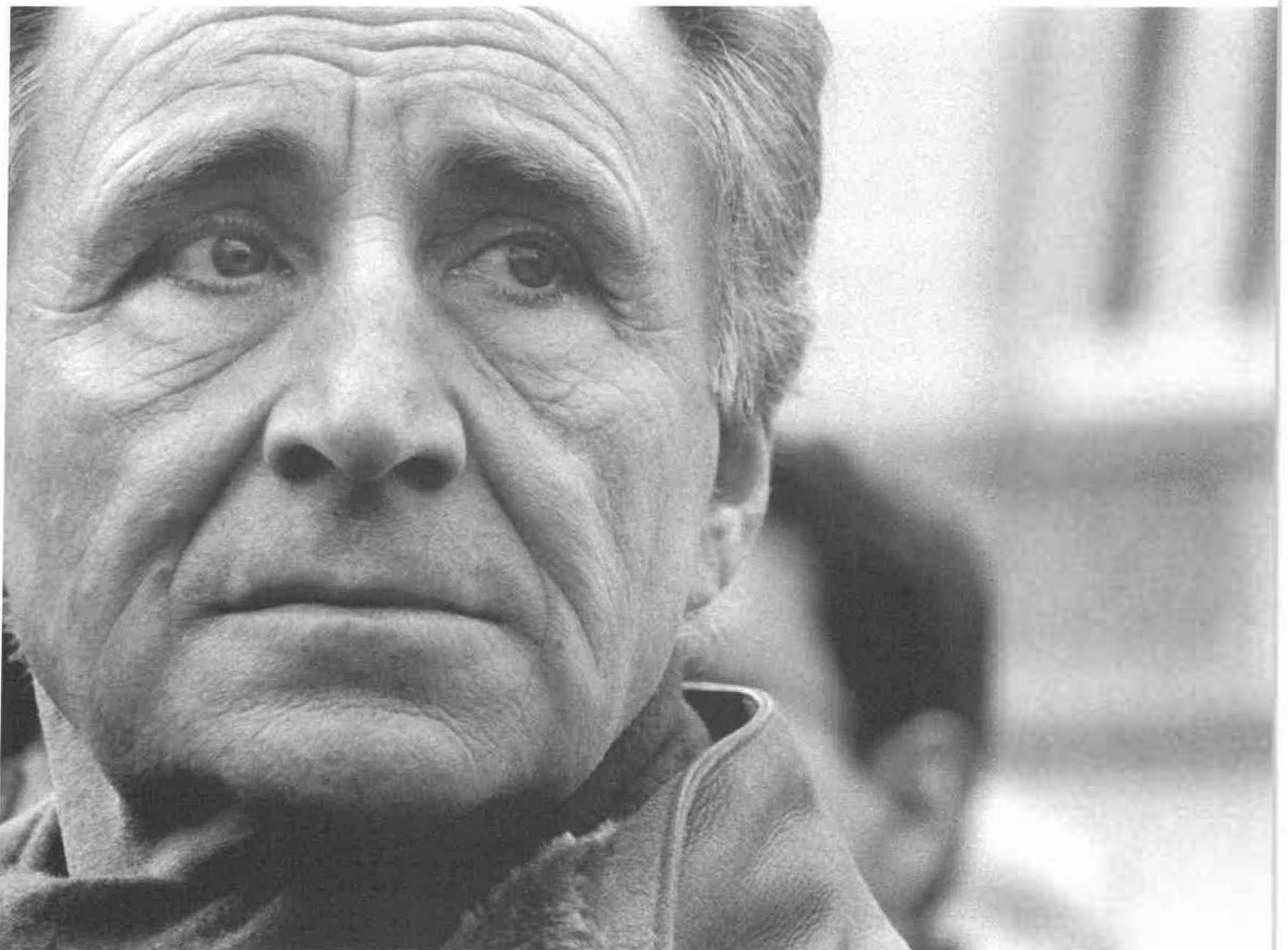


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GC0052

SUNDAY'S READINGS

The Revolution of God

'Or are you envious because I am generous?'

Matt. 20:15

Pentecost 17, Proper 20

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

Immediately before this parable, Matthew records the story of the rich young man who asked Jesus, "What must I do to have eternal life?" The operative word here is "do." No one, Jesus answered, can enter the kingdom of heaven on the basis of what he has done or can do. The rich young ruler, as indeed the apostles themselves, thought of the kingdom of God in terms of effort and reward. You work, and you are rewarded. The harder you work, the more generous is your paycheck. That is the American way.

However, that is not the way of the kingdom of God. Jesus taught that the kingdom operates on the basis of **grace**. The point is driven home even more so in this parable. In the parable, workers hired at the end of the day receive the same as those hired at

beginning of the day. Based on a system of work=reward, this simply cannot be. It is unjust.

The sting is in the tail of this story. The kingdom of God is entered into not on the basis of worth or desserts, but because of the amazing grace of God. David Wenham gives this illustration. "In India, it has often been the outcastes rather than caste-Hindus who have responded to the gospel. The revolution of God is a leveling revolution; not, however, a negatively leveling one which brings everyone down, but positively leveling revolution in which God's amazing generosity welcomes even late-comers into the work of God's kingdom" (*The Parables of Jesus*, p. 115).

The entry to Christianity is completely free, but the annual subscription is everything we've got.

Look It Up

How is this parable like the parable of the prodigal son? How does Jesus reinforce this parable in Matthew 21:31 when he says, "the tax collectors and prostitutes are entering the Kingdom of God ahead of you."?

Think About It

Pressing the details of the parable too far usually distorts the message. Taken at face value, it would seem that those who worked all day long did "earn" their way into the kingdom of God, which would contradict the main point of the parable.

Next Sunday

Pentecost 18, Proper 21

Eze. 18:1-4, 25-32; Ps. 25:1-14 or 25:3-9; Phil. 2:1-13; Matt. 21:28-32

Singing God's Praises

The First 60 Years

Edited by Andrew Marr and Abraham Newsome
St. Gregory's Abbey. Pp. 402. \$20 paper

In her introduction to this fine collection of essays from St. Gregory's Abbey, Esther de Waal writes that the abbey "is a prophetic place: it comes from a great monastic tradition, it is part of the Anglican Communion, it increasingly has a vocation to lay people, and it lies in a rootedness to the past which is a strength for the present and a promise for the future." The story of how the community came into existence and survived is one with heroic moments. The dedication to the Daily Office while tending other parishes, tending to farm work, dealing with all sorts of difficult and sometimes amusing situations that arise, is inspiring.

Often I have found books on the history of a particular convent or monastery to be of interest only to those who have a relationship with the foundation. *Singing God's Praises* is an exception. The writers of this collection of excellent essays include Dom Gregory Dix, who played a key role in the early success of the monastery, and other literate and fascinating people like Fr. Benedict Reid, the first Abbot, Prior Aelred Glidden, and Abbot Andrew Marr. If you enjoyed Kathleen Norris' *The Cloister Walk* or *Amazing Grace*, you will enjoy *Singing God's Praises*. The essays are brief, but delve profoundly into matters of faith, prayer, seasons of the church, and other important issues. They are punctuated with exquisite pictures of the monastery and its lovely surroundings.

In the middle of the book, which is divided into three sections, Andrew Marr has written an excellent and at times compelling history of the monastery. The other two sections are entitled "Benedictine Life" and "Christian Life." *Singing God's Praises* is available by writing St. Gregory's Abbey, 56500 Abbey Road, Three Rivers, MI 49093-9595 and enclosing a check for \$20, which includes postage.

(The Rev.) Kenneth J. G. Semon
Phoenix, Ariz.

Encyclopedia of Religion in American Politics

Edited by Jeffrey D. Schultz, John G. West, Jr. and Iain Maclean.

Oryx. Pp. 389. \$99

The editors of this monumental book bit off a great deal of material and have treated it exceedingly well. Virtually every man, woman, movement, cause, event and debate in American politics since the founding of the republic is described with scholarly care and precision.

Encyclopedia of Religion in American Politics is the latest volume in the Oryx Press series of encyclopedias on American politics. They include volumes on Women, Minorities, Media and Corruption.

Its range of subject matter includes an article on Jedidiah Morse, who opposed Thomas Jefferson in 1800 because of Jefferson's alleged unorthodox religious views, to the

present-day Jerry Falwell and the Moral Majority movement.

Included in the appendix are speeches and documents, a list of organizations and a timeline.

If one were to criticize such a large and important book, it would be on the ground of excessive and unnecessary hyperbole. On one page, one individual is characterized as one of "the three most important Catholics in American politics," another person as "one of the leading social scientists of the twentieth century," and still another as "one of the greatest American revivalists." A restraining editor would have been a great help.

Nevertheless, it is a worthwhile book that must find a place in every theological library and as indispensable reference work for the political scientist.

(The Very Rev.) Charles U. Harris
Delaplaine, Va.

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California Program Guides Young People on Career Paths

To help young adults discern their career paths and understand how their faith and work can connect, the Diocese of California is underwriting a one-year program for college graduates called Young Adult Social Services Ministry Project (YASS).

The program is open to Episcopalians ages 21-30 who are willing to live in community for one year. During that year, YASS community members work in social service agencies in the diocese, in which they experience emotional, physical and spiritual challenges. In return for their work, participants are provided with room and board at St. Augustine House in Oakland.

The initial program, which was called the St. Augustine's Community, began in December. Members of the St. Augustine Community lived together with the main goal of vocational discernment — "how to have their daily lives and careers be congruent with their faith or be born from their faith," said the Rev. Julie Graham, coordinator of young adult ministries for the diocese.

Sarah Crawford was a member of the community and will continue in the YASS program. She said that, because it has become known as a place of ministry, the house will keep the name St. Augustine's, but the "program (has) pretty much morphed into a separate entity."

Ms. Crawford and her roommates, Rachel Roberson, Susan Peek and Jane Northrop (who has since moved out), have begun ministry to the "huge pop-

ulation" of young Episcopalians and their friends in the San Francisco area "needing a place to connect," Ms. Crawford said. They held Lenten sessions, a Seder supper, and participated in "Christmas in April." The house is open five nights a week for "open-door conversations."

For the sake of community, one night a week is set aside for a house meeting, dinner and prayer together. On a second night, "sabbath night," the house is closed to outsiders.

The re-designed program is built in three phases. From September through December, participants work full time at their agency, participate in orientation sessions to identify skills, motivations and the role of envisioning their futures.

In the first three weeks they begin journals, partner with another person in community for "making room for good news ... What delights you?", and establishing a relationship with a spiritual director if they don't already have one. By January and February, YASS members are meeting with a career mentor. At the end of this time, they declare a vocational direction.

In phase two, March through June, participants work primarily on discernment. During this time they "name their skills, declare what motivates them and envision a future," says the outline of the project.

In June, July and August, participants begin looking for positions that fit their visions. As the community disperses, the "young adults receive blessing, anointing and commissioning."

Ministry is directed to young Episcopalians and their friends in the San Francisco area.

Atlanta Nominees

The Diocese of Atlanta has announced its list of candidates for the election of its ninth bishop.

The candidates are: the Very Rev. Philip M. Duncan II, dean of St. Matthew's Cathedral, Dallas, Texas; the Very Rev. Allen Farabee, dean of St. Paul's Cathedral, Buffalo, N.Y.; the Rt. Rev. Leopold Frade, Bishop of Honduras; the Rev. Carol Wharton Hull, rector of St. George's, Dayton, Ohio; the Rev. Gray Temple Jr., rector of St. Patrick's, Atlanta, Ga.; and the Rev. Robert Trache, rector of St. James', Richmond, Va. The election is scheduled for Oct. 23 in Atlanta.

The person elected will succeed the Rt. Rev. Frank K. Allan, who will retire.

BRIEFLY

The Rev. **Judith Gentle-Hardy** has resigned as rector of Holy Trinity Church, Marlborough, Mass., and from the Episcopal Church. Ms. Gentle-Hardy has been critical of Bishop M. Thomas Shaw's views on the ministry of practicing homosexuals and blessing of same-sex unions. She has begun a new ministry called the Anglican Ministry of the Holy Cross.

In his new book, *Godless Morality*, the Most Rev. **Richard Holloway**, primate of the Scottish Episcopal Church, has again raised criticism by not only calling for the legalization of marijuana, but for admitting experimenting with it "a few years ago." Additionally, according to *The Church of England Newspaper*, he commented recently on BBC radio that Jesus would probably have had "a 'few sucks of a joint' if cannabis had been around in his day."

The Most Rev. **Moses Tay**, Archbishop of the Province of South East Asia and an advocate of biblical authority and morality, advised the Most Rev. George Carey, Archbishop of Canterbury, that he would not attend the Anglican Consultative Council meeting this month in Scotland. Criticizing recent statements by the Primus of Scotland, the Most Rev. Richard Holloway, as "horrendous and heretical," Archbishop Tay said, "And now ACC can organize primates and ACC meetings in one of the most heretical provinces."

Exchange Allows for Meeting of Prayer Companions

Around the Anglican Communion, it has become a regular part of church services to pray for other Episcopal and Anglican churches in different parts of the world. From July 29 to Aug. 12, a group of Episcopalians were given the chance to meet and live with some of the people for whom they pray.

In honor of its 850th anniversary, the Diocese of Brechin, of the Scottish Episcopal Church, invited young people from Iowa and Swaziland, Africa, its two companion dioceses, to visit. The trip was sponsored by the Diocese of Iowa's One World One Church Commission and the Diocese of Brechin's Mission Board.

Groups from both Swaziland and Iowa were organized and all necessary arrangements were made. The group from Iowa included students between the ages of 15 and 18, the Rev. Pat Genereux, rector of Christ Church, Burlington, and the Rev. Nancy Shank, rector of All Angels', Red Oak. The Swazi group included four women and three men who were all over the age of 18.

The Swazis and the Iowans spent the first days with eight different host families, looking around and learning about the culture of Scotland. Then the eight Iowans and seven Swazis gathered at Angus House in Edzell (near

Dundee), where they were joined by several students and adults from the Diocese of Brechin. "I had no idea what to expect. I didn't know what the people from Brechin and Swaziland were going to be like. I was just hoping we would all get along," said Katy Argotsinger of Iowa.

"I thought the differences in ages might present a problem," Brechin leader Vina Strachan said, "but everything worked out beautifully." On Saturday, the group went to St. Andrews, where they shopped and toured the castle and the cathedral.

"It was nice watching people come out of their cultural shells and experience things together," said Fay Lamont, another leader from Brechin.

On Sunday, everyone attended a Eucharist at St. Andrew's in Brechin. Divided into four segments, the service allowed the groups from Swaziland, Brechin and Iowa to share songs and ideas about their faith, after which everyone shared in communion. "I had tears in my eyes after the service," said Kirsty Drumm, of Brechin.

Throughout the week the "Edzell group" spent their time learning about one another's countries, cultures and faith. Every night, the group gathered together for "discovery time" when leaders from the three coun-



Pat Genereux photo

Scottish dance on the closing evening.

tries took turns leading prayers and song.

All who lived in Angus House for the week responded positively about their experiences. "Everyone opened their hearts to us," said Richard Shiba, member of All Saints' Cathedral, Mbabane, Swaziland.

On the last night everyone was together, a *Cheilidh* (traditional Scottish dance) was held in Angus House. This created one last opportunity for the group to dance, laugh and sing together.

Josh Welter

Outreach in Spain for Northwestern Pennsylvania Youth Group

Fifteen young people from the Diocese of Northwestern Pennsylvania spent 10 days in Spain this summer in the latest exchange between that diocese and the Spanish Reformed Episcopal Church. The group represented the first diocesan-wide outreach of youth to expand the partnership between the two dioceses.

The young people spent most of

their time at Villa Adelfos, an ecumenical center, where they replastered, sanded, painted walls and made other repairs to the interior of the structure. They also worked clearing brush from the ground and repairing the driveway. Since the villa is located near the Mediterranean resort town of Alcocebre, the hours of work each day were followed by trips to the

beach in the late afternoon.

Before returning home, the students also did some sightseeing in the region of Alcocebre and in Madrid.

Erin Blauser, youth representative from the Church of the Redeemer, Hermitage, Pa., said, "The sights were gorgeous! ... The people, food, sights and towns were out of this world!"

'The Lord and Me'

Ninian's Encounter

By William C. Noble

His strong hands gripped the dark wood railing of the boat as the gentle afternoon wind filled the heavy canvass sail above his head. The boat slipped quietly into the strong current of the Loire River on its westward way to the Atlantic. Ninian gripped the railing as much to steady himself against the unfamiliar rocking of the boat as to steel himself for what was ahead.

What would he do in Scotland? What would he be in Scotland?

What would he remember from these nine months in France's Loire Valley? What would he remember from this time at the monastery of Marmoutier? What would he remember from this time with Martin?

He would remember ... two days with Martin, two of his ideas, two of his words. He would remember that September day last year when another boat on the Loire had brought him to Tours and to Marmoutier and to Martin. The last days of summer are long in the Loire Valley. He had expected to arrive at night; and although it was late in the day, the sun was still high in the sky when he stepped behind the stone walls of Marmoutier. It was against this sun that Ninian had first made out the stark figure of Martin scampering down to meet him from his hermitage set high into the chalky cliff. Martin had run to him, embraced him, and said, "Ninian, I knew you were coming. You are God's gift for me today. I thank him for you."

Martin thanked God for me.

I later learned Martin thanked God for everything. He saw everything as a gift. He never expected anything from anyone. He asked little of others. He once said, "If everything comes from God, how can we not be grateful?" It was not that he commended this piety as superior, it was simply that he could imagine no other.

On that first day with Martin, I learned the importance of gratitude.

There was another occasion that I will remember. It was one of the few times when Martin talked about himself. One night, shortly after I arrived at Marmoutier, though it was hardly the beginning of winter, we were sitting with a fire on the ledge in front of our caves. Martin had given me a little cave very close to his cave. I must tell you, at the moment when he gave it to me even I questioned the value of it. I was not grateful. It was no larger than two meters square and yet it was bigger than his. He said it would be enough ... and it was ... enough.



St. Martin of Tours

panel painted by the German School, c. 1490

We were warming our hands and drinking a cup of *bernache*, the new fall wine, when I said, "Martin, how did you come to be here? How did you come to be a hermit? And how did you come to be the Bishop of Tours? I know something of the story, but I want to hear it from you."

After a long while he said, "You know the story ... you probably know more than the story, because even before I was appointed Bishop of Tours the story of 'the Lord and me' had become in some ways more than it was. Anyhow, I was a Roman soldier. I had never thought of being anything else. I was a good soldier. Obedient and well clothed. Obedient and well fed. Obedient and well housed. I was a good soldier, and I think a happy soldier. Obedient.

"One day, I was stopped by a beggar. An old, twisted beggar stopped me. He stepped in front of my horse. I couldn't go around him. He said, 'I have nothing and I am cold. Give me something.' What could I give him? I had no food for him; I had no clothes for him; I had no money for him. Then I thought of it. With a kind of foolish flair that embarrasses me now when I think of it, I cut my cape in half and gave half of it to him. He smiled in surprise and without a word wrapped himself in it. I rode away unable to shake free of the memory of his strange, ageless face, his twisted smile, and half my cloak around his bony shoulders. That night he came to me again. I suppose in a dream. But it was too real to have been a dream. He came to me again. This time standing straight and said, 'Martin, I am the Christ. You gave your cloak to me.' It was a dream. But it was a dream that has brought me here. It is a dream that I have never lost. I can close my eyes this very moment and see the beauty of his face, the strength of his smile. I can hear his voice, 'Martin, I am the Christ. You gave your cloak to me.' To see his face; to hear his voice is enough."

On that night with Martin I learned the importance of generosity. Whatever we have, although it may be very little, we have it to give away.

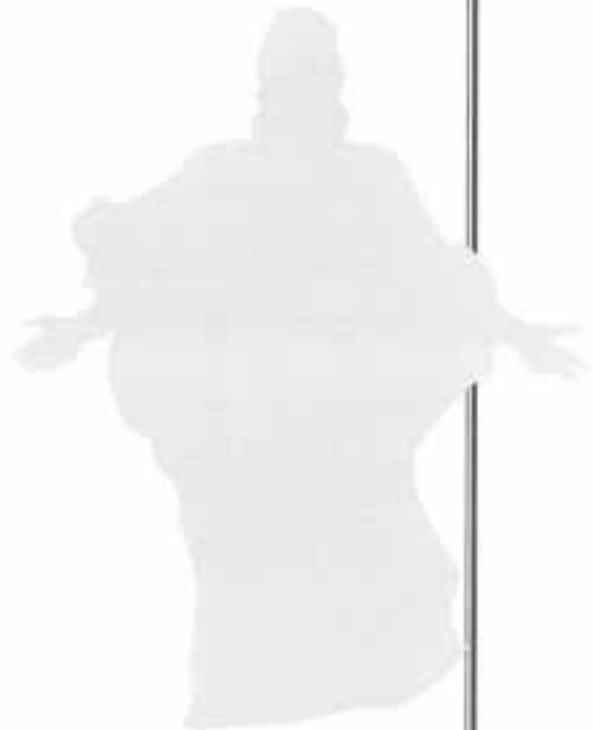
I may never see Martin again, but I am stronger for having been with him. And I have learned from him more important lessons than all those in the schools of Rome. He gave me the memory of two days, two ideas. To trust God and to be grateful for all things and to give it away. He gave me two words: gratitude and generosity.

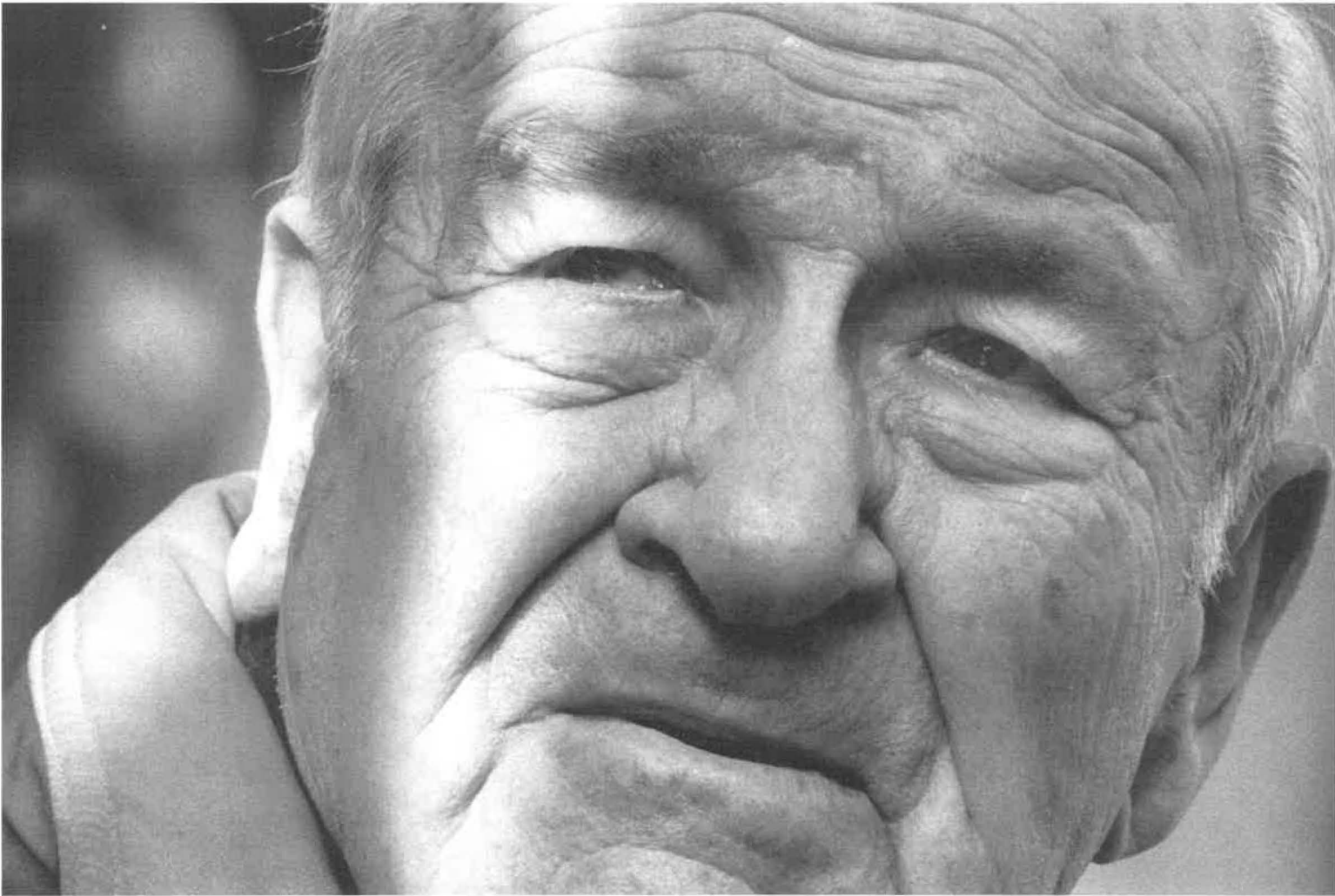
It will be enough.

Ninian turned from the rail and walked to the front of the boat toward the Atlantic and toward Scotland. □

The Rev. William C. Noble is the executive assistant to the Bishop for the Armed Forces.

It is a dream that
I have never lost.
I can close my eyes
this very moment
and see the beauty
of his face,
the strength
of his smile.





Luke Golobitsh photo

Blessed Regret

When looking back on the course of our lives, few of us are entirely happy about what we see.

By Gale D. Webbe

Even if our memory uncovers more satisfaction than regret, there would be some changes we would make. Of course, that cannot be, some say. What's done is done.

*"The Moving Finger writes; and having writ
Moves on: nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your Tears wash out a word of it."*

Christian experience, familiar with repentance, confession, forgiveness and amendment, knows that Omar's dictum isn't wholly true, for even as we concede that much regret is futile, we realize that some regrets are less futile than others. The now-adept fisherman may feel a twinge of rue as he recalls the day years ago when, because of his bungling, that enormously big one got away. Yet he can live with the memory, now that he knows how to set a hook and avoid a slack line, because he realizes his past loss is present gain, part of the learning process that life itself is.

Mistakes are inevitable. To say, "I won't do it at all until I can do it perfectly," simply means that "it" never gets done. An English professor friend of mine says that in going over the lecture notes of his early years, he used to berate himself with "I could have said that so much better, had I known then what I know now. "But to have known then what one knows now, which at first glance looks like a splendid ideal, wouldn't be desirable even if it were possible. At bottom it would mean that in the interim I hadn't grown an inch.

We live under the restrictions of space and time. At any given moment we can be here, doing this good thing, but not over there doing that one. Jesus was talking about this limitation when in reply to his being greeted as "good master," he said, "Why do you call me good? No one is good, save God." Only God, who dwells in eternity, can be omnipresent. The rest of us are forever standing at crossroads making choices. And with more choices come more errors. Inevitably, "Regrets are the natural property of gray hairs," as Charles Dickens puts it.

Yet as life goes on it seems that our deepest regrets lie not so much in our blundering failure, unavoidable ignorance, and factual mistake, as in what we value. Given another chance, we wouldn't be in such a hurry to get from here to there that we miss everything in between. We see clearly now how often we ran roughshod over other people when we should have placed them — not self, nor money, nor work, nor play, nor things — in the top spot. We recall with chagrin how often we should have been more patient and understanding, kinder, less judgmental and brusque, in our dealings with family and friends and co-workers. We should have tried harder and more often — in one way or another, at one time or another — to convey to others our appreciation, our gratitude,

our sympathy, our concern, our rejoicing. Always we should have made more effort to understand.

Ivan Turgenev ventures that there is a time "when regrets come to resemble hopes." Certainly our looking back upon our so-so pasts can be healthy rather than morbid if it energizes us in the present, a spur rather than a lamentation. This is increasingly difficult as we become more set in our ways — our arthritis hurts more, we prefer solitude to company, noise bothers us, and we incline to suffer fools less gladly than when we didn't seem to know so many of them. As an antidote to grumpiness, we can look to the God who is and always has been patient with us and understanding of us. We can note that he has set us in the midst of people who do express appreciation, gratitude, sympathy and concern to undeserving us, and thus be taught and motivated to go and do likewise. We're going to live with them, and they with us, throughout all eternity, hence all of us had best start learning how that is done.

So there are plenty of possible goods in regret, but the greatest is that regret reminds us of our immortality. The universal feeling of not living up to our potential seems to indicate that all of us have been given, quite deliberately, greater vision and talent than we have time and strength to put to use in our earthly lifetime. Always there is greater possibility. The higher up the hill we climb, the farther we can see.

This is not sadistic teasing on the part of God. He

Mistakes are inevitable.

To say, 'I won't do it at all

until I can do it perfectly,'

simply means that 'it' never gets done.

does not dangle goodies before us and then laugh as he snatches them away. Surely he who grants visions does so to entice us to pursue them, and will provide an environment in which to achieve them. Regret really is a pledge and a promise. It is one more indication that we children of God were designed and equipped for eternity, not merely for time. □

The Rev. Gale D. Webbe is a retired priest who resides in Hendersonville, N.C.

A Herald of the Word

ORMONDE PLATER

By Susanne Watson

"As symbols, deacons embody two ancient concepts, angels and servants. They are messengers and heralds of the word. They proclaim the good news of God in Christ and interpret the world to the community of faith. They wait on table, prepare, serve and clean up. They enable the hungry to eat and the thirsty to drink. Both angel and servant appear in every deacon in every diaconal function in every liturgy ... Deacons' functions in liturgy reflect their roles outside the liturgy. Deacons serve in liturgy because deacons mobilize the church, especially for service in the world."

So writes Ormonde Plater in his book, *Deacons in the Liturgy* (Morehouse, 1992.)

During the last 28 years, no one has worked harder, or been more effective in leading the way in the renewal of the diaconate. Author of numerous articles, Deacon Plater's chief interests are liturgy and music. He has written two works specifically related to the diaconate, one mentioned above, the other entitled *Many Servants* (Cowley, 1991), in which he tells the story of deacons, their history in the church, scriptural foundations, and something of deacons in the world and in the church today. It is nearly impossible to imagine that any deacon in formation in the Episcopal Church has not read Deacon Plater's work, and jumped at the chance to meet him or to receive instruction from him.

He was ordained deacon in 1971 in St. Anna's Church in New Orleans. He developed a ministry that included visiting in prisons and hospitals and remained in the parish until 1996 when he was transferred by his bishop to nearby Grace Church. A year ago he was appointed archdeacon of the Diocese of Louisiana.

In 1973 he went to a conference on non-stipendiary ministry at Roanridge Center and was

appointed to the board of a new organization for deacons, the National Center for the Diaconate (successor to the Central House of Deaconesses in Evanston, Ill., and forerunner of the North American Association for the Diaconate).

Deacon Plater writes in personal correspondence, "In a church that has no national office for deacons, NAAD has become a respected and challenging voice. It speaks to all God's people, reminding them that deacons are important, and it speaks to deacons, calling them to renewal. We don't want to leave things as they were in the good old days. We want the holy people of God to be changed by the Spirit."

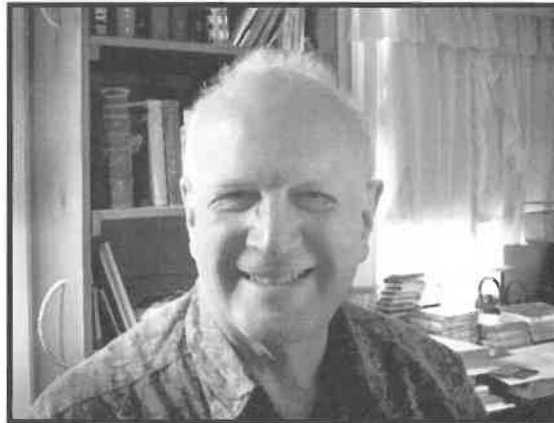
He continues, "I think one value of deacons is that they stir up the dust of a musty old church. They break down the hegemony between two monochrome parties called lay and clerical. But their role is not only to make holy trouble. They are ordained to be leaders in a *laos* of great vitality and variety. This is why I don't like the word

'servant' as a definition of deacon. In our culture it suggests an inferiority that is unscriptural and untraditional. The symbols of angel and table waiter, which is what we are in the liturgy, convey the truth about the order."

In the Foreword of *Deacons in the Liturgy*, Howard Galley wrote, "To watch Ormonde

Plater bear the gospel book in procession is to know what is meant by the ministry of angels." Indeed Deacon Plater has taught us much about the ministry of heralds and angels in the last 28 years of shaping diaconal ministry.

The Rev. Canon Susanne Watson is a deacon who serves as canon to the ordinary in the Diocese of Iowa and as president of the North American Association for the Diaconate.



One of the most influential individuals in the renewal of the diaconate.

Holy Places

We read and hear a lot these days about holy places, or in the Celtic lexicon, thin places, where the breakthrough to a sense of the holy or the transcendent is somehow hastened. I admit I have a fascination with the concept. At the DeKoven Foundation where I work, we have a quotation in our Common Room signed by the former Archbishop of Canterbury, Lord Runcie, which reads, "In every life God raises up Holy Places where he means for us to meet him."

Have you ever thought about what qualities makes a place holy? We normally think of years of prayers by pilgrims, perhaps a recorded miracle of a saintly man or woman, or a particularly beautiful chapel, church, or work of nature such as a majestic mountain or seascape or even a quiet pool of water.

All of these qualities and others not named often mark places as holy, but I have something more generic on my mind as I write listening to the ripples of waves lap the shore of the James River in southside Virginia — something intangible, something even I myself am not quite able to put, at least precisely, into words.

Actually it was my wife who broached the subject as we returned to the mainland from a wonderful day on the Eastern Shore, in Northampton and Accomac counties, the southernmost tip of what is sometimes referred to as the Delmarva Peninsula, accounting for the presence of Delaware, Maryland and Virginia on the same narrow strip of land separating the Atlantic Ocean and the Chesapeake Bay. As she looked out over the expansive, flat fields of vegetables, soon to be trucked off to markets elsewhere, she remarked how much this place felt like Lindisfarne, called Holy Island, off the northeastern coast of England, home to saintly Cuthbert and Aidan.

Well, her remark "got us going," and we listed others places with this same feel: We both came up with Iona and its fields of sheep

and rocky hills, burial place of the ancient kings of Scotland and home of St. Columba's famed monastery. I suggested Little Gidding, nestled amongst verdant Hutingdonshire hedges and farms which surround the elegantly simple little Baroque chapel where the Ferrar family so faithfully prayed.

You'll, of course, have your own special — maybe holy — places and your own list of qualities that so identify them.

Here's what we came up with: A certain quality to the air. "Soft" is the word that immediately came to mind; mild might be a bit more precise. A flat or nearly flat terrain — expansive might be the word. I remember the first time I was ever in South Dakota how overcome I was by the "big sky" and what an enormous sense of mystery it provided. The Native American's roof.

Also, we thought of remoteness — hard to get to: certainly that's true of Lindisfarne and Iona.

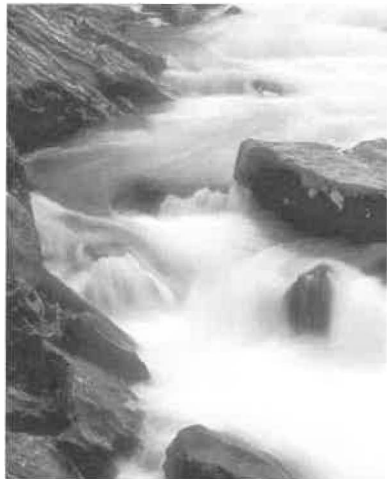
And finally a sense of stability — the same families have inhabited Tangier Island off the Eastern Shore, for generations. Reading tombstones, historical and war memorials yields a small sphere of families. Our luncheon guest and hostess on the Eastern Shore, a devout Episcopalian who kindly showed us Holy Trinity Church, Onancock, and St. James', Accomac, left The Shore for four years to attend Randolph-Macon Woman's College. Her mother was born, married, gave

birth, and died in the same room of the family home.

Our friend's posture, carriage, way of speaking, even her gesticulations, were refined in the way that comes only from years of self-awareness which turn into quiet self-assurance; from a life rooted and grounded in the stability of place.

Crossing the Bay Bridge on the way home, I was reminded of the paradox from writer Wendell Berry, "Travel narrows." How true when one has encountered the integrity of the truly local, the placed person. A special person in a special place. Holy people in holy places. Maybe the two are inseparable?

(The Rev.) Travis Du Priest, book editor



'In every life God raises up Holy Places where he means for us to meet him.'

— Lord Runcie

Did You Know...

"Shatter the Vessel" is a new play about the life of Bishop James Pike.

Quote of the Week

British evangelist J. John on taking risks: "If no one ever took risks, Michelangelo would have painted the Sistine Floor."

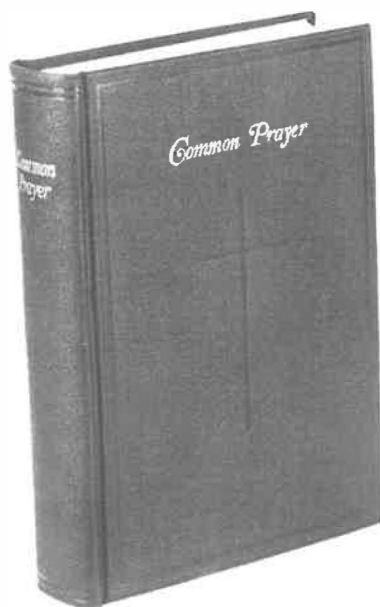
If No Time for Prayer...

We could scarcely believe it when a reader called our office to complain about the editorial on prayer [TLC, Aug. 22], which suggested that the late summer was a good time to examine, and perhaps increase, one's prayer life. It is unrealistic, she said, for anyone to expect modern church members, especially the laity, to be able to increase their prayer lives in these days when people are stressed out with all their activities. Our caller said such devotions as the Daily Offices might be fine for the clergy, but it was too much to expect that busy lay persons would participate.

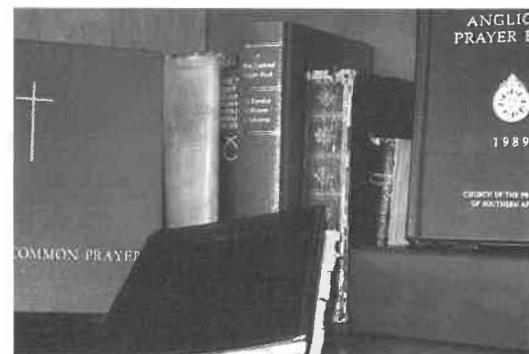
We beg to disagree. The Daily Offices of Morning Prayer and Evening Prayer and the related forms of Noonday Office and Compline are intended for the entire church, not just the clergy. These historic daily services have been an important part of the prayer life of the Anglican Communion since its formation. The Daily Office lectionary, found in the 1979 prayer book, provides a substantial regimen of Bible reading and enhances the church's daily worship. Lay persons, even busy people, can make effective use of these services without taking great amounts of time. Read by oneself, one of the offices takes about 15 minutes — hardly a large chunk of time out of a busy person's day.

It is not our intention to claim that Morning or Evening Prayer represent the only forms for daily worship. Surely there are other lectionaries available, and other forms for worship in the morning and evening also exist, even in our own prayer book. We would not quibble if persons were brought closer to God using a different form of worship. Nevertheless, it is difficult to find other orders for worship as comprehensive as those of the Daily Offices. For those persons who have limited time and opportunity for daily worship, these services may be shortened while still retaining the important elements of prayer and scripture. The Daily Devotions in the prayer book (pp. 136-140), based upon the Daily Offices, provide one shortened option.

As we have pointed out many times, frequent prayer is essential to the health of the church. The church needs not only the prayers of individuals, but prayer which relates specifically to the church's concerns. Similarly, regular reading of the Bible is important for Christians trying to intensify their spiritual lives. The Daily Offices combine prayers and Bible reading and the prayer book provides the shape and structure for the daily rhythm of the church's worship. Why not consider making at least one of the Daily Offices part of your prayer life? Participation of clergy and laity in daily prayer can revitalize the church.



The Daily Offices
of Morning Prayer
and Evening Prayer
and the related
forms of Noonday
Office and Compline
are intended for the
entire church, not
just the clergy.





Too Close for Comfort

By James R. Mathes

Our town, Northfield, operates along two dominant roads, Willow and Sunset Ridge, which intersect about 500 feet from our home. Over the July 4 weekend, Ben Smith, a white supremacist, traveled from his first killing fields in north Chicago and Skokie to Northbrook, just west of Northfield. He had already shot six Jewish people leaving Sabbath services and fatally wounded Ricky Birdsong, an African American.

The most likely route from his first and second shooting to his third of Northbrook was by our home. My children are Korean, as was Mr. Smith's third target in Northbrook. I wonder what Mr. Smith's reaction would have been if our family had crossed on our bikes in front of his car. Or what if my son and daughter had been at the park alone as his now infamous blue Taurus cruised by?

VIEWPOINT

It should not have taken this close proximity to hatred and killing to quicken my feelings but it has. Before Ben Smith, I knew racism. Because we are a multiracial family, we have experienced it both subtly and explicitly. But I have never felt threatened by gun violence. The notion that I live in a safe community turned out to be an illusion. Ben Smith grew up six miles from where I live. His parents and younger brothers now live in our town. If a young man, raised in our schools and nurtured in our community, can come to hate others so much that he will randomly kill, then it can happen anywhere.

It has been said that guns do not kill; people kill. I have read letters to the editor in this publication suggesting that the church "has no business getting involved in issues of this sort." I sense many individuals come at this question just as I might have only a few weeks ago – a mixture of mild indifference and perhaps slight curiosity. Gun owners, perhaps because they feel threatened, have stronger feelings. Victims, because of their loss, feel anger.

While I do not claim to be a victim of Ben Smith, I certainly felt the potential of his hate. I can no longer remain silent. Ben Smith killed, not his two handguns. Before purchasing his guns, he was limited to handing out racist literature. Without his guns, he could not have killed so easily. There is a sickening connection between hate groups and guns. It is part of their power and their allure.

What is a church to do? What are we who claim to follow the Prince of Peace to do? I would suggest that our action plan should

be something like this:

Pray for Peace: Each of us should begin in prayer. We should pray especially for those throughout the world who are subjected to violence. In our meditation, we should imagine the sufferings of others and ask God to guide us in actions to reduce that suffering.

Disavow a Culture of Violence: Our culture really does glorify violence. Rambo, Batman and Darth Maul get far more airtime than do Mother Teresa or the Dali Lama. We must name this for what it is and turn away from films, television programs, and video games that involve gratuitous violence or killing.

Work for a Weaponless Society: It is inconsistent to be a bearer of weapons and a follower of Christ. In Luke's gospel, when a sword is raised in Jesus' defense, he responded, "No more of this!", touched the victim's ear and healed it. The last word of teaching before his arrest was "No more of this!" We must heed this command as well.

For many, these three actions will seem radical. However, those who truly follow Jesus Christ are called to pray, to change and to give up. Following Christ calls us to model to the world a different kind of life. It requires us to question even what seems normal.

It took Ben Smith and his hate to awaken me to our basic responsibility. I hope others will not require the blood of innocents to get their attention, repent and begin to act differently.

The Rev. James R. Mathes is rector of St. James the Less Church, Northfield, Ill.

HATE VIOLENCE GUNS KILLING DEATH

Those who truly follow Jesus Christ
are called to pray, to change and to give up.

Life-Changing Words

I was glad to see the Rev. George Regas recognized as one of the "shapers" of the Episcopal Church in this century [TLC, Aug. 29]. Years ago, when I was chairing a meeting at which he was present, I was rude to George. He challenged my behavior, and I apologized. Driving home, I beat up on myself. Was I on a power trip? Why had I behaved so badly toward a friend?

I wrote George a letter, repeated my apology, and said I hoped the incident would not come between us. By return mail I received a hand-written note with just three words: "forgiven, forgotten, forever." It is not too much to say that note changed my life.

*(The Very Rev.) Fred Fenton
St. James' Church
Baton Rouge, La.*

Kudos to William Rankin on his short biography of George Regas [TLC, Aug. 29]. While he listed many of Fr. Regas' attributes in his ministry, one ministry that was not mentioned which I will always remember and am grateful for is that of stewardship.

At the Diocese of Minnesota's convention in 1996, George Regas gave three outstanding presentations on stewardship and its role within and beyond the parish boundaries. Thankfully, those presentations were printed on paper, and I find myself periodically reviewing and quoting his challenging thoughts about stewardship to my parish throughout the year.

*(The Rev.) Russell W. Johnson, Jr.
St. Peter's Church
Kansas City, Mo.*

Not His Views

The Rev. John H. Heidt presumes too much in his Viewpoint [TLC, Aug. 29]. I don't know who among those

"generally thought of as liberals" he has been talking to, but when the author states that "those favoring the ordination of women and non-celibate homosexual persons start from the assumed infallibility of individual experiences and subjective feelings," he is not describing my views or those of anyone I know who shares them. Nor do I believe that vocation is "a personally felt experience of a divine call to which the church is duty bound to obey."

Having just completed a four-year term on the commission on ministry in the "generally thought of as liberal" Diocese of Michigan, I can assure Fr.

Heidt that we share his view that vocation "must be tested by the church to find out if the call is truly from God."

It is evident that Fr. Heidt has made a genuine effort to understand those who differ from him. It is helpful for a person like me to understand how positions I favor can be misperceived. The truth of God, however, is always going to be more than anyone's ability to perceive or express it. We do the best we can, and, amazingly, God's truth seems to survive even our finest efforts.

*(The Rev.) Jonathan Sams
St. Stephen's Church
Troy, Mich.*

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LETTERS TO THE EDITOR

Religious Farce

I almost hit the car in front of me this morning with the radio report that the Roman Catholic Church was having an art contest to determine what Jesus Christ our Lord would look like in the next millennium.

It is difficult to understand this outright religious farce. What is next? A six-legged cross?

*Wilson Hulley
Chevy Chase, Md.*

Pan-Protestantism

It would be appropriate for the next General Convention to restore "protestant" to the official name of this church, in light of recent events. The alliance approved by the Evangelical Lutheran Church in America (ELCA) to exchange clergy and to recognize each other's sacraments occurred at the same convention at which the Lutheran Church adopted an alliance with the Moravian Church of America [TLC, Sept. 5]. Coupled with the 1997 pacts formed by the ELCA with the Presbyterian Church (USA), the United Church of Christ and the Reformed Church of America, a pan-protestantism has been created, with the Episcopal Church an integral part of it.

Many will, of course, rejoice at this development, but for at least some this is a move in a direction neither envisioned nor desired. Hope for stronger relationships with the Church of Rome is surely diminished by this development, despite the inevitable response from some ecumenists that this is not the case. As difficult and intricate as the discussions with the Roman Church admittedly and obviously are, particularly with regard to authority and holy orders, still there was hope that eventual reunion with the church of our very origin might come about, and that our own catholic heritage and ethos would enrich both Rome and Canterbury. The fact is that we are now a church within a tradition embracing several non-catholic faiths, and the official name of this church should



'The prerequisite for a relationship with God is not signing up for denominational membership.'

acknowledge that fact.

To be alienated from the church one has come to love in large measure because of its catholic tradition and the prospects this held is difficult. At this point, one can say that the Episcopal Church as it was known was a source of enrichment and of a sense of connectedness with our origin. It will be missed in this and other ways.

*Roger D. White
Rochester, Minn.*

Radical Notion

Many thanks to the Rev. Gary Nicolosi for his article, "With Open Arms" [TLC, Aug. 15]. What a breath of fresh air at a time of sectarianism and cultism in the Christian church. The prerequisite for a relationship with God is not signing up for denominational membership. To believe so is to continue in the quagmire of power, manipulation and control. The Episcopal Church could be the vehicle of God's mercy, grace and love for all of God's people. Open baptism and an open communion rail speak poignantly to a truly catholic and exquisitely radical notion that there just might be a difference between a bureaucratic institution and the kingdom of God.

*(The Very Rev.) Thomas J. Hurley
Trinity Cathedral
Omaha, Neb.*

Regarding the Viewpoint article, "With Open Arms": Hallelujah! A voice of reason and faith, crying in the wilderness! Would that the church *in toto* thought and taught as Gary Nicolosi.

*(The Rev.) Harold V. Smith
St. Peter's Church
Lebanon, Ind.*

(Continued on page 20)

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

CONTINUED ON NEXT PAGE

LETTERS TO THE EDITOR

(Continued from page 18)

Ahead of His Time

May I expand on Fr. Lindsley's excellent profile of Bishop Manning [TLC, Aug. 15]? Bishop Manning's "convictions about racial justice" forcefully illustrated by one incident.

In 1932, the vestry of a church in Harlem, All Souls', had banned black members of the congregation from attending the main service. The vestry said it would "extend the privilege" to black members to attend a separate service on Sunday afternoon. When the bishop and the rector declared this was unacceptable, the vestry closed the church. On Sunday, Oct. 23, 1932, Bishop Manning made a visitation to All Souls' only to find the doors to the church padlocked. He ordered a locksmith to cut the chains. He then opened the church and led the predominantly black congregation into

the church for the service.

In his sermon at All Souls' that Sunday, Bishop Manning said the church was "a center of spiritual ministrations to all the people of this neighborhood ... without distinction of race or color." He went on to say that it was the duty of the church, the rector "and the duty of the parish to minister to the people who now live in this neighborhood and to admit them all to the services of the church." He concluded, "as bishop, I instruct that this church shall be kept open for service."

To realize all this took place in 1932 by a man who fought racial intolerance all his life, is not only inspiring but makes one proud to be an Episcopalian.

*Michael J. McPherson
Chief Administrative Officer
Diocese of New York
New York, N.Y.*

Worth Sharing

I understand the editor's "we don't do bumper stickers" sentiment [TLC, Aug. 8], but you have to hear this one! Seen in the Florida Panhandle not long ago on the bumper of a vintage auto: "If it ain't King James, it ain't the Bible!"

*(The Rev.) W. Gedge Gayle, Jr.
St. Martin's Church
Metairie, La.*

To Our Readers:

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

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

TEXAS

Rice Univ. and Texas Medical Center
AUTRY HOUSE 6265 S. Main, Houston
The Rev. Edward 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) 295-3988
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. Sandy Misirl, chap (409) 693-4245
Wed Eu & Dinner 6:15; Thurs Healing Eu 12:15. Sun EP & Dinner 6:15. E-mail: 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

REFER TO KEY ON PAGE 23

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.



PEOPLE & PLACES

Appointments

The Rev. **Helen Betenbaugh** is rector of St. Alban's, 7230 E 29th St. N, Wichita, KS 67226.

The Rev. **Pat Eustis** is assistant at Trinity, 81 Elm St., Concord, MA 01742-2252.

The Rev. **Katharine Cope Evans** is rector of Emmanuel, 5 Bryant St., Wakefield, MA 01880.

The Rev. **Joel Ives** is priest-in-charge of St. Paul's, PO Box 278, Nantucket, MA 02554.

The Rev. Sr. **Marie Kellam CA**, is vicar of St. Philip's, PO Box 1288, Cambridge, MD 21613.

The Rev. **Edward C. Kienzel** is rector of Good Shepherd, 60 Cedar St., Dedham, MA 02026.

The Rev. **Marshall Lowell** is rector of St. Catherine's, 4758 Shelby Ave., Jacksonville, FL 32210.

The Rev. **Jacqueline McGrady** is rector of St. Mark's, 10 St. Mark Rd., Burlington, MA 01803-3622.

The Rev. **Stephen A. Miller** is rector of Holy Communion, PO Box 177, Glendale Springs, NC 28629.

The Rev. **Virginia Monroe** is associate at Christ Church, 10 N Church St., Greenville, SC 29601.

The Rev. **Gene Moritz** is rector of Ascension, Amherst, and St. Mark's, Clifford; add. Main St., Amherst, VA 24521.

The Rev. **Michael D. Moyer** is rector of St. Paul's, PO Box 429, Berlin, MD 21811.

The Rev. **Barbara A. Peterson** is rector of Trinity, PO Box 388, Marshfield, MA 02051.

The Rev. **Christian Pierce** is chaplain in the United States Armed Forces.

The Rev. **Gregory L. Powell** is rector of St. Mary the Virgin, PO Box 383, Pocomoke City, MD 21851.

The Rev. **Judith L. Rhodes** is rector of Emmanuel, 21 Stratford St., West Roxbury, MA 02132.

The Rev. **Franklin P. "Rocky" Schuster III** is rector of Trinity, 9 S 4th St., Niles, MI 49120.

The Rev. **Joseph Sheldon** is assisting at Good Shepherd, San Angelo, TX; add. 1907 Jade Dr., San Angelo, TX 76904.

The Rev. **Paul Thompson** is assistant at St. Peter's, PO Box 437, Osterville, MA 02655-0437.

The Rev. **Mark Wassler** is assistant at Epiphany, 70 Church St., Winchester, MA 01890.

The Rev. **Deborah Woodward** is priest-in-charge of Trinity, 120 N Main St., Randolph, MA 02368.

Ordinations

Deacons

Alabama — **William Marc Burnette**, Trinity, Florence, MO, **Roy Draydon Wells, Jr.**, St. Andrew's, Birmingham, AL.

Central New York — **Christine Day, Patti Snickenberger**

Easton — **Shella Nelson-McJilton**, Christ Church, Stevensville, MD

Kansas — **Robert Lynn Hirst**

Maine — **David Bustin, Edie Hazard, Mary Ann Hoy, Susan Murphy, Melissa Post van der Burg**

Newark — **Amy Egan, Susan Fortunado**

South Carolina — **Hal Fenters**, Old St. Andrew's, Charleston, **Thomas P. Murray**, St. Helena's, Beaufort, **James B. Stutler**, St. Alban's and St. Stephen's, St. Stephen.

Priests

Central New York — **David Scheider, Jerry Wichelns**

Receptions

Missouri — The Rev. **Jack Fleming** was received into the priesthood from the Roman Catholic Church.

Religious Orders

Sister **Mary Neal**, CSJB, professed junior vows to the Community of St. John Baptist.

Renunciations

Rhode Island — **David Lewis Stokes, Jr.**

Resignations

The Rev. **Thomas Adams**, as rector of St. Mark's, Fall River, MA.

The Rev. **Geoffrey Howson**, as vicar of Epiphany, Trumansburg, NY.

The Rev. **Jim Jenkins**, as associate at Gethsemane, Minneapolis, MN.

The Rev. **Ruth McAleer**, as rector of Grace, Ottawa, KS.

Retirements

The Rev. **Martin Bell**, as missionary in the eastern region of the Diocese of Northern Michigan.

The Rev. **James E. Hampson, Jr.**, as rector of St. Philip's, Charleston, SC.

The Rev. **Rob Hardman**, as chaplain of the Episcopal Church Home of Minnesota, St. Paul, MN.

The Very Rev. **C. James Jones**, as rector of Good Shepherd, Binghamton, NY.

The Rev. **William Mawhinney**, as rector of Christ Church, Waltham, MA.

The Rev. **Jane Walker Ross**, as assistant at Christ Church (Old North), Boston, MA.

The Rev. **James Shields**, as rector of Christ Church, Columbia, MD.

The Rev. **James Woods**, as rector of Trinity, Melrose, MA.

The Rev. **Bruce Young**, as rector of Trinity, Woburn, MA.

Next week...

Together for a Summer

CLASSIFIEDS

BOOKS

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

COMPUTER SOFTWARE

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

Internet: <http://members.aol.com/ssministry>

CONTINUING EDUCATION

FELLOWS-IN-RESIDENCE PROGRAM, SEWANEE: The School of Theology at the University of the South in Sewanee, TN, invites applications for its Fellows-in-Residence Program. Fellows visit for two weeks to accomplish their own programs of academic study and spiritual refreshment and share in the seminary community. Successful applicants receive a \$500 fellowship and faculty supervision. Dates are Feb. 28-March 10, 2000; Oct. 9-20, 2000. To apply, send by Nov. 1, 1999: 1) curriculum vitae, 2) dates preferred, 3) 500-600 word statement about the project you would like to work on, to: **The School of Theology Programs Center, Fellows-in-Residence, 335 Tennessee Ave., Sewanee, TN, 37383-0001.** FAX (931) 598-1165. E-mail sdavis@sewanee.edu. For more information call 1-800-722-1974.

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BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, 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

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.

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@christcathedralindy.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

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 21st century. Grow with us! Send resume and letter of interest to: **St. David's Episcopal Church, P.O. Box 510528, New Berlin, WI 53151. Att: 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: redemer@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 8th 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 Peermont 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 Harrington, Search Chairperson, 3104 Ewings Rd., Newfane, NY 14108** and we will provide more details of our church family.

RECTOR FOR TRADITIONAL PARISH in Northwest 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: Trinity Episcopal Church seeks a new rector. We are a historic, moderate-sized, welcoming parish that values traditional liturgy emphasizing the Holy Eucharist, pastoral care and lay leadership. Our interests focus on community growth, especially our youth population, and the enrichment of our spiritual life. Our church, a county historic site, is located in a semi-rural but rapidly developing county seat with easy access to Annapolis, Washington, DC, Baltimore and the Chesapeake Bay. We desire a priest with cross-age interpersonal skills, the desire and ability to provide pastoral care, and who wishes to supplement and work in concert with experienced lay leaders in supporting our outreach program. Interested parties should send a resume, cover letter and CDO profile to: **Search Committee, Trinity Episcopal Church, P.O. Box 187, Upper Marlboro, MD 20772.**

INQUIRIES INVITED: Do you sense a call to explore something new? The **Diocese of Arizona** is currently receiving resumes from priests who have demonstrated leadership and faithfulness where they are, but who may be ready for a new challenge. Qualified applicants may be considered for vacancies from the Phoenix area to the more remote regions of the beautiful Sonoran Desert. For a detailed description of the deployment process, visit our web site at www.episcopal-az.org or contact: **The Ven. Bill Greeley** at (602) 254-0976, or at archdeacaz@cs.com for more information.

POSITIONS OFFERED

SMALL TRADITIONAL ANGLO-CATHOLIC MISSION, Sparta, WI, (Diocese of Eau Claire) seeks semi-retired or bi-vocational priest. Part time role assisting laity in leading, inspiring, revitalizing our church. Two-bedroom apartment with utilities included plus stipend, travel and vacation. Resume and references to: **The Hon. Steven Luse Abbott, St. John's Episcopal Church, 322 N. Water St., Sparta, WI 54656.**

UNIVERSITY CHAPLAIN: St. Paul's, a rapidly growing Episcopal parish in Murfreesboro, TN, 30 miles southeast of Nashville, seeks a priest to serve as Episcopal chaplain at Middle Tennessee State University and assistant to the rector. MTSU, with nearly 20,000 students, faculty members and staff is the second largest university in the Board of Regents system. The chaplain will develop Canterbury Fellowship, serve as liaison between Episcopal students and St. Paul's, provide pastoral counseling on campus, and work with other religious organizations there. This position also offers the exciting opportunity to support the growing Christian education program at St. Paul's (which includes the Catechesis of the Good Shepherd for small children) and our expanding youth program. Finally, the priest will assist the rector in liturgical and sacerdotal ministries. This full-time position will remain open until it is filled. Come join in our mission to "worship God and to bring all into a loving relationship with Jesus Christ." Please address inquiries to: **Search Committee, St. Paul's Episcopal Church, P.O. Box 261, Murfreesboro, TN 37133-0261.**

FOR SALE

SIX COPIES (good-excellent) Monastic Matins, Tymawr, U.K., full companion vol. for *The Monastic Diurnal* (Oxford Univ. Press), \$50.00 each. Also: 20 copies of *Day Hours*, Clewer, U.K. (Oldest Sarum Diurnal in Anglican Communion), \$20.00 each. Write or call: **The Rev. Fr. Deacon Brendan (Williams), 2936 Skyland Dr., Chamblee, GA 30341. (770) 936-9108.**

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

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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

PHOENIX, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012

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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05
Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

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)

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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, 8:30. 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 www.stpauls-kst.com

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 5:30-8, Sun 10:30-10:50 Rosary 9:30 Sat

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.

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

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Sun Eu 8, 9 & 11, 10 Christian Formation

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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
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Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

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

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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

www.saintthomaschurch.org 5th Ave. & 53rd St.
(212) 757-7013
The Rev. Andrew C. Mead, r 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. Choral Ev 4. Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Ev Wed 12:10. Sat Eu 10:30

PARISH OF TRINITY CHURCH

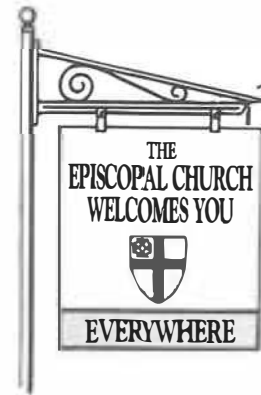
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The Rev. Samuel Johnson Howard, Vicar
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Broadway at Wall
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
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The Rev. Andrew Sherman, r
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

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ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
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GRACE

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

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Sun 8, 9 & 11. Weekdays as anno

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The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v; the Rev. Craig A. Reed; the Rev. Thomas G. Keithly
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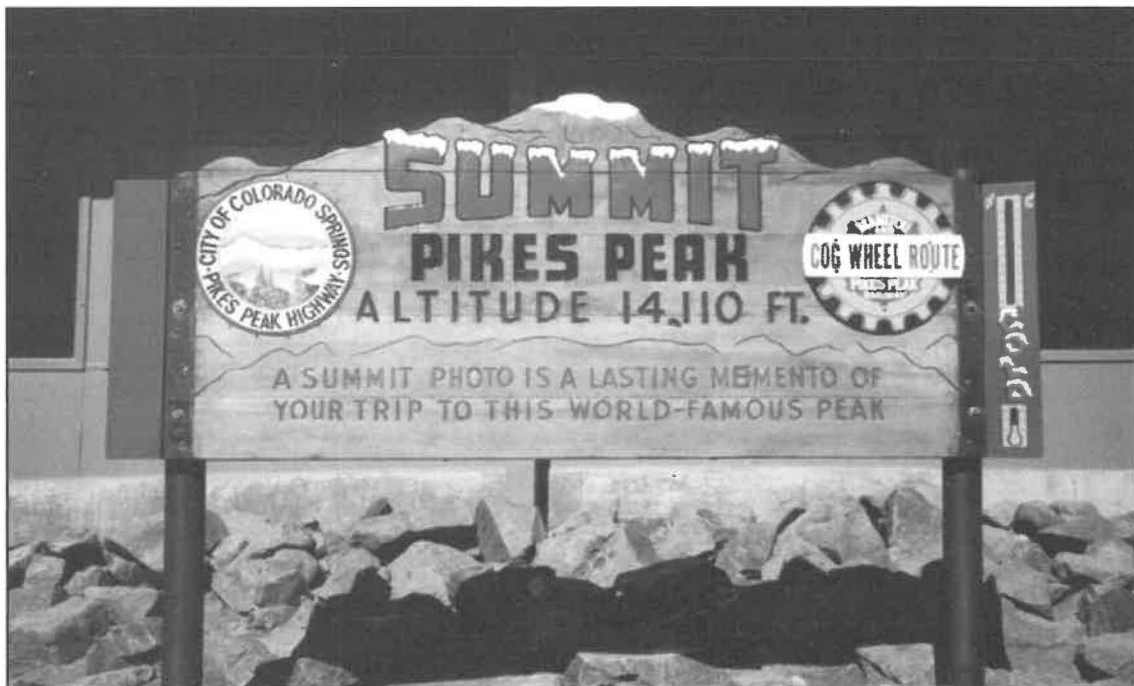
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