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Number 6

The mission of The Living Church Foundation is the promotion and support of orthodox, catholic Anglicanism within the life of the American Episcopal Church.

THIS WEEK

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The Cover

Prior Michael-John walks on a frozen pond on the grounds of the Priory of St. Benedict in Iowa.

Steve Waring photo

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SUNDAY'S READINGS

Covenants

'Get up, and do not be afraid' (Matt. 17:7b).

The Last Sunday after Epiphany, Feb. 10, 2002

Exodus 24:12(13-14)15-18; Psalm 99; Phil. 3:7-14; Matt. 17:1-9

Covenants, or binding agreements, are universally entered into and sealed by some symbolic act or sign that a mutual obligation is in force. This sign can be as simple as the handshake which ratifies an informal business agreement, or it can be as complicated as the signing and countersigning of the innumerable documents (mostly written in a strange language called "legalese") when one obtains a mortgage for the purchase of real estate. The obtaining and signing of a marriage license along with the exchange of blessed rings both symbolizes and seals the marital covenant. And God, through the sign of the rainbow, has underscored the promise that never again will he destroy the whole earth by a flood (Gen. 9:11).

God's initial covenant with his people in the wilderness is likewise marked and sealed symbolically — and in this case the symbols are multiple in form. Moses is called to ascend to a mountaintop which is covered by a vast and thick cloud. Then out of the cloud comes the voice of the Lord himself, promising that if the people obey his simple commandments they shall enjoy his favor and protection. Finally, the Creator himself appears. And "the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel" (Exod. 24:16).

Look It Up

How are we reminded, week by week, of our participation in God's New Covenant? (BCP, p. 371).

Think About It

Given the New Covenant of reconciliation, is there anyone whose sins against our faith or our country would not immediately be forgiven by God, when that person is genuinely repentant?

Next Sunday

The First Sunday in Lent

Gen. 2:4b-9, 15-17, 25—3:7; Psalm 51 (or 51:1-13); Rom. 5:12-19(20-21); Matt. 4:1-11.

And thereby the covenant is both symbolized and accepted.

Today's gospel prefigures the Lord's making a New Covenant with those whom he has chosen. Jesus is called to a mountaintop enveloped by a thick and foreboding cloud. Accompanied by his closest friends, he hears God refer to him as his Son. All present then hear that the Son's death and resurrection shall make salvation available to all who repent of their sins. "This is my Son, my Beloved," says the Father, "with whom I am well pleased; listen to him" (Matt. 17:5b). And suddenly the clothing of Jesus becomes dazzlingly white, almost blinding in its brilliance. And so it is obvious that a New Covenant is about to be entered into and sealed.

So what is the significance of this New Covenant, not only to be symbolized but actually to be in force to the close of the age, through the Passion and Resurrection of Christ? The only answer is the promise of salvation (i.e., an invitation into the kingdom) for all repentant sinners. Paul makes this abundantly clear. "Beloved, I do not consider that I have made it [on] my own; but this thing I do: forgetting what lies behind and straining forward toward what lies ahead, I strain forward on toward the goal of the heavenly call of God in Jesus Christ" (Phil. 3:13-14). Who wouldn't?

BOOKS

The Prayer of Jabez

By Bruce Wilkinson
Multnomah. Pp. 93. \$9.99.
ISBN 1-5767-3733-0

This little book, published in 2000, is No. 1 on the *New York Times*' bestseller list, winner of the 2001 Book of The Year, winner of The Nonfiction Book Of The Year, and has sold more than 7.5 million copies.

The Prayer of Jabez is found in 1 Chronicles 4:10 in the genealogy of Judah. Jabez called on the God of Israel, saying,

"Oh, that you would bless me indeed, and enlarge my territory, that your hand would be with me, and that you would keep me from evil, that I may not cause pain!" (NKJ). The chronicler comments, "so God granted him what he requested."

The author teaches the prayer from a faith perspective of positive personal spiritual effect in confessing one's dependence upon God and asking for his grace.

He readily admits Jabez was no doubt seeking God's blessing to enlarge his real estate. However, he suggests one can use the same phrase to petition the Lord God to present new opportunities to evangelize, witness or minister to those the Lord would place before him or her. That God speaks to us today is not in question for the people of God. But has Wilkinson correctly heard the Lord, in what he relates in his book?

Secrets of the Vine

By Bruce Wilkinson
Multnomah. Pp. 126. \$9.99.
ISBN 1-5767-3975-9

In this sequel to *The Prayer of Jabez*, the author tries to "show [the reader] how God works in your life to answer that prayer — and what you can do to cooperate with Him to make it happen."

In *Secrets of the Vine*, Wilkinson writes that God's plan is that his people would produce an abundant harvest of good works, blessing God's people. He addresses the question as

to why, then, do "nearly half of all Christians bear little or no fruit. Another 1/3 bear some fruit. Only about 5 percent bear a lot." Later he clarifies what it means to abide in Jesus.

Wilkinson writes powerfully from a faith perspective, sharing his Spirit-led understanding of what God

expects of his people and how one can cooperate with God to have a more abundant life of good works which blesses God's people and gives him glory. It is a must read for anyone teaching or interested in spiritual formation.

(The Rev. Canon) Bill Lester
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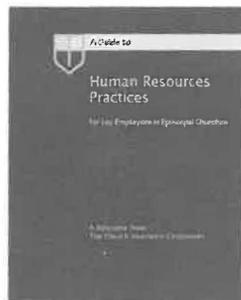
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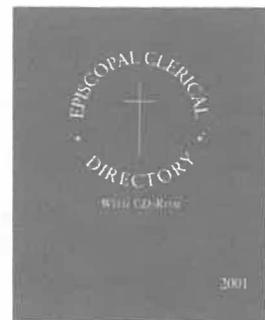
Working with several diocesan administrators and human resources consultants, this *Guide* was developed by the staff of the insurance companies of the Pension Group. It provides a step-by-step look at lay employment, beginning with a review of federal employment and anti-discrimination laws, followed by some guidelines on the hiring process and human resources policies.

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Province 1 Pursues Change of Attitudes

The charge by the Episcopal Church's social justice officer to go into communities and live the gospel concluded a two-day meeting held recently in Holyoke, Mass., focused on identifying and changing one's own racial prejudices. The Rev. Jayne Oasin addressed the Province 1 Convocation titled "Racial Justice: How do we get there from here?" Prior to the address, Judith Conley, former president of the Union of Black Episcopalians, and anti-racism trainer Bonnie Anderson, led activities that challenged the nearly 200 participants to discover often latent attitudes of racial prejudice.

A teaching video from the Diocese of Los Angeles, "The Color of Fear," prefaced small-group conversations. Ms. Conley and Ms. Anderson conducted a behavioral inventory that formed a profile of racial attitudes.

Preacher and meditation leader for the convocation was the Rt. Rev. R. Stewart Wood, retired Bishop of Michigan, who noted that the church is essentially, even if unintentionally, a segregated entity. But, he said, Christians can be "a new force against racism" because by choosing Christ, "we chose to be changed."

Archbishop Williams Condemns 'War on Terrorism'

In a book to be published this week, *Writing in the Dust*, a leading candidate to become the next Archbishop of Canterbury condemns the West's response to the Sept. 11 terrorist attacks. The Most Rev. Rowan Williams, Archbishop of Wales, said Western leaders have failed to define when the so-called "war on terrorism" would be over, or what its exact cause was. Archbishop Williams also condemns the casual way in which civilian deaths were accepted as a necessary cost of prosecuting the war.

The publication of Archbishop Williams' book comes shortly after



Clergy await the signing of the appeal on the balcony of Lorraine Motel in Memphis.

Churches Unite Against Racism

Clergy leaders were joined by thousands of other people who processed through the streets of Memphis Jan. 21 to commemorate the vision of the Rev. Martin Luther King, Jr. and to initiate a new ecumenical partnership.

The gold processional cross used in the event is the same one from St. Mary's Cathedral in Memphis that was carried in a similar procession the day after Mr. King was assassinated in 1968, reported *The Commercial Appeal* of Memphis. The 1.2-mile route retraced the earlier procession

from City Hall to the Lorraine Motel balcony which is now part of the National Civil Rights Museum. Signatures were affixed to the final document on the balcony.

The march and national call to end racism marked the culmination of a new ecumenical agreement — Churches Uniting in Christ (CUIC) — that brings together nine churches comprising approximately 22 million members.

Under terms of the agreement, members of the Episcopal Church, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, International Council of Community Churches, Presbyterian Church (USA), United Church of Christ and the United Methodist Church agree in part to mutual recognition of one baptism and to celebrate communion together regularly. Members also pledge to work together both inside and outside the church to end racism.

The agreement is the result of the 40-year-old Consultation on Church Union (COCU), which has now been replaced by CUIC. Members hope the continuing dialogue will lead to the mutual recognition and reconciliation of ordained ministry by 2007.

Interfaith Opportunity

Churches should reach out to Muslims, said Shaikh Ismail Ahmad, religious advisor at the Islamic Center in Seattle, in a presentation to the **Diocese of Olympia**. "Churches can nurture communication and provide educational opportunities," he said during an interfaith conversation held on the eve of Olympia's convention, Oct. 19-20 in Tacoma, Wash.

Rabbi James Mirel, from Temple B'Nai Torah in Bellevue, spoke of the difference between fundamentalism and extremism in religion. Belief in a fundamentalist interpretation of one's religion doesn't necessarily make one an extremist, the rabbi said. An extremist "denies the right of others to have different beliefs," and all people of faith must reject this thinking.

"It is time to integrate our Muslim neighbors of faith into our dialogues and relationships," said the Rev. Peter DeVeau, rector of St. John the Baptist Church, Seattle, and a third presenter. The evening ended with each religious leader offering a prayer to the God of Abraham.

Convention adopted a resolution that, among other things, encourages companion congregation relationships between Olympia and the Diocese of Jerusalem.

After extensive debate, delegates tabled until the 2002 convention a resolution "to commit the diocese to participate fully in the year of action against racism and white privilege sponsored by the Church Council of Greater Seattle's Commission for Racial Justice." The debate was centered on the term "white privilege."

The program commissions of the diocese made a joint presentation. George Robertson, chairman of the commission for congregations, noted the 24 percent population growth in the area in the past decade, a large percentage of which is unchurched and "hungry for God," he said.



Matt Mitler photo

Choir members in the play "Fools' Mass," performed at Grace Church, Manhattan.

Out of the Depths

It is shortly before midnight Mass is to begin and congregants are arriving. Nervous choir members escort people to their seats and wander about anxiously dusting the pews and muttering to themselves. Then one discovers the priest has died. Such is the beginning of "Fools' Mass," performed in December by DZIECI, an international experimental theater ensemble, at Grace Church in Manhattan.

The choir members are 16th-century peasants, with dirty faces, unkempt hair and missing teeth. They are the mentally and physically handicapped castoffs of society who have been transformed by their priest into an idiot savant choir.

DZIECI founder Matt Mitler said his group was looking for a way to understand the Mass that would approach the innocence of a child. DZIECI means children in Polish.

They struggle with the readings, recruiting an audience member for one, and fight over the communion bread until one member holds it high, breaks it and begins singing "Agnus Dei." Calmed, the others take pieces, break them and share them with the audience.

Mitler wondered if the show would offend people, but said clergy members and general audiences have been supportive, so much so the group was invited back to Grace Church for a fourth year this season and given a residency. He says the play represents sin and redemption, with the out-of-control characters coming together to create a religious ritual. "They're going into the lower depths to rise to something higher. They try to sabotage each other and then feel remorse. Out of that remorse something transcendent happens."

DZIECI members understand their characters because to be part of the group they must participate in its outreach to mentally and physically disabled hospital patients. "We're using theater as an act of service in the real Christian sense of the word," Mitler says. "It also has a humbling affect on how we act."

Retta Blaney



Brother Thomas (left), the chef for the community, talks with Prior Michael-John.

Flexibility

Is One of the Rules at the Priory of St. Benedict

By Steve Waring

Initially it might seem odd to locate a community that seeks to represent “Anglican Religious Life in the New Millennium” in a state perhaps best known for hogs and corn. What many people may not realize is that as America’s rural heartland declines in population it increasingly offers two qualities that are in ever-shorter supply: peace and quiet.

The Companions of St. Luke — Benedictine have a priory located on 35 acres of what used to be a hobby farm near Donnellson in the southeast corner of the state. It is relatively accessible to the nation’s highway grid except for the last few miles that include a winding dirt driveway, property edged with trees and about two miles of gravel road. This helps minimize the intrusion of all the background noise associated with a highly industrialized society.

The silence takes some getting used to, as does the slow, purposeful rhythm to the day. The surroundings seem to help most guests adjust quickly. Outside are footpaths leading to a pond, wild raspberry patches and some overgrown peach and apple orchards. Inside, Prior Michael-John and the two other brothers who live on the priory grounds have transformed a drab 1970s ranch house, two used house trailers and a prefabricated pole barn into a spacious dining area, designer-quality guest living quarters and an elaborate Gothic-style chapel.

“What you see here is not typical of a Benedictine or any other monastery for that matter,” said Pr. Michael-John. “Most are quite austere. We wanted to make people feel at home, comfortable.”

Guests come for a variety of reasons, he said.

“Some need to get away from their environment — a job, a social situation, illness. Some want spiritual direction. Others just want a place where it’s quiet. The reason for the visit is between that person and God.”

Despite the comfortable surroundings and relaxed pace, there is little chance that the community will be mistaken for a bed and breakfast.

“Our vocation calls us into a life of prayer,” said Pr. Michael-John. “The house gives us an opportunity to live that life of prayer. The manifestation of our vocation is hospitality. Anyone who comes to our door is to be treated like Christ.”

Part of the responsibility of living in community entails being self supporting and the Companions of St. Luke rely on voluntary donations from guests for a substantial portion of their income. As innovative as the comfortable surroundings and guest quarters are, however, where the sign at the entrance becomes most notable is in the way the community is ordered. Vowed religious members are not required to live at the priory, for example, nor do they have to remain celibate.

“Benedict was a realist,” explained Pr. Michael-John. “Traditional Benedictine communities have only accepted single males and required them to live on the property. We want to honor that tradition as a valid expression of Benedictine life. It is not so much that we have broken the rule practiced by other communities. Rather, we have aug-

“We have augmented the rule
to be more inclusive of the Spirit’s work
in contemporary life.”

— Pr. Michael-John

mented the rule to be more inclusive of the Spirit’s work in contemporary life.”

The Customary and Constitution for the Companions of St. Luke permit both males and females and does not require either to live on the grounds or to be single. Chastity in all relationships is strictly enforced as is the understanding that love and obedience of God come before all other commitments. Given the current accommodations, only single males can live at the priory full-time.

“We have taken a look at Benedictine life differently,” Pr.

Michael-John explains. "Much of what you see is the same, prayer, study, hospitality, contemplation, meditation, silence. I founded the order in 1992 using the rule of St. Benedict as the foundation for this community. Benedict, when he wrote this rule 1,500 years ago, wrote it on the shoulders of those who preceded him. He modified it to fit the needs of his time. At the same time that we hold to tradition, we also look at what society needs. If religious life is to survive it must have some flexibility."

Life at the community is a mix of the ancient and modern. The brothers typically wear the traditional habit (consisting most notably of a black tunic and rope cincture) and address each other as 'brother.' Some members of the community live within commuting distance and spend time at the priory

Although the flexibility has helped generate initial interest, many still find a life devoted to stability, discipline, selflessness, obedience and prayer to be something other than what they thought they were seeking.

nearly daily. Others live throughout the United States as far west as Arizona and as far east as Florida.

Whether living at the community or elsewhere, all members are expected to order their day around the Monastic Breviary, a liturgical book of worship services which includes four daily prayer offices — Morning Prayer, Noonday Prayer, Evening Prayer and Compline.

The flexibility has helped to attract a relatively large number of aspirants. An Internet

website (www.iowaepiscopal.org/companions_of_st_luke/) launched last summer has already attracted almost 4,000 hits. The community also selectively advertises in specialized publications. Probably most of the inquiries come through word of mouth. Pr. Michael-John isn't exactly certain.

New aspirants have helped to put the community on the fast track to becoming an official order. In the Episcopal Church, an order must have at least six religious (meaning the aspirant has satisfactorily completed a lengthy process of discernment and made a public vow of lifetime commitment to the community) before it can be certified. Currently the Companions of St. Luke have 10 brothers and two male oblates, or associates, in varying stages of discernment. The community also has several women and nine priests in discernment with a relatively even mix between those who are married and those who are single.

Although the flexibility has helped generate initial interest, many still find a life devoted to stability, discipline, selflessness, obedience and prayer to be something other than what they thought they were seeking. The attrition rate — both voluntary and involuntary — is surprisingly high, according to Pr. Michael-John.

"Walls created from the heart provide an unlimited ministry," he said. "Monastic life is a state of the heart and mind. Whether someone lives at the priory or elsewhere, they integrate that into a life that is whole, one where a commitment to prayer is a part of their work." □



Above: The community's bell tower was constructed out of scrap lumber.

Right: Initially, the philosophy of the community's sign clashes with its rural surroundings.

Below: The brothers' chapel is located inside a prefabricated pole barn.



Waste Time with God

Thomas Aquinas stated that contemplation is the highest act of human activity. Contemplation requires solid and attentive listening. That is, listening to the inner movement of divine grace and the sacred presence of God. Contemplation requires dedication and hard work. Here are four steps to practice in listening to God:

First, take a passage from Matthew, Mark, Luke, or John and read five to 10 verses. Read the gospel passage prayerfully with the intention to make its acquaintance, which will help you overcome avoidance to words Christ Jesus may want to speak. I need from time to time to confront deliberate avoidance of God's word to me. After the first reading, recall the basic message of the gospel in order to reacquaint yourself with what perhaps you already know.

Next, read the same gospel again, to discover that Jesus and his word are friendly. There is friendliness in the gospel, which reveals itself to us once we continue to reacquaint ourselves with the words of the Savior. The friendliness of the gospel texts will help diffuse any hostility or intimidation we may consciously or unconsciously experience in our hearts. At this reading you may pick out one word or a phrase that has made an impression in your heart or mind. Reflect on it prayerfully for a few minutes.

In the third step, read the gospel for the third time. For example, take the gospel about Mary and Martha: "...she had a sister named Mary, who sat at the Lord's feet and listened to what he was saying" (Luke 10:38-42). As you read that gospel for the third time, listen, look and discover friendship in the gospel pages. Christ Jesus extends the hand of friendship. His words encourage and invite friendship. For some it is the beginning of a new relationship with God, whether it is the Father, Son, or Holy Spirit. Suddenly and gently the good news of the gospel grips us so that our hearts and spirits experience new life, hope and expectations. In friendship listening becomes easier. Try it for a few more minutes with a faithful and prayerful attitude.

Now read the gospel for a fourth and final time. This time after reading, select one word, love, Jesus, God, or some similar word, and slowly repeat it silently within the depths of your heart. The word is merely a reminder that we consent to God's being present to us, and that we are present to him. After a few minutes you may let go of the word and allow God's sacred presence, power, and holiness to minister to you. God purifies and heals. He enlightens and gives wisdom. He unites us to himself and sanctifies us. Our listening becomes a worthwhile experience as we are gently transformed into the fullness of interior life. Resting quietly in his presence is the gift of God to us, contemplation. That peace beyond understanding becomes a true and practical reality. We are invited to intimacy with our God, as we wait in prayerful silence.



We need to listen to what God has to say to us. As we deepen our sacred bond with the Holy Spirit, we are better disposed to listen to one another. Our dialogue as brothers and sisters in Christ becomes more respectful when connected to our bonding in the Holy Spirit. We are in a much better disposition to disagree when we have already agreed and experienced our unity in the Holy Spirit. From the reality of that sacred truth, many of our disagreements may fade away or be diffused. We will begin to place them under the Light of the Spirit of Truth with genuine humility and honest love. Perhaps the time is ripe for the church to waste time with God. Nothing else seems to work. Why not give God the same opportunities we give other techniques and agendas?

Our guest columnist is the Rev. Joseph Byrne, spiritual director to the clergy of the Diocese of Albany. He lives in Lake George, N.Y.

Did You Know...

The Wisconsin State prison system has a Wiccan for its chaplain.

Quote of the Week

Marcus Tanner, author of a book on religion in Ireland, on the ministry of the Very Rev. Andrew Furlong, controversial dean of Clonmacnoise: "And when you're down to a congregation of about six people, you don't really want to alienate four of them."

Mission to the World

In 1997, the General Convention designated that the last Sunday of Epiphany each year be designated World Mission Sunday. This observance probably is not widespread in the church, and that is unfortunate, for we should be mindful of the fact that the church's official name is the Domestic and Foreign Missionary Society. The resolution adopted calls upon the church to hold up and celebrate our shared commitment and call to mission. It urges congregations, dioceses and provinces to learn about and to become engaged in mission.

Of all the words used in the church, "mission" continues to be one of the least understood. We learned from the series of articles on mission published in this magazine nearly two years ago that mission takes many forms. The church's catechism states its mission "is to restore all people to unity with God and each other in Christ," and that it pursues its mission "as it prays and worships, proclaims the gospel, and promotes justice, peace and love."

The Episcopal Church seems to have a resurgent interest in mission work. No longer is world mission simply a matter of sending a missionary to another part of the world in hopes of converting persons who live there. Today world mission may involve such ministries as going to another country to teach in a school or seminary under the direction of the local bishop. It may be a matter of sending specialists to work with local persons in medicine or construction.

Parishes, dioceses and the national church send missionaries to all parts of the world. They continue to bring the good news of God in Christ to persons who haven't heard it. They need the support of the rest of the church.

Comments Appreciated

We are grateful to all who took the time to send comments about the Living Church Foundation's new website, FaithLinks. Many people have told us how much they have enjoyed the new online "magazine," and others have made helpful suggestions concerning its future.

FaithLinks is a new endeavor for us, a ministry aimed specifically at younger Episcopalians. We are being told that persons who would not fall in the "younger" category are also finding the site to be helpful, and we are hopeful that it will be of value as well to those who are not Episcopalians.

If you have not visited the site yet, we hope you will do so soon at www.faithlinks.org. Your comments will be welcome and helpful.



www.faithlinks.org

**The Episcopal
Church seems
to have a
resurgent
interest in
mission work.**



Luke Golobitsh photo

Give Us Something Worth Believing

By Jack Lynch

*A young Episcopalian's
appeal to the church*

We in the Episcopal Church often pride ourselves on a reputation of inclusion, whether or not we really deserve it. Upon entry into a typical parish one will find all sorts and conditions — with an exception. The Episcopal Church has failed to reach a substantial portion of the population. To put it bluntly, the Episcopal Church has excluded its youth.

Next Sunday take a look in your local parish and see. Do you see anyone who looks to be about 18 or 19? You may say, “No, but I don’t expect teenagers to be at church anyway. They go away to something else and return in a few years. It’s a phase.” As one

who fits that age group, I can tell you firsthand that in the main, we have never been there. Those of us who have stayed with the church have had to struggle to be at church and to participate in its life.

As far as the Episcopal Church is concerned, we do not exist. I’ve looked into the matter and have come up with a few reasons.

The first has nothing to do with us, but it has to do with our parents’ and grandparents’ generations. The past 30 years have demonstrated a drop of more than 1 million communicants. That included our parents. When they didn’t go to church themselves, they didn’t take us. Coinciding with this drop in membership was a period of increased liberality in doctrinal teaching. It became fashionable to flirt with new approaches to faith and to draw attention away from the core doctrines of Christianity and place it on certain

social movements. The idea of a “thinking man’s church” completely replaced the goal of a faith centered on the “three-legged stool.” There is little incentive to attend church if one does not believe that what occurs there is necessary. When we fail to proclaim the gospel, no one hears its value.

Another reason so few of us are in the church is that the thinking of youth ministry — when it has existed — has often been along the lines of, “If we get a guitar and play some renewal music, they’ll be happy.” Obviously, that hasn’t worked. The problem was that those who were interested in youth ministry often simply tried to copy what was meaningful to them as young people. This is no longer the 1960s. Guitars and folk Masses have little connection to the youth of today.

Many young people are struggling to find sense in a world that throws them tons of information (a lot of it spurious) and a

culture that proclaims a subjective reality. They want something solid. The youth are starving for real meat, and we, the church, have held back too long the choicest cut available — the gospel of Jesus Christ. Nothing could be more relevant to our lives than the good news that God loved us enough to become one of us, and that he endured everything that we endure daily. In a world filled with virtual-this and cyber-that, kids want something real.

The attempt to be relevant has often proved horribly irrelevant.

Finally, the church has failed to incorporate those of us who are here into the full life of the church. Instead of giving young people a part in the life of the church — besides the Christmas pageant — we have sent them to Sunday school in another room, or we have made them sit by idly without as much as explaining the prayers, traditions, and customs of worship in such a way that they understand. The Eucharist might as well still be in Latin to a child who has never had it explained and who has never been allowed to participate in the liturgy. (And forcing someone to become an acolyte without teaching the reasons behind worship and the reality of God’s presence in it is utterly worthless, indeed counter-productive.)

There is hope, for the gospel is real and Jesus has promised that the gates of hell shall not prevail against us. There has been a great

influx of small children into the doors of our churches in recent years. If we live out our faith and answer the call to make disciples, they will remain and bear fruit themselves.

Here are some suggestions:

First, we must teach. Jesus’ ministry was marked by healing and teaching. He was able to reach people at all levels of society because he taught the reality of God’s relationship to humanity. Making disciples is like farming: One must plant a seed before one can expect fruit. We have to plant the seeds of faith in children.

Second, we must rethink how to reach children and youth. The fads of one era will not affect the lives of today, but the timeless things will. Believe it or not, kids like ritual.

The attempt to be relevant has often proved horribly irrelevant.

Indeed, liturgy can be the greatest multimedia experience any of us ever have. The clouds of smoke and the smells of incense, the ringing of bells and the songs of joy, the reading of the word draw in a person in a way unparalleled by video games or computers. Even better than observation of worship is active participation in it. Give young people responsibilities. They learn the depth of meaning in our common life and they will begin to take real stock in the activity of the community as a whole. I have heard many 12-year-olds who can read the lessons better than the usual adult lectors. Have a young person read at least one Sunday a month — and not on Youth Sunday.

Above all, we need relationships. Young people need to know that the church cares for them, that it even likes them. Often teenagers just need someone to like them for who they are. Get to know the youth of your parish. In doing so, you will be following Jesus’ example of incarnational ministry. And you will enjoy them.

Remember to keep the children and youth of your parish in your prayers by name every day. Make a point to include them in the weekly intercessions. Ask them for their prayer concerns. Your prayers will indeed bear much fruit. □

Jack Lynch is a student at Wake Forest University from the Diocese of Pittsburgh.



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LETTERS TO THE EDITOR

Due Criticism

The headline, "Anti-Semitism," and the emphasis of the Viewpoint article [TLC, Jan. 13] distorts the participation of the three Episcopal bishops in the demonstration in front of the Israeli consulate in Boston on Oct. 30. The sign in the picture accompanying the article states, "End the Occupation." It is a protest of Israeli government policy toward the Palestinians, not an attack on Jews *per se*. To unduly criticize or discriminate against Jewish people is anti-Semitism.

However, one is not being anti-Semitic to criticize present Israeli policy. Many, including Jews — even Israelis — consider the military occupation as defiant of U.N. resolutions and international law. The oppression there violates civil and human rights. It provokes violence.

Bishop Desmond Tutu, speaking for the South African Council of Churches in 1982, said, "We deplore structural and legalized violence that maintains an unjust socio-political dispensation, and the violence of those who would overthrow the state. But we have consistently warned that oppressed people will become desperate and desperate people will use desperate methods."

To drag anti-Semitism into connection with the demonstration of Oct. 30 is inflammatory and a flagrant disservice to TLC readers.

*(The Rev.) Charles Demeré
St. Mary's, Md.*

The Anglican Communion has produced two bishops of Lithuanian Jewish extraction. Samuel Isaac Joseph Schereschewsky was the first. I'm the second. My mother's family emigrated from Lithuania to the United States early in the 20th century. Those who remained perished in the Holocaust.

When I was 7, my family moved to Fairfield County, Connecticut, which in the 1940s and '50s was known for its hostility to Jews. There I encountered anti-Semitism in sophisticated garb, low-keyed and genteel. It did not openly attack Jews. It was, and is, a cast of mind, a timber of voice, an uplifted eyebrow. "You know those Jews ..." — and the voice trails off sardonically.

And so I'm grateful to Gardiner H. Shattuck, Jr., for "Anti-Semitism: The Elephant in the Living Room." He has put a name to what I've been experiencing in the Episcopal Church for years — not overt anti-Semitism, of course, but relentless hostility to the State of Israel, the cast of mind I experienced as a child. Week by week, in cyberspace and in print, our Episcopal media brings us a barrage of images and words, pictures and

pronouncements, that together tell us that our church supports the Palestinian Authority and opposes Israel. There's no "Anglican ambiguity" here, but a clear and persistent bias. I plead for two things:

First, for balance — and perhaps even silence — when it comes to the tangled web of Middle Eastern politics. It is not always necessary for us to issue a pronouncement. If nothing else, our role as advocates for one side makes it impossible for us to wage reconciliation in the Middle East. We are not peacemakers. We are partisans in the conflict.

Second, for deepened sensitivity to our Jewish brothers and sisters. Jews know where anti-Semitism leads. We must always remember the Holocaust when we offer comments on matters that touch the heart of the Jewish community. We must hear our own words through the ears — and hearts — of people who were nearly exterminated just a few decades ago. For the sake of Jesus himself, we must root out even unintentional anti-Semitism from our midst.

*(The Rt. Rev.) Edward S. Little II
Bishop of Northern Indiana
South Bend, Ind.*

A Proper Place

The Rev. Scott West makes valid and essential points regarding respect for the office of the episcopate [TLC, Dec. 30] concerning the sad controversies which surround the calling of Fr. Edwards to be rector of Christ Church, Accokeek, Md.

However, though the bishops are the highest ordained office, they are not to be "loose cannons" on the ecclesiastical decks. There is also a proper place for the authority of the General Conventions, standing committees, vestries, and other bodies, all working within the framework of national and diocesan canons. For this reason, the Episcopal Church has always been described as being "episcopally led, but synodically governed."

Thus, it is sad to see that instead of making prudent use of the options available to her with regard to the parish's calling of Fr. Edwards, Bishop Dixon chose instead to initiate a lawsuit, making any future reconciliation with Christ Church a virtual impossibility.

If this sad chapter in Episcopal Church history is not rectified within the framework of traditional Anglican polity, it's hard not to believe that episcopal tyranny will be the inevitable result, as TLC has so clearly pointed out.

*Gene Tucker
Arlington, Va.*

One for Me...

The letter of the Rev. Stephen P. Beatty [TLC, Dec. 23], responding to David Kalvelage's column, "Never the Same Church" [TLC, Nov. 25], bears comment. A main objection made by those who oppose Bishop Dixon's treatment of Fr. Edwards is her failure to obey canon law. To say that she is not bound by this law is the same as saying, "One rule for me, a different rule for you" or "I make the rules; you follow." This is a classic liberal position — one rule for liberals when they are in charge, a different rule for the rest of us.

To say that insistence by some on

an all-male clergy is oppressive is to ignore nearly 2,000 years of Christian history and tradition and more than 400 years of Anglicanism. It is to agree with the false view held by liberal feminists who interpret all history as a record of male oppression of women.

If it was such a good idea to abandon nearly 2,000 years of history, tradition and practice why was it necessary for a few bishops to act on their own outside the discipline and polity of the church? Why could we not have had a rational debate with both sides presenting evidence from scripture, history, tradition and practice? What these bishops did, however, was to take it on their own to conform to the then-current Zeitgeist that it was "time" and "the right thing to do" and then to present their actions as a *fait accompli*.

This is the same course being taken today with the issue of homosexual clergy and same-sex blessings. Thus we are fast becoming a church of the world, adopting the standards of the world, rather than a church in the world presenting a challenge to the sin of the world.

*Edward A. Watkins
Decatur, Ga.*

Words to Live By

Undoubtedly in his letter [TLC, Dec. 30] Gordon W. Gritter has spoken for a great many Episcopalians who are sick and tired of the rudeness and ill temper of far too many letters to the editor of this magazine. I often think of words written by Archbishop William Temple in his introduction to *Doctrine in the Church of England*, published in 1937:

"It is a sad reflection upon the sincerity of Christian discipleship that so often in the history of the Church, controversy has been conducted with bitterness and has been associated, as both cause and effect, with personal animosity.

"It is truly said that to become bitter in controversy is more heretical than to espouse with sincerity and charity the most devastating theological opin-

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LETTERS TO THE EDITOR

ings; and by this standard the 'orthodox' are condemned as grievously as their opponents. Progress in apprehension of the truths of the Gospel must chiefly come by the intercourse of minds united by friendship, so that they can do that most difficult thing to which St. Paul refers as though it ought to come naturally — 'speaking the truth in love'."

This would be a splendid epigraph for TLC and also for David Kalvelage's office.

*George Connor
Signal Mountain, Tenn.*

It's Not Needed

Our church has experienced the same resurgence of patriotism as other churches across the country [TLC, Dec. 16]. Refusal of the request for flags in church and the singing of patriotic hymns has been met with dismay and distrust.

I think that confusion exists, not because of deep-seated beliefs, but because of ignorance. While the question, "What does it mean to be faithful and patriotic?" is key to understanding our reaction and response to the events on Sept. 11, an even more basic question would be, "What do we come to church for?"

Ms. Hayhow's fine explanation of the purpose of the cross in procession and recession, and its presence in the service, is probably not understood by most of the laity. An educated approach to this symbol would help a great deal in opening up a conversation concerning how the flag affects us. Because of the blind fervor whipped up by the terrorist attack, many clergy are probably hesitant to use the pulpit to address the differences between faithfulness and patriotism, and their valid hesitance to bring the flag back into church or to sing nationalistic hymns will be misunderstood.

The fact remains that we come to church to worship God. Placing the powerful symbol of the flag in the front of the church alongside the cross encourages interchangeable worship of God with that of country. The flag

becomes a false idol that by the second commandment we are told not to worship. And while we should be thankful to God that we live in a country where we can worship freely in public, confess our beliefs and act upon them, whether Christian or some other faith, we do not need the American flag in church distracting us from the real reason that we are present.

It is true that we are sticking together as never before. Clergy have to take advantage of this situation and teach us what the difference is between being patriotic and being faithful. But first we need to know how and why we are called to worship.

*Sherry Stiteler
Concordville, Pa.*

Honor the Flag

In my home mission church, St. Aidan's, Camano Island, Wash., the cross is the central reminder of our Lord's great sacrifice for us and all mankind, and his presence with us. On each side, at the front of the church, stand the flag of my country, and the flag of the Episcopal Church. This has been the case to the best of my knowledge for the 73 years of my life.

I suffer no confusion whatsoever, but take comfort and pride when seeing these symbols in my place of worship [TLC, Dec. 16]. I love my Lord, I also love my country, which I believe was the same feeling the majority of signers of the Declaration of Independence also had more than 200 years ago.

Our church is known as the Protestant Episcopal Church in the United States of America, not Canada, Mexico, Britain, or any other place. Granted, this was in writing in the 1928 prayer book, but United States was deleted in the revised edition, as were so many other things. What could be more fitting than to honor our flag in our church by displaying it as a reminder for all to see that we can love God, but we can also love our country?

*Douglas L. Poage
Seattle, Wash.*

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Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

Appointments

The Rev. **Scott Bellows** is rector of St. John's, 101 S Prospect St., Hagerstown, MD 21740.

The Rev. **Celene Burke** is rector of Holy Trinity, PO Box 577, Manistee, MI 49660.

The Rev. **Morgan Hickenlooper** is rector of Grace, PO Box 9087, Panama City Beach, FL 32417.

The Rev. **David R. MacDonald** is rector of St. Luke's, 427 Woodard St., Denison, TX 75020.

The Rev. **Carol Mader** is priest-in-charge of St. Augustine's, 546 W South St., Mason, MI 48854.

The Rev. **Reynold H. Richaud** is rector of Trinity, 709 Franklin St., Clarksville, TN 37040.

The Rev. **Richard Sanders** is rector of St. Paul's, 605 Reynolds St., Augusta, GA 30901.

The Rev. **George Silides** and the Rev. **Hunter Silides** are appointed missionaries of the Episcopal Church assigned to the Diocese of Alaska; add. 4404 Wood River Rd., Fairbanks, AK 99709.

The Rev. **Tracy Wilder** is rector of St. John the Divine, PO Box 87, Ruskln, FL 33570.

Ordinations

Deacons

Eastern Michigan — Suzanne Lynn.

Michigan — Philip M. Dinwiddie, Monique A. Ellison, Shannon Marie Coleman Farrey, St. Paul's, 218 W Ottawa St., Lansing, MI 48933-1374, Ann Lovejoy Johnson, St. Andrew's, 306 N Division St., Ann Arbor, MI 48104-1497, Kelly West.

Montana — Joe Scheeler, serving in the Elkhorn Area Ministry.

Quincy — Eric Jon Craig, Louis Dale Mahue, St. Paul's Cathedral, 3601 N North St., Peoria, IL 61604, Michael John Murphy, Martin Clark Yost.

Southwest Florida — Robert Earle III, Donald Griscom, Sandra Jamieson, Dennis McManis.

Vermont — Shelie Richardson.

Priests

Iowa — Alan Hesse, Jan Waples (by the Bishop of California).

Michigan — Marilyn Mae Sanders.

Renunciations

Iowa — Arthur T. Jacobson, Rick L. Sisson.

Resignations

The Very Rev. **Michael Barlowe**, as dean of the Cathedral Church of St. Paul, Des Moines, IA.

Retirements

The Rev. Canon **Bomar Ethers**, as deputy to the Bishop of Florida.

The Rev. **Jack H. Haney**, as rector of Christ Church, North Conway, NH; add. 95 Beckett St., #2, Portland, ME 04101.

The Rev. Canon **Hal Johnson**, as rector of St. Francis on-the-Hill, El Paso, TX.

The Rev. **Jeffrey Knox**, as rector of All Saints', Fulton, NY.

The Rev. **Thomas P. Rosa**, as rector of Holy Trinity, Belvidere, IL.

The Rev. Canon **E.M. "Bert" Womack**, as interim dean of St. John's Cathedral, Denver, CO.

Corrections

The Rev. **Fletcher Harper** did not accept his call to become rector of St. George's, Maplewood, NJ [TLC, Nov. 18].

Deaths

James A. Fulton, 43, of Chadds Ford, PA, died Nov. 25 of pneumonia. Mr. Fulton was the recipient of three kidney transplants, the last one from the Rev. David Funkhouser [TLC, Sept. 23]. He is survived by his wife, Kirsten, three children, Evan, Adrienne and Vanessa, a sister, a brother, and his mother, the Rev. Sharline Fulton.

Helen Dexter Loring, 98, of Westport Point, MA, widow of the Rt. Rev. Richard T. Loring, fifth Bishop of Springfield, died Nov. 14 in a nursing home. She is survived by a son, the Rev. Richard T. Loring III, Brookline, MA.

The Rev. Canon **Wallace Morris Pennepacker**, rector of St. John's Church, Memphis, TN, for more than 30 years, died Dec. 27 in his Memphis home. He was 85.

Canon Pennepacker was a native of Philadelphia, a graduate of the University of Pennsylvania and Philadelphia Divinity School. He was ordained deacon and priest in 1942. He was assistant at St. Stephen's, Wilkes-Barre, PA, 1942-43, assistant at Holy Apostles and Mediator, Philadelphia, 1943-45, and assistant at St. Bartholomew's, Ho-Ho-Kus, NJ, 1945-50. He went to St. John's, Memphis, in 1950 as associate, then was called as rector in 1953. He remained there until he retired, in 1983. Following retirement, he served as an interim in several congregations. Canon Pennepacker is survived by his wife, Dorothy; two daughters, Carol Walker, and Jane Pienaar, both of Memphis; a sister, Marion Woodward, of Ambler, PA; two brothers, William, of Memphis, and Norman, of Sarasota, FL; 10 grandchildren and two great grandchildren.

Next week...

Lent Book Issue

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. AnglicanBk@aol.com**

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RECTOR: Our historic, growing parish of 180 in a beautiful Lake Michigan resort area seeks candidates with vigor, energy and enthusiasm. Our new rector will be a sensitive pastor, counselor and healer, will honor tradition while showing us new ways to worship, and will team with us to grow our education and music programs and extend our ministry into the community. Compensation exceeds diocesan guidelines. Contact **Search Chair Graydon DeCamp, GDeC@aol.com, (231) 264-6314, or c/o St. Paul's Church, 403 Traverse St., Elk Rapids, MI 49629.**

RETIRED PRIEST who still wishes to serve. We are Saint James' Church, Boynton, and Saint Andrew's Church, Baskerville, two very small traditional parishes in south central Virginia, looking for a retired priest to live among us, provide Sunday services and limited pastoral care. We can provide a rectory with utilities, a small stipend, and our good southern friendship and hospitality. For more information, contact **Willoughby Hundley, Jr., P.O. Box 66, Boynton, VA 23917 Phone (434) 738-6547. E-mail: jhundley@kerrlake.com**

HANDS ACROSS THE ATLANTIC! The parishioners of Great St. Mary's, the University Church in Cambridge, England invite you to our homes for a Christian Week of religion, music, architecture, drama, history . . . and friendship . . . June 30 – July 8th, 2002.

Christian Week includes: Evensong at the King's College and St. John's College chapels, with their world-famous choirs. Visits to galleries and museums, river punts on the Cam, tours of our beautiful gardens and a trip to Ely Cathedral. Lectures on art, architecture, history. Dinner as guests of Trinity Fellows College with the Bishop of Huntingdon. Interfaith theatre — and much more! Fee includes 2 meals per day, accommodation, tickets, and admissions. For brochure and application form contact **Catherine Clark, US Coordinator, (781) 790-1065, development@mediaone.net.**

RECTOR: Trinity Episcopal Church, Lawrence, Kansas seeks an energetic rector for our pastoral/program size parish. Our beautiful, historic church is located in a college (University of Kansas) community of 80,000 forty miles west of Kansas City in wooded rolling hills. Our diverse membership values liturgy, music and tradition. We have a vibrant church family, a strong diaconate, an active lay ministry, a debt-free facility and a growing endowment. We wish to expand education for youth and adults and develop parish growth through programs for singles and families. In a new rector our parish seeks pastoral care, spiritual guidance, and inspirational preaching. Strong communication and administrative skills are required. Send resume to: **Patricia Henshall, Chair, Search Committee, 737 Republic Road, Lawrence, KS, 66044.** For more information please visit our website at **www.episcopal-ks.org/trinity** or E-mail: **vljohnst@ku.edu**

DIRECTOR OF YOUTH MINISTRIES: St. John's Episcopal Church, Ellicott City, MD, is seeking a full-time, energetic, dynamic leader (lay or ordained) for our established and flourishing youth programs, including: high school and middle school youth groups, special youth events, youth-in-out-reach ministries and confirmation class. Responsibilities also include input into Christian education for grades 6-12 and assistance in implementing the *Journey to Adulthood* program. Ability to relate well with teens one-on-one and in groups is a must, providing guidance in their faith journey. St. John's is a vibrant and growing suburban church, located in a historic town between Baltimore and Washington, DC. Our 177-year-old parish is a community of over 2600 people. Attractive, spacious campus with space dedicated to youth. Very competitive compensation package includes well-appointed apartment. Bachelor's degree or 3 years experience with youth desired. Send resume and picture by March 15 to **DYM Search Committee, St. John's Episcopal Church, 9120 Frederick Road, Ellicott City, MD 21042-3912, stjohsec@aol.com.**

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Work Web: www.theadvent.org
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Mass 9, C 9:30

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H Eu Daily (ex Sat) christissavior@lvcm.com

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J. Michael Case, organist
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E. Griesedieck, c; the Rev. Robert H. Stafford, asst
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& Eu 5:30, Tues and Thurs Choral Ev & Eu 5:30, Choral Eu Wed
12:10, Sat Eu 10:30

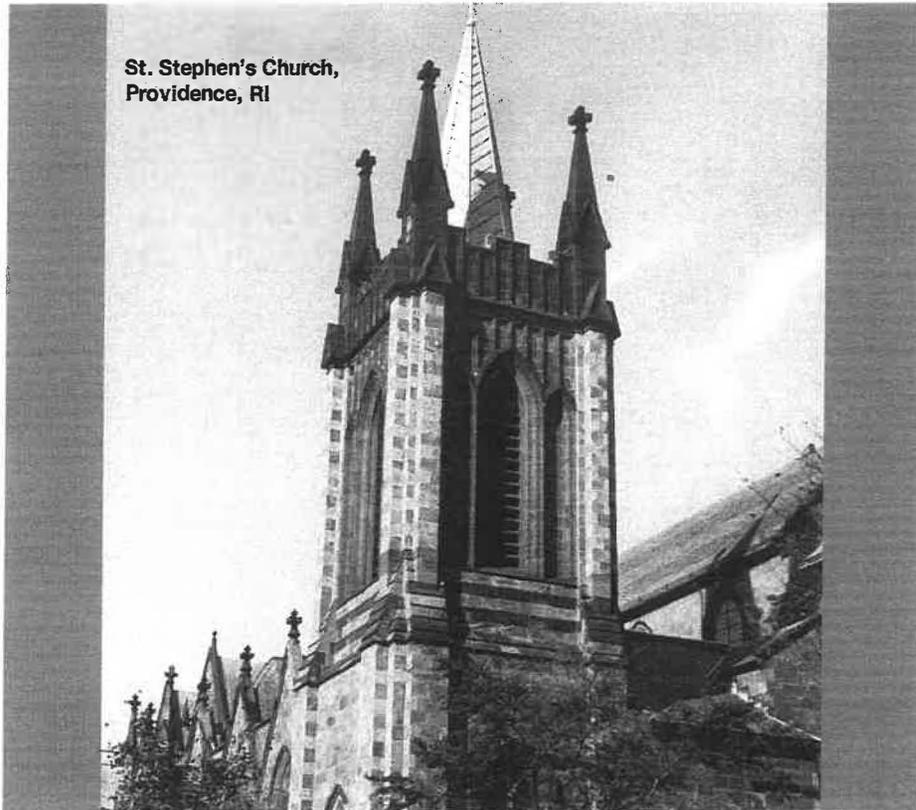
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Chinese, 5 Cho Ev (3rd Sun), Wkday Services 9:15 MP M-F;
12:30 H Eu Wed, 11:30 H Eu Fri in French, 8 H Eu Sat in French

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