBATICAL RECTOR ON MARTHA'S VINEYARD.** St. Andrew's Church in Edgartown seeks interim clergy to cover our rector's sabbatical. We enjoy a small town flavor in winter and a stimulating pace in summer. Coverage is needed from Jan. 24, 2000 through July 31, 2000. We envision using gifts for ministry for our supportive parish from two clergy during the sabbatical period. The successful candidates will each serve for some portion of the six-month term. Wide-awake vestry seeks personable clergy with strong preaching and teaching skills, youth and family experience who can be as excited as we are about where the Holy Spirit is leading us. Special interest in music, church history and leadership development a plus. Please submit your resume addressed to the **Rector and Wardens of St. Andrew's Church, P.O. Box 287, Edgartown, MA 02539.**

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

**DO YOU LOVE TEENS?** Do you find them fascinating and feel their enthusiasm for life is contagious? Church of the Redeemer, a large, traditional Episcopal parish on beautiful Sarasota Bay seeks a full-time youth minister with energy, vision and a love for youth. Our already vibrant program needs an enthusiastic and deeply committed Christian leader to take the program to new heights. If you meet these qualifications, please send your resume, references and work experience to the rector, **Fr. Fred Robinson, 222 S. Palm Ave., Sarasota, FL 34236.** E-mail: [redemptor@fnet.com](mailto:redemptor@fnet.com)

## POSITIONS OFFERED

**ORGANIST CHOIR DIRECTOR:** Grace Episcopal Church, a traditionalist parish, seeks full-time organist-choir director to direct a comprehensive music ministry for the church and its parochial school. Responsibilities include conducting the parish choir, playing organ for and leading one service each Sunday morning and each major holy day in a formal and traditionally Anglican style, playing organ or piano for school worship services each weekday morning during the traditional nine-month school year, coordinating the school music programs for children Pre-K through the 8<sup>th</sup> grade, planning for and presenting special musical events (including an annual summer concert series), rebuilding the choral music library destroyed in a recent fire, and possibly developing a handbell choir. The successful applicant should possess a degree in music or have experience sufficient to obviate the necessity for the degree, strong keyboard, conducting and liturgical planning skills, the ability to work with both children and adults, the willingness to work cooperatively with and under the supervision of the rector and the desire to maintain a strong musical presence in the community. A familiarity or willingness to become familiar with Anglican worship traditions is essential. Parish assets include a recently-refurbished Wicks 3-manual, 53-rank organ. Interested applicants should provide resume and list of at least two (2) references by October 21, 1999 to: **Edward Patton, Chairman, Music Search Committee, P.O. Box 2750, Monroe, LA 71207,** or should contact the chairman at (318) 322-6116.

**TRINITY CATHEDRAL, PITTSBURGH, PA,** an urban cathedral at the center of the diocese and a metropolitan parish, seeks candidates for the position of dean. Please send nominations, letters of interest, resumes and/or CDO profiles to: **The Trinity Search Committee, c/o Mr. Dennis McAndrew, Chair, 1043 Peermtont Ave., Pittsburgh, PA, 15216.**

**RECTOR:** Part-time, 20-hour week. The congregation of St. Andrew's Episcopal Church in Burt, NY, is seeking a rector to lead us. Burt is located a short distance from Buffalo, Niagara Falls, Rochester and two hours from Toronto, Canada. We are a rural-suburban area with fruit orchards, dairy farms and boating-fishing in Lake Ontario. Send resume to: **Cynthia Harring, Search Chairperson, 3104 Ewings Rd., Newfane, NY 14108** and we will provide more details of our church family.

**RECTOR FOR TRADITIONAL PARISH** in Northwest ern Louisiana. We're looking for a priest who is youth oriented and strong in pastoral care. Send resume to: **St. George's Episcopal Church, 1959 Airline Dr., Bossier City, LA 71112.**

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

## FOR SALE

**WICKS 3-RANK FUGA DELUXE PIPE ORGAN** for sale by St. Mark's Church in Paw Paw, MI. Good working condition. Reasonable offer sought. Contact: **Mr. Don Johnson** at (616) 657-5869.

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

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# CHURCH DIRECTORY

## BIRMINGHAM, AL

**ST. ANDREW'S** 1024 S. 12th St. (Downtown)  
The Rev. Francis X. Walter, r  
Sun 8 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

## CARLSBAD, CA

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

## HARTFORD, CT

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

## WASHINGTON, DC

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

## ST. PAUL'S, K Street

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

## STUART, FL

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

## AUGUSTA, GA

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

## CHICAGO, IL

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

## RIVERSIDE, IL

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

## INDIANAPOLIS, IN

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

**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; r-em, 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.

## BATON ROUGE, LA

**ST. JAMES** (Founded 1844) 208 N. 4th St.  
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Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## LENOX, MA

**TRINITY PARISH** 88 Walker St. (413) 637-0073  
The Rev. Edward Ivor Wagner, r  
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat (816) 842-0975

## NEWARK, NJ

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

## SANTA FE, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Logan Craft, c; the Rev. Robert Dinegar, Ph.D., assoc.  
Sun H Eu 7:30, Sung H Eu 9, 11:15, Christian Ed 10:15. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200  
Sun Eu 8, 9 Cho Eu 11, EP 5. Mon-Fri MP 8, Eu 12:05, EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Cafe St. Bart's 7 days lunch and dinner

## EPISCOPAL CHURCH CENTER

**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
Daily Morning Prayer 8:45; H Eu 12:10

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: 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, Maj HD 5:30-5:50

**ST. THOMAS** 5th Ave. & 53rd St.  
The Rev. Andrew C. Mead, r (212) 757-7013  
The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat Eu 10:30. [www.saintthomaschurch.org](http://www.saintthomaschurch.org)

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Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

## WHITE PLAINS, NY

**ST. BARTHOLOMEW'S** 82 Prospect St.  
The Rev. David F. Sellery, p-i-c; Br. Richard T. Biernacki, BSG, Dir. Music (914) 949-5577  
Sun Eu 8 & 10:30, Ch S 9:30. Wkdays as anno

## GETTYSBURG, PA

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
The Rev. Andrew Sherman, r  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

## PHILADELPHIA, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins, r  
Sun Mass 10. Thurs 10



## PITTSBURGH, PA

**CALVARY** 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Harrington Williams, the Rev. Leslie Reimer  
Sun H Eu 8 & 12:15, Garden Eu 9:15, Sung Eu 10:30, Mon-Fri H Eu 7 also Wed 10:30

## WHITEHALL, PA

(NORTH OF ALLENTOWN)  
**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

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**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
The Rev. James R. Murguia, c  
Sun 8, 9 & 11. Weekdays as anno

## DALLAS, TX

**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v; the Rev. Craig A. Reed; the Rev. Thomas G. Keithly  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

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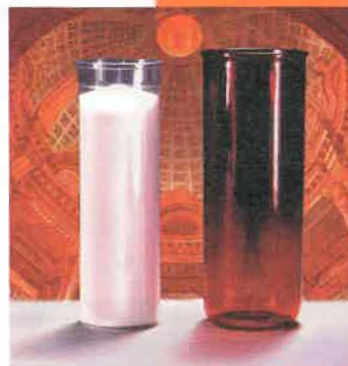
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