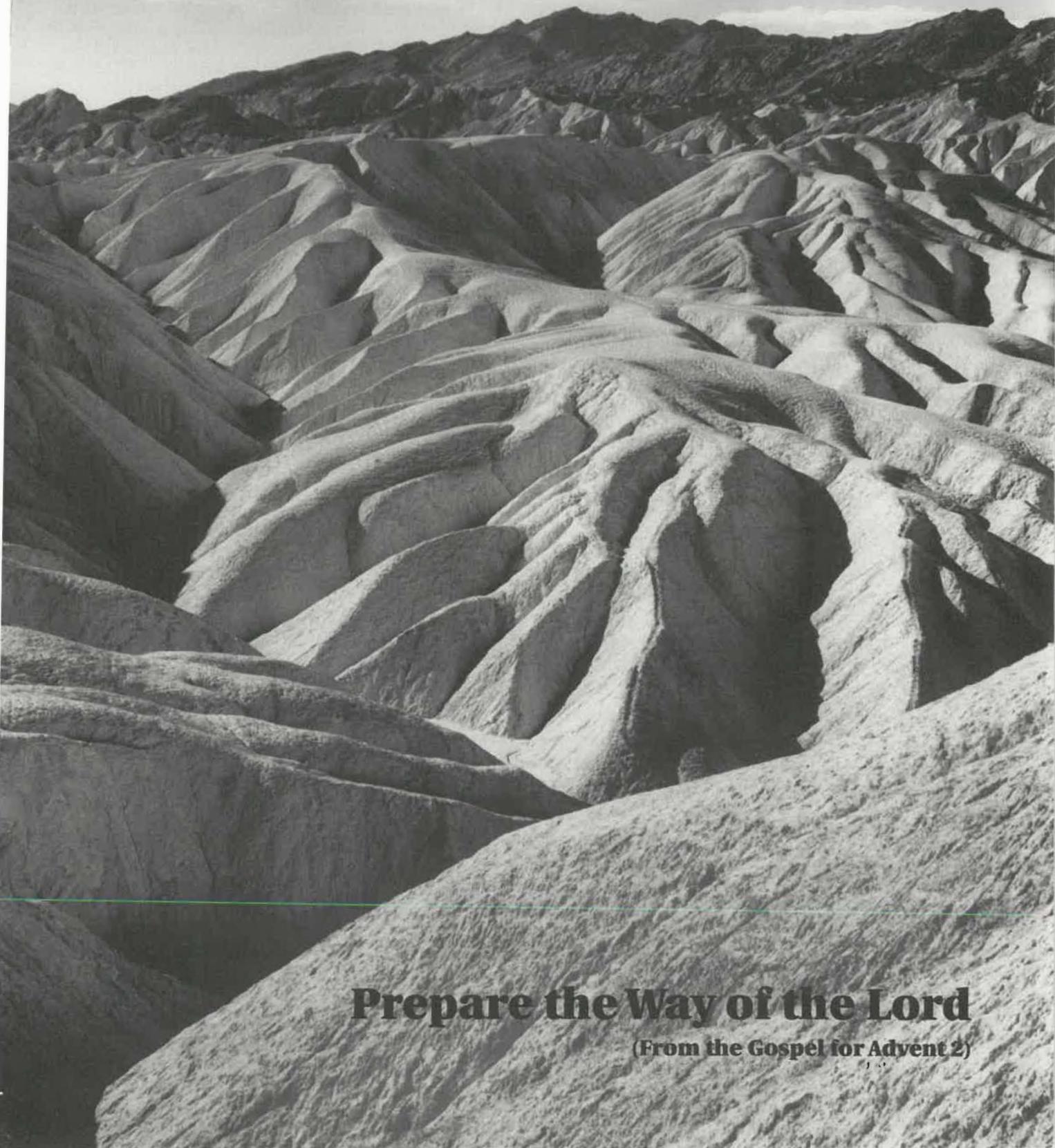


The Living Church

December 7, 1997 / \$1.50

The Magazine for Episcopalians



Prepare the Way of the Lord

(From the Gospel for Advent 2)

December 7, 1997

Advent 2

Features

Healthy Growth of the Parish Family



The last in a year-long series

By Jeffrey Black

page 10

Departments

Letters:

In good hands (p. 3)

News:

New Jersey bishop confesses
to diocese (p. 6)

Feasts, Fasts & Ferias

A night after Christmas (p. 9)

Editorials:

Small churches (p. 12)



Viewpoint:

Feminine theology
By Nathaniel Pierce
(p. 12)

Videos:

No longer just your average
sermon (p. 14)

Short and Sharp:

Pastoral advice (p. 16)

People and Places (p. 17)

On the cover: Robert F. Campbell photo

Quote of the Week

The Rt. Rev. Keith Ackerman, Bishop of Quincy, on his diocese: "We have been part of what used to be called 'The Biretta Belt,' and as I review the situation today, I suspect that we are now the pom-pon."

In This Corner

Advising John the Baptizer

If the people on Madison Avenue were the least bit interested in the story of John the Baptizer, they certainly would have some harsh words for his naive presentation of his message. They would probably counsel some kind of media blitz to get the notion across that the Messiah was coming. They would find it ludicrous for John to be quoting from some ancient source in order to indicate that something momentous was about to happen. They would point out to John the Baptizer that the first thing he needs is a sponsor — someone who would be financially able to buy the advertising he needs to get his point across to a weary, jaded, and largely illiterate public.

They probably would advise John to have shots of the Caribbean and the scenery of Alaska with an overvoice which said the viewer had "something coming . . . You have some high yield securities coming. You have some peace of mind coming. You have some physical beauty coming. You have some self-esteem coming. You have some exciting new companionship coming. You have some Messiah coming."

The sponsor would insist, however, that they play down any notion that there would be any obligation on the part of the listener other than that of sending in regular contributions to the Coming Messiah Foundation. "And further more, Jack," they would say, "this business of 'someone standing in the midst of you whom you do not know' just

won't do. We have to have product recognition," they would assure him. "TV, radio, billboards, newspapers, these are where we need to be," they would counsel.

But, alas, it would not be so. Instead of running for public office, the Messiah, when he came, turned out to be a wandering preacher, who, instead of capitalizing on some miraculous healing powers, spent his time talking about something called the kingdom of God, and making himself very unpopular with the Jewish officials.

And so John the Baptizer comes to us each year announcing that there stands among you one whom you do not know. Hopefully, we know who that is. Hopefully, we are listening to what he has to say about the kingdom of God. The fact that most of the world is not aware of Jesus should not discourage those who have found the meaning of their lives in him. It should not be a deterrent to holiness to realize that there is no way in which the Messiah can be packaged to pander to the tastes of a largely hedonistic and self-centered populace.

And although we do not see it placarded on billboards and though it may be cleverly disguised in the fantasy figures which dance to the tune of retail advertising, we do ever so faintly hear the divine overvoice, "You have some royal Messiah coming."

Our guest columnist is the Rev. John Ruef, rector of Emmanuel Church, Chatham, Va.

Sunday's Readings

The Route to God

2 Advent: Baruch 5:1-9 ; Ps. 126; Phil. 1:1-11 ; Luke 3:1-6

Roadmaps can be deceiving, particularly when their scale is small and when they're short on topographical detail. What appears as a direct and rapid route to a particular destination can result, on being followed, in a difficult journey. Rugged mountains and deep canyons, sometimes not even shown on a map, can slow one's progress considerably. So can stretches of unpaved or ill-maintained roadway. What looks at first to be at marvelous route can prove to be littered with obstacles.

We human beings, apparently by instinct, seek a path toward God as we make our way through this life. And with the test of intentions a good many among us privately map out what appears to be a fairly direct route. The trouble with homespun religion, however, is that it usually follows a way

untested by others. Its mountains and gorges seemingly appear out of nowhere, and rough spots along its road come without any warning. In the absence of guidance from those who have traveled before, the journey can be dangerous indeed. And without clear roadsigns planted by others, it's easy to lose one's way.

The history and experience of the communities represented by Isaiah, Baruch and John the Baptist all point to a route to God that can be followed with safety and assurance. That route is Jesus Christ, in whose coming mountains are brought low and deep valleys filled in. In him crooked ways give way to a straight path, and through him "the rough ways are made smooth." And with the guidance of countless saints who have traveled Christ's way before us, the path of responding to God's grace with lives which bear the fruits of righteousness find sure and certain completion in the day of the Lord.

Church Pension Fund in Good Hands

It is reassuring to read a letter from the president of the Church Pension Fund, Alan F. Blanchard, on the proper balance between investment returns and social responsibilities, especially in relation to the tobacco issue [TLC, Nov. 2].

I applaud the trustees of the fund in directing portfolio managers to eliminate tobacco stock in as rapid a manner as is consistent with their fiduciary responsibilities.

As a former trustee, I know it has been the policy of the board of trustees to achieve a balance between its social and fiduciary responsibilities. Still, it is a puzzle why the impression "out there" is one that the board has no social conscience, or it could have done better. Such a confusion may be eliminated if one would only call the fund.

The board is blessed with an exceptional caliber of people as trustees. With the openness and know-how of Alan F. Blanchard as its president, the fund is in

as capable hands as we can possibly expect. I, for one, am most grateful.

*(The Rev.) Yung Hsuan Chou
Kingston, Mich.*

Nothing Positive

A news article [TLC, Nov. 16] reported that Bishop Doss was asked to resign. Being a priest in this diocese, I know that to be true. The article also quotes extensively from the Steinke report and the Wellness Committee report, the problems with the bishop.

While I am disappointed that the article did not quote the parts of the report that tell what positives there are in Bishop Doss, I am more chagrined by TLC's use of anonymous quotes. We in New Jersey are plagued by anonymity. People are making amazing statements without having to worry about them being factual.

I don't know if Bishop Doss has alienated almost everyone. Perhaps I am the

only one he hasn't, although I doubt it. Maybe TLC could see its mission as finding out what the truth actually is by conducting a survey of this diocese.

The fact that someone could say reconciliation is no longer possible seems contrary to the gospel. And yet an anonymous rector is allowed to say it. The fact that some are not willing to own their beliefs and stand by their statements should show the rest of the Episcopal Church why the Diocese of New Jersey is having such a hard time healing, and getting back to doing the Lord's work.

*(The Rev.) Edmund W. Zelley
Holy Trinity Church
Wenonah, N.J.*

Side by Side

Two recent articles have caused me to change my mind about renewing my subscription. The article by the Rev. Jennifer Phillips, "Welcoming Children Into the

Empowered for Living Empowered for Life



- 700% growth in three years
- 3,000 new lives rededicated to Jesus
- 80 teachers ready to come to YOUR church
- 20 life-changing conferences from which to choose

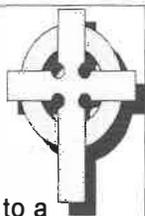
For more information

call (800) 299-6324

Acts 29 • ERM — Celebrating 25 years of ministry

1900 The Exchange, Suite 170 • Atlanta, GA • 30339 • www.ermacts.com

Affirming Anglican Catholicism



- ▶ committed doctrinally to a reappropriation of the fullness of Catholic doctrine
- ▶ committed gladly to the full insights of a Catholic feminism
- ▶ committed by the Incarnation to the refashioning of a Catholic social praxis for our time

Canadian Patron
The Bishop of Edmonton,
The Rt Revd Victoria Matthews

American Patron
The Bishop of Chicago,
The Rt Revd Frank T. Griswold III

To subscribe to the journal, *The Anglican Catholic*, please send \$15.00 to:

Affirming Catholicism
40 Atkinson Street
Rochester, New York 14608
USA

The new Catholic movement in the Anglican Church



Live in a Castle at
DURHAM SEMINAR, ENGLAND

JULY 27-AUG. 4, 1998

"Celtic Spirituality and Modern Mission"

Now home of University College, Durham Castle adjoins the great Cathedral.

- * Lectures by British scholars, Church leaders
- * Day trips visit Holy Isle, Hadrian's Wall, Saxon & Celtic sites.
- * Price includes room, meals, lectures, trips
REDUCTION for Spouse or Student

Write for the prospectus:

INTERNATIONAL SEMINARS
900 S.E. 6th Court,
Ft. LAUDERDALE FL 33301
Phone 954/523-0515

Lectionary Bible Study



A Quarterly Study Booklet

For a sample, send \$6.50 to:
Paraklete Press of California
PO Box 1932
Rancho Cordova, CA 95741
or phone: (916) 852-1269

Letters

Liturgy" [TLC, Oct. 19] was excellent. I wish I would have written it. The other was written by guest columnist, the Rev. Alanson Houghton, "Members in Good Standing Only" [TLC, Nov. 2], which echoes my sentiments exactly.

I am saddened when I read and hear criticisms of the Episcopal Church as a "divided" church, or described as "two churches." One of the true beauties of the Episcopal Church is the latitude of thought and opinion permissible. Unlike the situation in more dogmatic and narrowly defined denominations, we in the Episcopal Church should rejoice in the fact that we may differ in theological and canonical questions while we still live side by side and respect one another's minds and sincerity.

(The Rev.) James P. Eron
San Diego, Calif.

Gahan finds some humor in the fact that since 1983 more than 1.5 million non-Muslims, most of whom are Christians, have been killed by the Sudanese government. In the government's attempt to eradicate the Christian population, Sudanese agents have burned and looted villages, enslaved women and children, forcibly converted boys to Islam before using them as shock troops in battle, relocated entire villages into concentration camps and withheld international food aid to the starving until they convert.

Though it is not being reported from the foreign desks of major U.S. papers, the persecution of Christians is very real, not just in the Sudan but in China, Egypt, Viet Nam, Pakistan, and Saudi Arabia. How can anyone claiming to be a Christian, especially a member of the clergy, make light of such atrocities?

(The Rev.) Mark A. Jurgensen
Macon, Ga.

Persecution Real

In his Viewpoint article, "Let's Stress the Essentials" [TLC Nov. 16], Patrick Gahan glibly refers to the "barbecue of Christians in the Sudan." Apparently Fr.

Taboo Subject

Regarding the state of the church, I was an active churchwoman during the early

The Living Church

*An independent weekly record of the news of the church
and the views of Episcopalians, since 1878*

Editorial and Business offices: 816 E. Juneau Ave.
Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936

Telephone: 414-276-5420 Fax: 414-276-7483
E-mail: livngchrch@aol.com Quest: livingchurch

David A. Kalvelage, *editor and general manager*
The Rev. Canon H. Boone Porter, *senior editor*
John E. Schuessler, *managing editor*
Patricia C. Nakamura, *music editor*
Amy Marciniak, *graphic artist*

Betty Glatzel, *business manager*
Barbara A. Pizzino, *circulation manager*
Lila J. Thurber, *advertising manager*
The Rev. Travis T. Du Priest, Jr., *book editor*

Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), president; Miss Augusta D. Roddls, Marshfield, Wis., vice-president; Mrs. John Hayden, La Crosse, Wis., secretary; Howard M. Tischler, Grosse Pointe, Mich., treasurer; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rev. Thomas A. Fraser III, Riverside, Ill.; the Rev. Canon H. Boone Porter, Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

NEWS: THE LIVING CHURCH's chief sources of news are correspondents and news releases from church agencies. TLC cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©1997 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 215 • Number 23

Letters

1970s and although I have spent considerable time and money in defense of the male priesthood, I have always felt the church made a great mistake in opening the door to abortion. Regrettably, abortion has been a taboo subject in the intervening years, but with General Convention's endorsement of the partial-birth abortion procedure, I am unsure I can continue a life-long relationship with the Episcopal Church.

As someone who has been blessed in motherhood, I am sympathetic with those facing an unwanted pregnancy. However, the church must recognize that while the rest of us may accept with gratitude that "it is he who hath made us and not we ourselves," for some these have become words that hurt.

*Cynthia Grantz
Rockford, Ill.*

Not A Democracy

After reading the article by the Rev. Fred Himmerich [TLC, Sept. 28], it seems to me that he is taking the position that the church is a "democratic institution." And, because it is "democratic," it is better that

the Roman Catholic Church, which is "monarchical."

I did not come to faith in a "democratic institution," but faith in a King, whose name is Jesus. We do not belong to a "democracy," but we are part of a "kingdom," and we have a King whom we worship and adore.

*Lee Buck
Atlanta, Ga.*

The Real Enemy

Kudos to the Rev. Jürgen Liias for a much-needed reminder, in these fractious times, of "the nature of the beast" with whom we are in battle [TLC, Nov. 9]. It is at our own peril, and the church's, that we act out this warfare amongst ourselves, forgetting who the real enemy is.

A friendly amendment, however, would be that we not totally dispense with the learnings of the social sciences, family systems theory among them. The legacy of the late Rabbi Edwin Friedman, through his book, *Generation to Generation*, and other spawned by it, has manifested much fruit in the "vestry wars" that

Fr. Liias alludes to. Another valuable resource is Walter Wink's "Powers" trilogy, an expressly Christological treatment, which has very practical application to the life of the church (especially Vol. 2: *Unmasking the Powers*). Both are required reading in my seminary courses, and might well be so for all Christians, especially those in leadership of the church.

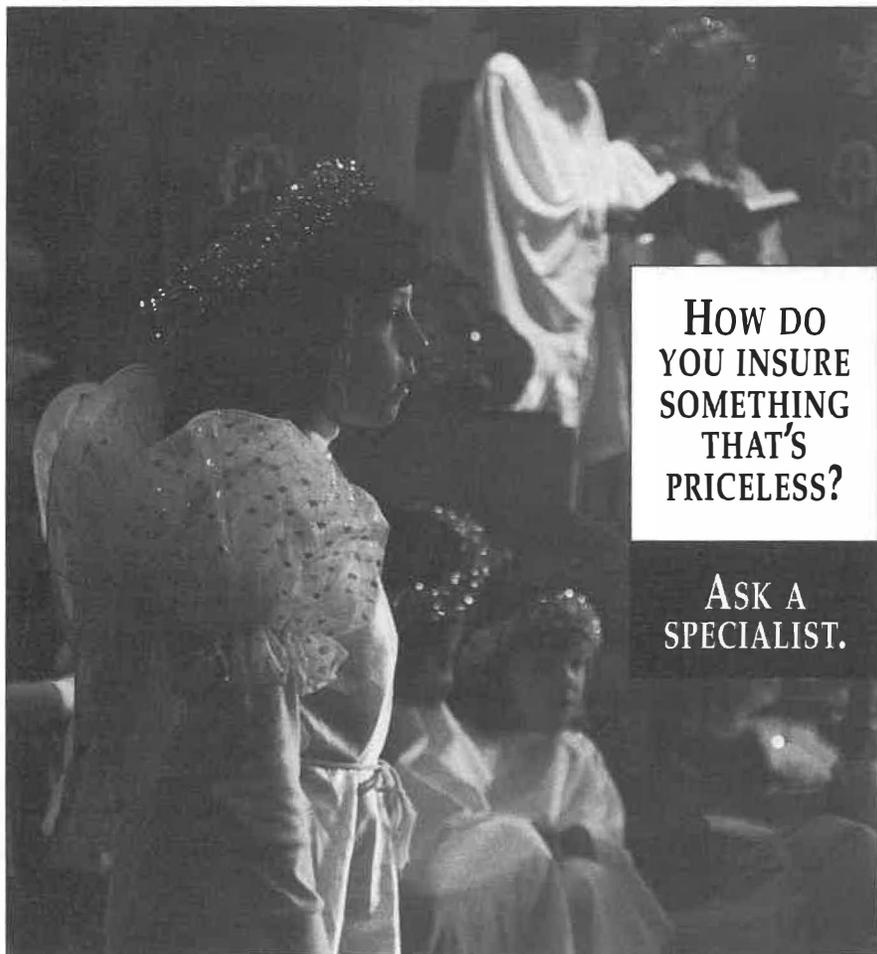
*(The Rev.) Michael Tessman
Nashotah House
Nashotah, Wis.*

On the Cover

What a gorgeous cover on the issue of Nov. 16. This is the most beautiful cover in the 35 years I have been a subscriber. Congratulations to everyone.

*(The Rev.) Fred Fenton
Baton Rouge, La.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published.



**HOW DO
YOU INSURE
SOMETHING
THAT'S
PRICELESS?**

**ASK A
SPECIALIST.**

During the holidays, family traditions are established that continue for generations, and your church is even more important to your congregation. Church Mutual has been protecting churches for future generations for 100 years. Today, more churches place their trust in Church Mutual. Most began with a free insurance needs analysis. Find out the cost and coverage advantages that you could gain with The Specialist.SM Call for a free visit from a Church Mutual representative today.

1 8 0 0 5 4 2 - 3 4 6 5

**Church
Mutual**
THE SPECIALIST™

3000 Schuster Lane, P.O. Box 357, Merrill, WI 54452
Church Mutual is rated A+ (superior) by industry analyst A.M. Best
© 1997 Church Mutual Insurance Company

Bishop Doss of New Jersey Confesses to Diocese

The Rt. Rev. Joe Morris Doss, Bishop of New Jersey, spoke of healing and forgiveness when he addressed more than 800 members of the diocese Nov. 15, at Trinity Cathedral, Trenton.

Less than two weeks after being asked to resign by two important diocesan committees, Bishop Doss admitted that he had lied to a priest of the diocese, and that he had used a discretionary fund for personal expenses. Bishop Doss apologized to the gathering and vowed to remain as bishop of the diocese.

The extraordinary event also included a walkout by about a third of those present in protest of the controlled format of the meeting, and lines of persons who came forward at the end of the Eucharist for a personal blessing by Bishop Doss.

"I know I have made mistakes," Bishop Doss told the gathering in his address. "I have sinned in thought, word and deed. I confess it. I am sorry for it. I offer you my repentance."

Bishop Doss used the example of Jacob wrestling with a man until daybreak. "Now is the time for the struggle, here and now, and the struggle is as personal and close as a wrestling match," he said.

"I like Jacob's story. It reminds me of myself. With his inconsistencies and contradictions. With the ability to do good and also to do bad.

"It hurts to hold on — it hurt Jacob to hold on — and yet I must. It would be so much easier to let go, and yet, I can't. It hurts you to hold on and yet you must. It would be so much easier for you to let go, and yet I can't. So I say to myself and you: go ahead, struggle. Go ahead, take the challenge ..."

Following the address, the Rt. Rev. George Hunt, retired Bishop of Rhode

Island, was moderator for a question-and-answer session. He told the crowd that speakers would be allowed only to ask questions of Bishop Doss, not to make statements.

"This event was called by Bishop Doss," Bishop Hunt said. "It is his meeting and his agenda."

At that point, the Rev. Leroy Lyons, rector of St. Mark's Church, Plainfield, and president of the Black Caucus in the diocese, called on persons to stand and leave with him. About a third of the gathering left the cathedral.

"The standing committee asked him to resign. The diocesan council asked him to resign," Fr. Lyons told the *Home News* of New Brunswick. "Don't you think he should have asked them to explain why? Instead he takes control."

Outside the cathedral, Dr. George Moore, of St. Augustine's, Red Bank, another member of the Black Caucus, read a statement which he had intended to read at the gathering inside.

"The four years of anomie, disappointment and heartbreaks have clearly demonstrated to us that you are incapable of raising up new life from the ashes of the destruction that you have created," Dr. Moore said. "You don't possess those gifts."

Among those who left the cathedral was the Rev. Alan French, rector of St. Andrew's, New Providence, N.J. When Fr. French was under consideration to be rector of another parish in the diocese, it was reported that Bishop Doss had urged the Rev. Charles Rush, a United Church of Christ minister, to write a letter to the search committee of that congregation, urging the committee not to consider Fr. French. During the question-and-answer



'I am deeply sorry. I immediately knew I was wrong.'

Bishop Doss, on misinformation supplied to a parish

period, Bishop Doss admitted that he lied when he denied he was involved with the information presented to that parish.

"There was one word for it — a total lie," the bishop said. "I am deeply sorry. I immediately knew I was wrong. There's no way I can explain it. All I can do is say I'm sorry."

One of the questions concerned use of Bishop Doss's discretionary fund. He said he used \$5,000 from the fund to pay his income taxes. Bishop Doss said the amount was "an advance" on his salary and said he would pay it back.

In the afternoon, when Bishop Doss was about to pronounce the blessing at the conclusion of the Eucharist, a woman holding a small child came forward and asked for a personal blessing rather than the customary communal benediction. Others followed her and soon most of those who remained inside the cathedral stood in line for a blessing, singing hymns as they waited. Many persons filled out cards which invited them to make a commitment to "the process of healing and reconciliation."

Bishop Doss said he would be available at the cathedral on two dates during November for persons to ask questions.

Fort Worth Agrees to Limit General Convention's Authority

The Diocese of Fort Worth and the General Convention of the Episcopal Church continue on their collision course, now that the diocese has given final approval to a constitutional change limiting the authority General Convention may exercise over it. The measure was approved by 3-1 majorities in both the lay and clergy orders at the diocesan convention Nov. 7-8 in Fort Worth.

The action means that the diocese will

only recognize the authority of the Constitution and Canons and the General Convention, "provided that no action of General Convention which is contrary to Holy Scripture and the Apostolic Teaching of the Church shall be of any force or effect."

On Jan. 1, when the ordination of women becomes mandatory in every diocese, the diocese and its bishop, the Rt. Rev. Jack L. Iker, will be in violation of

Episcopal Church canons. But the debate over the constitutional amendment turned not on the ordination of women, but human sexuality.

Only the Rev. Philip Cooke, rector of St. Gregory's Church, Mansfield, spoke against the amendment. He argued that it purposely deletes reason from the classical Anglican methodology in favor of

(Continued on page 8)

Chicago's Pastoral Care Officer Elected Bishop of Maine

The Rev. Canon Chilton R. Knudsen, pastoral care officer of the Diocese of Chicago, was elected Bishop of Maine Nov. 14 in Bangor. Canon Knudsen, 51, was elected on the fourth ballot from a field of five.



Canon Knudsen

"I expect and hope and trust that the people of Maine are really ready to have a shared episcopate," she said in an interview with *Anglican Advance*, the newspaper of the Diocese of Chicago.

She is expected to begin her leadership role early in 1998, but she will not be consecrated and formally installed until later. The consecration service has been tentatively scheduled for March 28.

Canon Knudsen has held the diocesan position since 1987. She is a graduate of

Chatham College and Seabury-Western Theological Seminary. She was ordained priest in 1981 with four other women, the first female candidates to be ordained in the Diocese of Chicago. She was vicar of St. Benedict's Church, Bolingbrook, Ill., for six years before moving to the diocesan ministry.

She has also served as interim vicar for three congregations since joining the diocesan staff.

Before entering seminary she was a clinic administrator for Planned Parenthood and a contract trainer for the Illinois Department of Mental Health. She is currently a member of the board of trustees of the Church Pension Fund.

She and her husband, Michael, have been married for 26 years. They have a grown son, Daniel.

The Rt. Rev. Frank T. Griswold, Bishop of Chicago and Presiding Bishop-elect,

MAINE ELECTION									
Ballot	1		2		3		4		C L
	C	L	C	L	C	L	C	L	
Needed to Elect									45 107
Dales	8	39	5	24	0	17			
Harding	16	50	17	53	21	57	21	48	
Hollingsworth	15	26	10	17	2	6	2	4	
Knudsen	33	58	43	81	57	105	62	138	
Studdiford	16	39	12	37	8	27	3	14	

said Canon Knudsen "has shown incredible pastoral skill and forthrightness" in dealing with sensitive matters involving clergy and congregations.

In Maine, she will succeed the Rt. Rev. Edward Chalfant, who resigned in 1996 after admitting to an extramarital affair with an unmarried lay woman.

Others nominated were: the Rev. Randolph Dales, rector of All Saints', Wolfeboro, N.H., the Rev. Leander Harding, rector of St. John's, Stamford, Conn., the Ven. Mark Hollingsworth, archdeacon of Massachusetts, and the Rev. Linton Studdiford, rector of St. Alban's, Cape Elizabeth, Maine.

Sewanee Lectures Sketch Christian Origins

People want to hear about Jesus.

That was the message brought to Sewanee, Tenn., as a standing-room-only crowd heard the Very Rev. "Tom" Wright talk about the Resurrection of Jesus in a two-day program. "Dealing with Jesus in the Episcopal Church is a fascinating phenomenon," said the Very Rev. Guy F. Lytle, dean of the School of Theology at the University of the South. "Some people seem to flinch when you say the word 'Jesus.' Others literally say to me you can't have a program around Jesus or they'll think you're a fundamentalist."

"The turnout today gives me hope," said Dean Lytle, noting that more than 350 people at the DuBose Lectures Oct. 28-29 represented the largest crowd ever since the series began in 1922.

Dean Wright, dean of Lichfield Cathedral, England, opened his three talks saying that the question of Jesus' Resurrection lies at the heart of the Christian faith.

"There is no form of early Christianity known to us that does not affirm that after Jesus' shameful death, God raised him to life again," Dean Wright said. "My theme ... is to mount the historical argument that results from looking at first-century Judaism on the one hand and first-century

Christianity on the other. We find ourselves contemplating two pillars on either side of a wide river. By studying them both, and their relation to one another, we should be able to work out what sort of a bridge might actually join the two together. Christianity emerged from Judaism; how did this happen? How do we get from one river bank to the other?"

Dean Wright's lectures sketched a big picture of Christian origins and argued that only the bodily Resurrection of Jesus will do as an explanation for it. He examined the detailed texts which speak of the Resurrection, and closed by focusing on the Resurrection narrative of Luke, using it as a springboard to ask the question, What might the message of the Resurrection have to say to the world and the church as it faces the post-modern challenge in particular? He moved forward from the Emmaus Road in the first century to Matthew Arnold's Dover Beach in the 20th century.

"It's wonderful to hear someone of our generation bring Christ's life anew into our world," said Robert deWetter, second-year seminarian from El Paso, Texas, studying at Sewanee.

The Rev. Joan Kilian, assistant to the rector at Church of Our Saviour, Mar-

tinez, Ga., said she is talking with a woman in her church about what happens after death. "As I was listening to these talks I have wondered how would I use this information to talk to someone about the after life. It's opened up a lot of questions. That's okay. If Jewish people in that time would question it, why not we now?"

The Rev. Christopher Bryan, professor of New Testament at Sewanee, called Dean Wright the major New Testament scholar of this decade.

"There is no current New Testament scholar who faces better into the questions of both the Enlightenment and Post-Modernism, and yet insists, if we are to regard ourselves as taking the texts seriously, we must also take seriously the questions that they pose: In particular, questions of God and the Messiah," he said.



Dean Wright asked what the Resurrection might say to the church in facing the post-modern challenge.

Conventions

Although serious matters eventually were discussed at the convention of the **Diocese of San Joaquin**, Oct. 24-25 at Harris Ranch, near Coalinga, Calif., the overall tone of the meeting was one of great celebration.

Two diocesan missions — St. Mary's, Manteca, and Church of the Redeemer/Hope, Delano — were approved for parish status. Three new missions were accepted into the diocese: Quest, a ministry primarily for the unchurched, Bakersfield; San Ygnacio, a mission to the Pascua Yaqui Indian tribe, and Ascension, Copperopolis, a parochial mission of St. Matthew's Parish, San Andreas.

Banquet entertainment had an inter-cultural theme as delegates were treated to the music of a mariachi band, and Laotian dancers from St. Martin of Tours, Fresno.

In his opening address, the Rt. Rev. John-David M. Schofield, Bishop of San Joaquin, declared that the single issue on the mind of most Episcopalians today is unity. "Until now," he said, "the church always has been able to count on the fact that conservatives, by nature, will do all in their power to preserve the unity of the church ... (with a willingness) to turn a blind eye to the flagrant disregard of canon law, the church's teaching, and even a common sense reading of the scriptures by liberal bishops."

Bishop Schofield quoted a "liberal," Bishop Mark Dyer, who recently wrote that the Episcopal Church has "driven a wedge between orthodoxy and orthopraxis, and that is a false division." Bishop Dyer was again quoted as saying,

"The vast majority of provinces are prepared to face the American Church in that matter. It is very difficult for our sister churches to understand what is going on in the American Church."

As examples of Bishop Dyer's comments, Bishop Schofield cited incidents in the dioceses of Washington, Michigan and Massachusetts. "Animosity and all that goes with it drains the energy of everyone from the calling of God upon our lives ... and makes a mockery of everything the Lord has for his church. We must come to a new way of living together."

He then offered to any congregation the possibility of alternative episcopal oversight "if my stand for biblical standards of faith as well as moral and ethical behavior ... becomes such a stumbling block to a given parish, that in conscience, the clergy and people ... find themselves unable to receive communion at my hands. Should (another bishop) find himself in a similar situation ... in the name of unity within the church, I would expect him to call upon me to provide pastoral care in that diocese ... Borderlines and boundaries may have to disappear."

The Rt. Rev. Alden Hathaway, recently



Dick Snyder photo

Lao dancers from St. Martin of Tours Church, Fresno, Calif., perform at the convention dinner in the Diocese of San Joaquin.

retired Bishop of Pittsburgh, served as convention chaplain and banquet speaker, providing meditations and his personal testimony during the dinner.

In other action, the delegates:

- Adopted a resolution commending Bishop Schofield for his intention to remain within the Episcopal Church;
- Defeated a resolution calling for the national asking to be sent directly to "third world Anglican missions," thus bypassing the national church;
- Defeated a resolution which would have instructed the council to prepare a 1999 diocesan budget which would include the full national asking;
- Adopted a budget of just over \$1 million.

(The Ven.) Donald A. Seeks

Human Sexuality at Heart of Decision in Fort Worth

(Continued from page 6)

scripture, tradition and the judgment of the local church.

But Judy Mayo, a lay delegate from St. Andrew's, Fort Worth, and a deputy to General Convention, warned that protections need to be in place because the next General Convention might approve the blessing of same-sex unions.

"This gives us the means to remain in the Episcopal Church," said Frank Salazar, a lay delegate from St. Alban's, Arlington. "We are only making explicit in written form what has always been the foundation of Anglican theology, the supreme authority of scripture."

Bishop Iker said that should it ever become necessary to invoke this provision, it would be done by the bishop and diocese acting together at convention.

The bishop told delegates that he hopes for three years of peace before he has to defend himself against an expected presentment for failing to accept the ordination of women.

"I want to say again that I am not leading a secret movement out of the Episcopal Church," he said. "I am working to carve out a place to stand. I will do whatever is necessary to defend this diocese from revisionism, heresy and factionalism."

The convention also approved the

Kuala Lumpur Statement on human sexuality.

Most of the convention's time was devoted to strengthening the diocese's companion relationship with the Diocese of Northern Malawi. Three visitors from that diocese attended convention. Fort Worth is raising funds to purchase a large boat to link Likoma Island with other communities around Lake Malawi.

A budget of \$1.36 million was approved for 1998. The diocese is also considering a capital campaign to build a new diocesan center, a conference center at the diocesan camp, and endow a mission fund for new congregations.

Auld Lang Syne

SCOTCH AIR

Arr. W. O. M.

The image shows a musical score for 'Auld Lang Syne' in 4/4 time, arranged by W. O. M. The score is written on a grand staff with treble and bass clefs. The lyrics are: '1. Should auld ac-quin-tance be for-got, And nev-er brought to mind? Should 2. We twa ha'e ran a-brood the gow-ans fine, We're 3. We twa ha'e spae'd the sun till dine, But 4. And here's a hand my true-frien, And gie's a hand o' thine; We'll'. Large, bold, handwritten text is overlaid on the score: 'Night' is written over the first line, 'After' is written over the second and third lines, and 'Christmas' is written over the fourth line.

Copyright 1942 Robbins Music Corporation, New York, N. Y.

By H. BOONE PORTER

In December, in our parishes, we give Christmas our best with services of worship, pageants, children's parties, and so on. These are usually well planned, well received and well attended. Then comes the lull, even though our calendars are loaded with significant dates in the days that follow.

One occasion that may receive greater attention is the eve of the Holy Name of Jesus, a.k.a. to everyone as New Year's Eve. This night obviously is significant for many Americans — if only as a time they feel it permissible to drink too much. In fact, this night is observed in many ways. Some people simply sit home, watch the television til Auld Lang Syne is sung, and go to bed. Others enjoy a quiet party with friends or relatives. Others, of course, take to the streets for a raucous celebration.

There may be many who would welcome the second alternative, but who do not have family nearby or friends who gather on this occasion. Here the church may be able to provide something appropriate. A late supper can take place in the parish house, with a ham and/or turkey, perhaps some enjoyable regional dish, and suitable beverages.

There are many possible forms of entertainment for 15 or 20 people. Possibly someone in the parish is a story-teller, or one who can give a dramatic reading of some favorite piece of short literature. Virtually every congregation has some-

one who can play the piano or some other instrument, and singing old songs can be fun. In this age of electronic marvels, a classic film can be projected.

Sometime after 11 o'clock, we could give our attention to the Eucharist, perhaps with a period of silence preceding it. For this occasion, a "Third Order" celebration, BCP, pp. 400-401, is suggested. Material from *The Book of Occasional Services* (pp. 40-44) can be used in the ministry of the word. There are a variety of themes here about times and seasons (including notice of winter weather). The proper gospel for the Holy Name (St. Luke 2:15-21) should serve as the final reading.

Older people may need a ride from and to home, and this can be arranged beforehand. Some may be glad to take home some leftover food. A parish house should have on hand a few plastic or cardboard containers for this which can be given to recipients unostentatiously.

Does attention to the civil New Year detract from the meaning of the church New Year at the beginning of Advent? We do not think so. Our civilization, like some others, presents us with several "new years" during the course of 12 months, each with its meaning. We have the beginning of the school year in early September, the beginning of the season for our favorite sport, and the fiscal years in businesses in which many of us work. The church year and the civil year are

major items in the list, but we manage to get it all straight. Life is full of beginnings, and each is to us a sign of hope and a challenge to make better use of the future.

It is interesting to note that until 1751 England followed the archaic Julian Calendar, and the year began on March 25, the feast of the Annunciation, then also known as Our Lady Day. When the Gregorian or New Style Calendar was adopted, 11 days in September were simply skipped in order to bring British dates into line with those of the rest of Western Europe which already had adopted the Gregorian Calendar. In accord with ancient Roman usage, Jan. 1 was designated as the beginning of a new year. In Scotland this already had been adopted in 1600. The Presbyterians of that era had little use for Christmas, and New Year's Day became their winter festival, an observance Scottish emigrants carried to the New World. The words of Auld Lang Syne (i.e., Old Long Since) are supposed to be from a folk song adapted by the Scottish national poet Robert Burns (1759-1796).

Our feast of the Holy Name has a totally different origin. It comes eight days after Christmas in accord with Jewish practice of circumcising and naming baby boys on the eighth day after birth. It is very suitable, however, that we should begin our new year in the name of our Lord and Savior.



Healthy Growth

of the Parish Family

By JEFFREY BLACK

Families grow for the sake of extending life. Parishes grow for the sake of extending the hope of eternal life. In both cases, growth is exhilarating and demanding.

The New Testament, of course, knows all about this. Paul refers to new Christians as *brephos* — literally, “diapers.” Growth in the parish is examined here, in hope that what is written might apply in some ways to the larger units of church life.

Within the Anglican Communion, I have worshiped in rapidly growing parishes that are fountains of blessing for hundreds and sometimes thousands of people in East Africa, in England, and in American parishes such as All Angels’ in New York City or Truro in Fairfax, Va. Outside of our communion, I have worshiped in American churches with thousands and sometimes tens of thousands in Willow Creek outside Chicago or New Hope Community Church in Portland — not to mention Full Gospel Yoido Church in Seoul, Korea. Every one of these churches was a small church earlier in my own lifetime. So churches can grow. Especially today. I’ve also preached in scores of tiny churches, and I’ve spent part of my ministry inadvertently shrinking congregations.

From this I believe I can discern five factors that allow churches to grow in healthy ways, making them the source of blessing for people who used to be without a relationship with Christ:



Focused on Others

Their primary motive is not their own growth. They are not, in that sense, self-centered. Rather, growth is a by-product of a deeper longing — to help others enter eternal life in Jesus Christ.



Humility and Conviction

Their leaders combine humility about themselves with an unshakable conviction about the truth of the gospel and the authority of God’s word. The humility often takes the form of both knowing and sharing their own brokenness and their experience of God’s saving action in their hearts. Humility and conviction is a challenging combination. Without humility in the leader, all that gets multiplied is self-righteousness, and without conviction in the leader, growth almost never happens. Mothers and fathers not only produce children, with all the incarnational humility that entails, they also protect the boundaries of the family. The church family’s boundaries are theological and spiritual as well as moral. When pastoral leaders are clear about them, the church grows; when they are unclear, the church becomes a shrinking arena of systemic anxiety. That, perhaps, is another article.



Multiplying Leadership

A growing parish family finds a way to multiple pastoral care. Most men and women cannot effectively pastor more than 150 people. Caring for all her members, new and old, pre-converted and filled with the Spirit, involves empowering members to pray with and pastor other members. The issue of caring for the members is, in my experience, immensely difficult to implement. Ordained pastors often will not acknowledge the unmet needs in their stagnant congregations. Many laity do not want anyone but the paid man or woman around them in any personal need. The universal mark of churches that are growing — from Holy Trinity, Brompton, in London, with its charismatic exuberance, to Willow Creek in Chicago, with its highly rational spirituality — is that as many as 20 percent of the members are equipped to do pastoral work. Good parents produce self-actualizing children. Good pastors produce other good pastors.



Loving (and Liking) Teenagers

One strong mark of a church that is growing is that it has overcome our cultural aversion to teenagers. If you hang around a young mother with a little baby for a week, you will often hear well-meaning friends or relatives say — “Oh she’s cute now, but wait until she is a teenager!” It’s astonishing to me to go into Episcopal parishes and to hear, over and over — “Oh, we don’t have teenagers.” The parishes I named at the beginning of this article are jammed with teens. They lead worship. They minister in power. They act out and act up, but then repent. But they are profoundly, gratefully welcomed. Their music and their dress are allowed. One of my fondest memories of 10 years as a rector of a great parish was the day hundreds of them came running down the side aisles into the chancel to begin leading a real youth worship service. We all cried. The children had come back to the family.

One day something magical happened. I was visiting a mother in a vacation Bible school. Her 3-year-old girl had been cared for by about 25 teenagers that week. The mother actually said (I am not making this up), “I can’t wait until she is a teenager, so she can be part of this wonderful group of young people.” Alleluia!

Leaders who are personally humble but clear about the boundaries and purposes of the church, implementing a way in which every person in the group can both give and receive care; discerning the difference between the gospel and its packaging, so that we are utterly committed to the one and flexible to the other; and the effort to welcome the young back into the family — these are tasks my ministry has taught me need to be undertaken in our day if the church is to grow as a healthy family.



The Matter of Taste

The people in growing churches can make a distinction that is critical. The lay and ordained leaders know the difference between the message of the gospel and the cultural package in which they received that message. It’s normal and even healthy to feel a warm emotional attachment to the various media of the church in which we came to faith. The architecture, the music, the language, the clothing, the kinds of furniture, all acquire a holiness through association. We get velcroed to pointed ceilings and organ music and stained glass.

But gradually the texture of holiness that is comfortable for those inside the church becomes alien to those outside. Then joining the church becomes not simply a question of coming to faith, joining the church becomes a matter of acquiring a totally new taste in music, rhetoric, etc. What we need are services that are to worship what our narthexes are to our buildings. They probably need to be offered in the evening or at some time other than Sunday mornings, but the package that works reasonably well for the remnant of American Anglicans, the one-half of 1 percent of the country you will find actually in our churches on Sunday mornings, isn’t helpful to most of the people of our generation. This is quite different than the message itself.

The gospel cannot be changed, and one of the things you find in rapidly growing churches of our time is a passionate commitment to justification by faith alone, a belief in the person and works and gifts of the Holy Spirit, compassionate and costly outreach, and above all an exaltation of Jesus. It’s amazing to watch hundreds of secular people under 30 years old receiving Christ and worshiping him passionately. Of course, they do not use music a 50-year-old like me would use. So what? Their eternal souls are more important than my taste. It will take separate services, gingerly introduced to one another. But we cannot let our attachment to a particular package around the gospel message blind us to the need of the people of our culture.

The Rev. Jeffrey Black is vicar of a new mission congregation in the Diocese of Texas.

This article concludes the year-long series The Church Is a Family.



Survival for Small Churches

As we approach the end of the Year of the Small Church, readers of TLC have read about a variety of thriving small churches in different parts of the country. We are glad to note their life and witness. We should not deceive ourselves, however, into believing that all is well in the small church field. It is not.

There are hundreds of small churches struggling for survival. Their resources are exhausted. Their buildings are in need of repair. They cannot approach the cost of a full-time priest. They are demoralized by having to share a priest with one, two or even three other churches, perhaps geographically far separated. Their mission has become survival — simply to keep the doors open. Members of such churches often feel disrespected in their dioceses and rightly fear that the flow of funds to subsidize them may be cut off.

Is there anywhere to which such churches can turn? Is there anywhere a diocese filled with such churches can turn? Some persons believe there is. New Directions, the teaching of Roland Allen, Total Ministry, or baptismal ministry, whatever different dioceses call it, offers a way out and a way up from the downward spiral. Congregations can be trained to take responsibility for their own mission and to do so with success. Local leaders, with their feet firmly placed in the local community, can be trustworthy and resourceful. Some of them can be prayerfully selected by fellow parishioners to be presented to the bishop for ordination as priests and deacons, in accordance with the canons of our church, continuing after ordination to live and work in their local communities among the people they know, understand and respect.

This approach (the approach of the New Testament and of the ancient church) still works today. It has been tried and tested in several dioceses of the American and Canadian churches. The two houses of General Convention have been distressed over four dioceses not ordaining women, yet many other persons are distressed over the four dozen dioceses which do not ordain priests and deacons to minister in local communities where they are needed and as the canons provide. This should not be a political question. It is a matter of preaching the gospel and of administering the sacraments our Lord has given us.

Complexity of Families

With this issue, we conclude a year-long series of articles on the family in the context of church life. While each month we have explored a different aspect of family life, our series barely touched on family life. Living in a family may be an entirely different experience from what it was a generation ago, and our series would have to continue for many months to do an adequate job of presenting even a cursory look at how people live within a family structure. Many people feel the family unit is not as strong or as well defined as in past generations. The number of single-parent families and statistics on divorce bear this out. We hope our series has been at least somewhat helpful to persons trying to determine what it means to be part of a family.



The Arrival of Feminine Theology

By NATHANIEL PIERCE

In future years, I believe the 1997 General Convention will be remembered most for its decision to make Title III, Canon 8.1(a) mandatory. All dioceses and bishops in the Episcopal Church are now required to consider women as candidates for ordination. The debate over whether the 1976 legislation authorizing such ordinations was permissive or mandatory is officially over.

The four bishops and dioceses which presently refuse to accept women as candidates for ordination have three years to develop a plan to bring themselves into conformity with the rest of the Episcopal Church on this issue. Failure to respond in a satisfactory and timely manner will presumably lead to presentments and ecclesiastical trials.

As has been argued so persuasively in these pages before (see “Cannon or Canon” by the Rev. John R. Throop [TLC, June 29]), this coercive approach to this difficult problem stands in sharp contrast to what is called the Elizabethan Settlement. During the reign of Elizabeth I in the 16th century, the Church of England reached maturity as an autonomous branch of the Catholic Church. This achievement was the slow but sure result of compromises embodied in the 1559 Book of Common Prayer. Time and liturgical practice won the hearts of the English faithful.

By making III.8.1(a) mandatory, General Convention in effect has rejected the proven success of the Elizabethan Settlement and has chosen to embrace a more coercive strategy. This is the path trod by both the protestant Edward VI and the catholic Mary Tudor, each producing disastrous results. It remains to be seen whether this decision of 1997 is the beginning of a paradigm shift in our Anglican ethos or a late 20th-century aberration driven by political correctness.

In the midst of all the debate and discussion at General Convention which surrounded the proposal to make III.8.1(a) mandatory, a remarkable document appeared. “An Open Letter to the Church” signed by 89 ordained women [TLC, July 6] made four theological points in arguing against the proposed mandatory legislation:

1. On the issue of ordination of women, we now live in a time of “already, but not yet” which is “part of the greater

eschatological reality of the life of the church today.”

2. “Patience . . . [is] one of the characteristics of love” which we are called to exemplify in our lives and in our ministry.

3. “. . . it is important to be faithful to the promises made at the time when the ordination of women was passed.” (The Coalition to Ordain Women had publicly promised in 1976 to respect “the conscience of those bishops and dioceses which are not yet prepared to implement the new canon.”)

4. “We see no need to act in a precipitous, coercive, or unAnglican manner.” The Elizabethan Settlement should be our model. God gives us a choice; we grow spiritually when we are led (not forced) to say “yes” to God’s will.

The great biblical archetype of these four characteristics is Mary, mother of Jesus, who lived patiently in the “already, but not yet” during her pregnancy, being faithful to the promise which she freely made to God. My experience has been that women are much more aware of these theological insights than men.

Yet this statement written by 89 ordained women was attacked by *ISSUES*, a daily newsletter published during General Convention by 12 Episcopal

organizations, including the Episcopal Women’s Caucus. In a front-page article on July 16 the Open Letter was excoriated as follows:

“Women’s gifts have often been perverted by the church’s oppressive male power structure. No more proof of this is needed than the shocking number of women priests who have argued against passage of Resolution A052” [the proposal to make III.8.1(a) mandatory].

Surely it must seem odd that a statement issued by 89 ordained women, who presented some theological insights from a feminine perspective, should be cited as an example of how the church’s “oppressive male power structure” perverts the gifts of women. Rather, these 89 women argued for a different means to achieve the same goal as that of the Episcopal Women’s Caucus. Both groups support the ordination of women in all dioceses.

Thus, in addition to adopting a mandatory canon on a matter of conscience, the 1997 convention may well be remembered as the moment when two contradictory theological views advocated primarily by different groups of women came to the fore. One side argued for mandatory law backed up by the threat of judicial sanctions, ecclesiastical trials, and

Mary, mother of Jesus, lived patiently in the ‘already, but not yet.’



perhaps eventual deposition of nonconforming clergy and bishops; memories of Edward VI and Mary Tudor come to mind. The other spoke of living in the “already, but not yet” with patience and love, honoring promises made and giving people the freedom and time to choose.

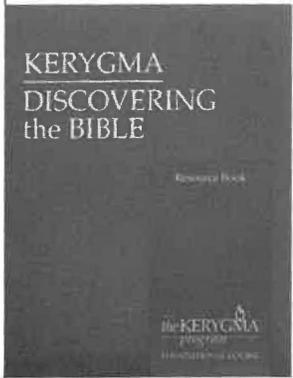
One approach has its roots in the Old Testament (do this or else), the other in Good Friday and Easter. One evokes a distinctly macho God of power and might, the other a deity imbued with the more feminine qualities of patient waiting and grace-filled kindness. Again, time will tell which theological view will become the road less traveled in the Episcopal Church. □

The Rev. Nathaniel W. Pierce is the rector of Great Choptank Parish in Cambridge, Md.

ADULT BIBLE STUDIES FOR SPIRITUAL GROWTH AND CONGREGATIONAL VITALITY

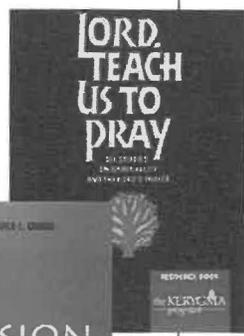


KERYGMA



KERYGMA: DISCOVERING THE BIBLE
A 30-part exploration of the whole Bible

BEGIN *a Foundational Course this winter!*



*and plan ahead
for Lent...*

LORD, TEACH US TO PRAY
Spirituality and the Lord's Prayer
6 parts

PASSION, PROMISE AND PRAISE
Discovering the Psalms 7 parts

1-800-537-9462
FAX 412-344-1823
www.kerygma.net
email: explore@kerygma.net

THE KERYGMA PROGRAM
SUITE 205
300 MT. LEBANON BLVD.
PITTSBURGH, PA 15234

PROGRAM GUIDE WITH
SAMPLE SESSIONS: \$5.95
ASK FOR A FREE 20-PAGE
INTRODUCTORY BOOKLET

Two popular studies relate the Bible and great music:
HALLELUJAH
(Handel's *Messiah*) and
SOWING TEARS, REAPING JOY
(Brahms's *Requiem*)

Continuing Education for Clergy 1988

Doctor of Ministry PROGRAM

Anglican Heritage Tour Course

DEAN GUY F. LYTLE ET AL
June 4-June 17

Church Development Institute

June 14-June 26

Contact: Programs Center; School of
Theology; 335 Tennessee Ave.;
Sewanee, TN 37383-0001; (800) 722-1974

Summer Courses

THE UNIVERSITY OF THE SOUTH

June 24-July 29

Faculty: Dr. J. Neil Alexander • Dr. Donald
S. Armentrout • Dr. Marion J. Hatchett •
Dean Guy F. Lytle • Dr. A. Richard Smith
Contact: Dr. Don Armentrout; School of
Theology; 335 Tennessee Ave.;
Sewanee, TN 37383-0001; (800) 722-1974



ORTHODOX EPISCOPALIANS

Get all the news of interest to you nationally and internationally from the magazine that has tracked Anglican events from the orthodox viewpoint for 34 years—*THE CHRISTIAN CHALLENGE*. For a full year (nine issues) at our special introductory rate, send check or money order for \$20, or VISA or MASTERCARD information, with your name and address to:

TCC, 1215 Independence Ave SE, Dept L
Washington, DC 20003; fax (202) 543-8704

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

2013 Appletree Street, Phila., Pa. 19103



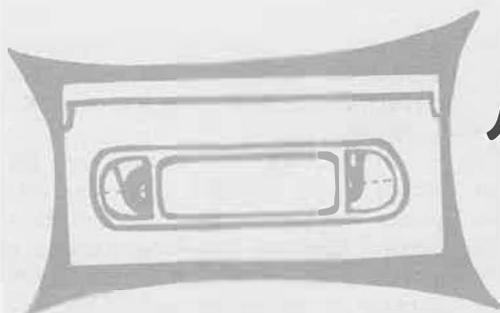
THE FINEST QUALITY LITURGICAL INCENSE

Sampler Pack: 1 1/2 oz. of each of our
four blends - \$12.95 (prepaid only)

HOLY CROSS INCENSE
P.O. Box 99 • West Park • NY 12493
(914) 384-6660

No more Christmas shopping.

page 18



No Longer Just Your Average Sermon

Reviews by
RICHARD J. ANDERSON

THIS IS YOUR LIFE

*A Journey Through the Book
of Common Prayer.*
Episcopal Radio-Television Foundation.
Atlanta, Ga., 12 minutes

FACES ON FAITH

Madeleine L'Engle
Produced by United Methodist
Communications and the Parish
of Trinity Church, New York City
Available from EcuFilm, Nashville, TN.
26 minutes

JESUS

Who Do Men Say That I Am?
Gateway Films, Worcester, PA
56 minutes

IN THE COMPANY OF ANGELS

Ignatius Press, Harrison, NY
55 minutes

JESUS, JUDAISM, AND EARLY CHRISTIANITY

A lecture by Alan F. Segal
Office of Video Production,
Trinity Church, New York, NY
1 hour

We have come a long way from the days when Christian use of video was best represented by the taping of an entire worship service, sermon or discussion group. Church members have come to expect video to be interwoven with books and proclamation and liturgy and forum in the presentation of the faith, as well as in its renewal. These five video tapes are fairly representative of the wide range of video material that is available from many production sources.

This Is Your Life: A Journey Through the Book of Common Prayer is a series of short tapes, each designed to present information about and spark a discussion of some section of the prayer book. The first short tape in this series is *Living a Story*, covering the calendar of the church

year. Narration written by the Rev. John Westerhoff is concise yet not superficial. One gets a kind of overview of Episcopal Church worship as well as an overview of the calendar.

The producers have chosen to begin the tape with Good Friday rather than Advent as one might expect. The tape comes with a pamphlet with suggestions for group discussion. The goal seems to be to have the viewers better understand the church year as it is celebrated in their own parish.

Faces on Faith is a series of tapes produced in interview format to bring viewers together with a variety of religious personalities. The tape in this series of Madeleine L'Engle has Jeffrey Weber as the interviewer. He is never in camera range, allowing full focus on the author who is his subject.

Madeline L'Engle is led through a variety of faith-related matters, gently coached but never bullied by Weber. We learn that L'Engle is happy that she did not have to go to Sunday school as a child that she views the Bible not as a book of morals but rather as a "story book about unqualified people." She says it is true but not factual. She speaks movingly of how faith helped at the time of her husband's death and of her belief in life everlasting. Those who have found enjoyment in L'Engle's books will find this a good way to meet the author.

Jesus: Who Do Men Say That I Am? is a long tape, almost too much to digest at a single sitting. If it is to be used in conjunction with a study group or educational program it will have to be used in parts in several sessions. The tape gives lots of snapshots of people describing Jesus (unsettling, influential, ordinary person, teacher, complicated man, first-century Jew), then a panel of religious spokesmen (I had heard of some of them) takes over for a more in-depth examination of how and why Jesus is viewed as he is.

Just about every type of Jesus art work except for children's drawings is used to

Videos

back up the voices. The discussion moves from personal thoughts about Jesus to Jesus in the gospels, Jesus and prophecy, the Resurrection, the church and Christian-Jewish thoughts about him. There is even talk of good and evil as well as faith and works.

The summation of the tape seems to be that everyone needs to decide what he or she thinks of Jesus — and do some preparation for making that decision.

In the Company of Angels is a beautifully done work. Seeing the wonderful reproductions of angels in oil, wood, stone and metal is enough to make the tape a good buy. The Roman Catholic, Eastern Orthodox and protestant experts featured say just about all that can be said about angels. Many biblical quotes are mentioned, as is to be expected, but so are numerous angel quotes from literature and historical writers. A scientist tells us that he believes the existence of angels is indeed a possibility.

This tape does a fair job of attempting the impossible task of a realistic presentation of a subject that encompasses more than reality. It will not convince the unbelieving, and wasn't meant to do so. But it is a good buy for those who are at all curious about angels.

Jesus, Judaism, and Early Christianity is a recording of a lecture given by Jewish scholar Alan Segal at Trinity Institute's 27th national conference in February 1996. Segal is an engaging speaker and he holds his audience for almost an hour talking about Jesus from a Jewish perspective. He identifies himself as one of the Jews who believes Jesus really did live. He cites several certainties about Jesus, but identifies some uncertainties as well.

Segal does not believe Jesus was a political revolutionary, but that he was the leading figure in a small group of Jews for whom he was a martyr. Segal tells his audience that martyrdom and the concept of resurrection were entwined in Jewish thinking of the day. Any Jew who died as a martyr would have been a candidate for resurrection. Jesus was in some ways, according to the speaker, close to the Pharisees, but not in matters of education, sophistication or purity laws. He was a man of tolerance, and should not be used today by anyone in the interests of intolerance.

The Rev. Richard J. Anderson is a retired priest who lives in Placitas, NM.

Split the COST

Pay half the cost now for **Journey to Adulthood**, our renowned curriculum for youth ages 11-18, and the rest in January. You will receive the material immediately, so your leaders can get ready to start the program in the spring or next fall.

This is a great way to use year-end funds: split the cost between two budget years.

Journey to Adulthood
The Adult Journey
Listening for the Sacred
Understanding Values
Catechism Curriculum
Vision / Mission / Planning
Mentoring the
Marriage Journey
...and more

LeaderResources 800-941-2218

38 Mulberry St, Box 302, Leeds, MA 01053

SOLID OAK CHOIR CHAIR



with:

**FIBRE RUSH SEAT or
UPHOLSTERED SEAT**

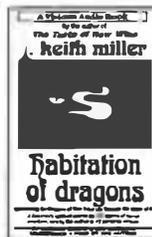
Pews•Chairs•Pew Refinishing•Cushions

R. Geissler Inc.

Since 1877

P.O. Box 432, Old Greenwich, CT 06870
 Phone: (203) 637-5115

Inspirational Audios From VISIONS AUDIO



J. Keith Miller's
**Habitation
of Dragons.**

• J. Keith Miller, counselor, lecturer and author of *The Taste of New Wine* and many other best-selling Christian books, now brings one of his best to audio.

You'll find yourself hanging on every word as author J. Keith Miller movingly describes his encounters with the inner dragons that haunt him and others who try to live the Christian life.

Run time: 4 and 1/2 hours. 3 cassettes/\$21.95

Christmas Stories

- *The First Christmas*
-- The Story of the Birth of Jesus and What it Means
- *The Glittering Cathedral*
-- A Modern Tale of the Power of the Christmas Spirit



In *The First Christmas* the timeless story of the birth of Jesus is retold in dramatic style, beginning with prophecies of a Messiah.

In the second story, a couple visit *The Glittering Cathedral* to worship the "great green god of materialism" and discover something quite unexpected.

Run time: 65 minutes. 1 cassette/\$9.95

To order call: 1-800-348-0656

Visions Audio • 5321 Crestwick Dr. • Corpus Christi, TX 78413



Call today to order TLC for someone special

414-276-5420



The General Theological Seminary

is seeking a Director of its Center for Christian Spirituality to be appointed as a full faculty member, initially for 3-5 years, with rank to be negotiated. Applicants must be experienced spiritual directors who are deeply rooted in the life of prayer, the resources of Christian spirituality, and the Anglican tradition. Applicants should be familiar with the Episcopal Church, and it is highly desirable that they be ordained. The M. Div. Degree (or equivalent) is required; additional educational credentials, scholarly accomplishments, and pastoral experiences will also be valued.

For a complete job description contact: **Sub-Dean John Koenig at 175 Ninth Ave., New York City, 10011. 212-243-5150. FacAdmin@gts.edu.** Formal applications, with resumes and letters of recommendation, must be received by Jan. 1, 1998.

The General Theological Seminary is an Equal Opportunity Employer.

EPISCOPAL SOFTWARE LIBRARY

Canonical Parish Registry
'79 & '28 Book of Common Prayer
RSV & NRSV Lectionary Texts
Christian Education
Book of Occasional Services
Lesser Feasts and Fasts
Lectionary Index
Bible Translations
Spanish BCP & BOS
Membership & Contributions
Revised Common Lectionary

For DOS, Macintosh and
Windows compatible computers
NOW ALSO AVAILABLE ON CDROM

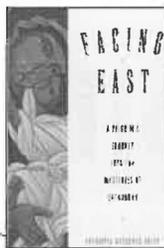
SOFTWARE SHARING MINISTRIES
PO BOX 312
STERLING, CO 80751
970-522-3184
EMail: ssministry@aol.com
Internet: <http://members.aol.com/ssministry>

TRACTS

Vespers of the Dead,
Litany for the Dead,
The Last Sacraments

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road, South Orange, N.J. 07079



Pastoral Advice

A GATHERING OF HOMILIES. By **William C.R. Sheridan.** Available from the author, 16564 W. 18th B Rd., Culver, IN 46511. Pp. 215. \$17.39 + \$3 postage.

The fifth Bishop of Northern Indiana presents a varied collection of his homilies, ranging from "Concerning the Angels of God," to "Preaching in a Lutheran Church." Wonderful teaching and sound pastoral advice on every page. From "An Eastertide Homily": "The words 'My Lord and my God' ... 'are the five most perfect words in the New Testament.'" From "A Baccalaureate Sermon": "I personally have seen so much bravery, integrity, nobility of heart, deep generosity and amazing kindness that I could never be cynical about people." I wish I'd heard the homilies delivered.

FACING EAST: A Pilgrim's Journey Into the Mysteries of Orthodoxy. By **Frederica Mathewes-Green.** HarperCollins. Pp. 245. \$20.

An Episcopal priest and his wife — the author — and children, move wholeheartedly into Orthodoxy. A well-written chronicle of a year in the life of a small Orthodox congregation, with humorous and reverent anecdotes. It's a fascinating look at Orthodoxy, but I learned more than I wanted to about the author's family and fellow church members.

DISTURBED BY GOD: A Journey of Spiritual Discovery. By **June Maffin.** Anglican Book Centre (600 Jarvis St., Toronto, Ontario M4Y 2J6, Canada). Pp. 128. \$11.99.

An Anglican priest directs us toward those moments in her life when God disturbed her and suggests "reflection starters" for us to discover those similar moments, easily overlooked, in our lives. Succinctly written with well-focused questions.

David Kalvelage

Short & Sharp

For Kids

Classics of Our Time

By TRAVIS DU PRIEST



VERDI. By **Janell Cannon.** Harcourt Brace. Pp. 48. \$16.

Children's author and illustrator Janell Cannon verbally and visually creates a fetching story of Verdi the snake who starts out yellow and is aghast when his skin peels and he sees green: "He looked up into the sky, where the sun blazed a beautiful yellow — just the color he used to be." The dustjacket and end pages are themselves an inviting study of green and yellow. A child's book (ages 4-10) adults will love too.

WOMBAT DIVINE. By **Mem Fox.** Illustrated by **Kerry Argent.** Harcourt Brace. Pp. 32. \$15. **Whoever You Are.** By **Mem Fox.** Illustrated by **Leslie Staub.** Harcourt Brace. Pp. 32. \$16.

Australian educator and best-selling children's writer Mem Fox gives us two wonderful books for Christmas gifts to children: *Wombat loves everything about the season, especially the nativity play.* But, alas, he's too heavy to play Archangel Gabriel! Australian artist Kerry Argent's drawings of emus, kangaroos and Wombat are sure to delight. "Whoever" takes us all over Planet Earth with cheerful illustrations of children of different races: "Wherever you are, there are little ones just like you all over the world."

Staub's pictures are "framed" in goldleaf and jewels, emphasizing the gem-like quality of the world's children. Both books are sensitive and inviting.



People & Places

Appointments

The Rev. **Nancy Betz** is rector of Christ Church, 235 John St., Clayton, NY 13624.

The Rev. **Paul Board III** is rector of St. Paul's, 313 Wayne St., Maumee, OH 43537.

The Rev. **Dick Burnett** is rector of Trinity, 125 E Broad St., Columbus, OH 43215.

The Rev. **Frank M. Cooper IV** is rector of St. John's, 500 N Roan St., Johnson City, TN 37601.

The Rev. Canon **Phil Craig** is canon to the ordinary in the Diocese of East Carolina.

The Rev. **Frank Boyd Crumbaugh III** is rector of Holy Innocents, Beach Haven, NJ.

The Rev. **Mifflin Dove** is assistant at St. George's, 6904 West Ave., San Antonio, TX 78213.

The Rev. **Barbara T. Duncan** is director of the office of pastoral care at Washington National Cathedral, Mt. St. Alban, Washington, DC 20016.

The Rev. **Betty Fuller** is rector of Advent, Box 1937, Alice, TX 78333.

The Rev. **Alan Geyer** is assistant to the dean for ecumenical and interfaith affairs at Washington National Cathedral, Mt. St. Alban, Washington, DC 20016.

The Rev. **Robert A. Goodrich** is assistant at St. Mark's, 2151 Dorset Rd., Columbus, OH 43221.

The Rev. **Don Greenwood** is vicar of St. Nicholas of Myra, Box 63, Galloway, OH 43119.

The Rev. **Scott Hunter** is rector of Trinity, Box 1642, Parkersburg, WV 26101.

Ordinations

Deacons

Long Island — Bernadette M. Sullivan, assistant, St. John's, Lattingtown & Overlook Rds., Locust Valley, NY 11560.

Pennsylvania — Patricia Whittington.

Southwestern Virginia — Norm DeRosiers, Russ Hatfield.

Western Michigan — Nancy Casey Fulton.

Resignations

The Rev. **Milton Cole**, as rector of St. Paul's, Elkins Park, PA.

Deaths

William H. Crook, 72, former director of VISTA and U.S. ambassador to Australia, as well as an active Episcopalian, died Oct. 29 at his home in Corpus Christi, TX. Mr. Crook was a longtime member of St. Mark's Church, San Marcos, TX, before making his home in Corpus Christi in recent years.

He was a founding member of the Society of the Anchor of the Presiding Bishop's Fund for World Relief. Under the auspices of the fund, he worked in the Ethiopian feeding camps during the famine of 1985, and with his son, he established two Episcopal

orphanages in Addis Ababa. While he was in Ethiopia, he contracted hepatitis, which eventually took his life.

He is survived by his wife, Eleanor, three children and seven grandchildren.

The Rev. **James W. Haggard**, retired rector of St. Paul's Church, New Orleans, LA, died Oct. 23 of leukemia. He was 80. Fr. Haggard, a resident of Palm Harbor, FL, in recent years, was a retired captain in the Navy.

Fr. Haggard was born in Wichita, KS. He graduated from the University of California and Virginia Theological Seminary. He was ordained deacon in 1965 and priest in 1966. He was curate at Eastern Shore Chapel, Virginia Beach, VA, 1965-66, assistant at Trinity Church, Baton Rouge, LA, 1966-68, and was rector of St. Paul's, New Orleans, from 1968 until his retirement in 1979. He was a former member of the standing committee in Louisiana, and also served on the Episcopal Community Services board. He is survived by his wife, Pat, and daughters.

Marianne H. Micks, professor emerita of biblical and historical theology at Virginia Theological Seminary, died Nov. 4 after a stroke. She was 74. Dr. Micks taught at Virginia for 12 years.

Dr. Micks was a native of Seneca Falls, NY, a graduate of Smith College and Columbia University. In 1957, she and a classmate were the first two women ever to earn a degree from an Episcopal seminary — the Bachelor of Divinity from Church

Divinity School of the Pacific. She received a Ph.D. from Yale three years later.

She was dean and also taught religion at Western College. She also worked in campus ministry for the Episcopal Church at Smith College and at the University of California. She taught at Virginia Seminary from 1974 until her retirement in 1988. Following her retirement, Dr. Micks taught occasional courses at the General Theological Seminary, Episcopal Seminary of the Southwest and Berea College.

She was the author of eight books, a member of the Society of Biblical Literature, the American Academy of Religion and the American Theological Society. She was president of the Conference of Anglican Theologians in 1987 and 1988. She was a member of the Joint Commission on Ecumenical Relations and a participant in Lutheran-Episcopal Dialogue III.

The Rev. **John J. Vaughn**, a retired priest of the Diocese of Louisiana, died Oct. 23 in a New Orleans hospital of an inflammation of the heart. He was 71.

Fr. Vaughn was a native of Kansas City. He was ordained to the priesthood in the Roman Catholic Church in 1951 and served there until 1960. He was a minister in the Congregational Church for a time. He studied at the Episcopal Theological School and was received as a priest into the Episcopal Church in 1968. He was rector of Mt. Olivet Church in New Orleans from 1976 until 1988 when he retired.

He is survived by his wife, Yvonne, and two sisters.

• THE CHURCH TOGETHER • THE CHURCH TOGETHER • THE CHURCH TOGETHER •

INSTALLATION OF THE NEXT PRESIDING BISHOP

BE PART of
&
Fully
EXPERIENCE

Saturday
Jan
10th

the installation liturgy of the Most Reverend Frank Tracy Griswold III as the twenty-fifth Presiding Bishop of the Episcopal Church in the United States.

the service from the Washington National Cathedral at a downlink location near you.

participate via satellite as ECTN telecasts the installation service of the next Presiding Bishop at 10:45 a.m. to 1p.m. Eastern and repeated by tape starting at 3:45 p.m.



Call for information about arranging a downlink site, or for the name of the nearest participating site. 800-559-ECTN or info@ectn.org

Visit the ECTN web site for more information and a webcast of the January 10 service. www.ecusa.anglican.org/ectn

• THE CHURCH TOGETHER • THE CHURCH TOGETHER • THE CHURCH TOGETHER •

Next Week ...

A Prayerful Life

**No one
should
have to
spend 20
minutes
finding
a parking
spot .**

26 issues — \$18.95

52 issues — \$35.55

**You can buy all of your
gift subscriptions
with one phone call**

— we'll even supply the cards.



The Living Church

414-276-5420 (or fax) 414-276-7483
P.O. Box 92936 Milwaukee, WI 53202-0936

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.**

THREE SCORE AND TEN: A History of Christ School, Arden, N.C. (1900-1970), 302 pp. The story of three men (the Rev. Thomas Wetmore, Fr. R. R. Harris, and Mr. Dave) who lived the kind of lives boys wanted to find into manhood. To order: **David W. McCullough, 6 Club View Rd., Asheville, NC 28804.** Sent by priority mail. Tele. (704) 253-3001). \$28.00.

ASSESSING SKILLS AND DISCERNING CALLS. Practical, comprehensive, manual and workbook for search committees and vestries engaged in the clergy search process. **Voyle and Voyle Consulting, Phone/FAX (805) 647-6244, www.webcom.com/voyle.**

CATECHUMENATE

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

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (800) 662-4466 or (888) 598-0208.**

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, CDROM. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184. EMail: ssministry@aol.com**
Internet: <http://members.aol.com/ssministry>

PARISH SURVEY. Windows based, full computer program for surveying parishioners. For clergy search process or mutual ministry review. **Voyle and Voyle Consulting, Phone/FAX (805) 647-6244, www.webcom.com/voyle.**

NEEDLEWORK

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.**

ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

ORGANIZATIONS

FELLOWSHIP OF ST. GREGORY & ST. AUGUSTINE. An international communion of prayer, work and study dedicated to the reunion in diversity of the Anglican Communion and the Roman Catholic Church. **P.O. Box 2436, Novato, CA 94948.**

POSITIONS OFFERED

SENIOR MUSICIAN FULL-TIME: Large, growing and diverse urban parish seeks experienced organist/choral director to lead the musical component of its active worship life. Candidate must be a dedicated and dynamic musician fluent in all forms of Anglican worship and the music of all eras that accompanies it and open to the development of music for contemporary services, provide (with assistance) music for two Sunday services in two different rites; lead two choirs (part professional); maintain parish's 1967 von Beckerath, 3 manual, 55 rank tracker action organ; coordinate development of two youth choirs; help coordinate the use of parish facilities by outside performing arts groups; and work collegially with four full-time clergy, lay staff and volunteers that provide for the spiritual growth of this committed congregation and the growth of its ministry of music. Candidates must hold a master's degree in a performing art or demonstrate equivalent experience. Applicants should provide a resume, together with a statement of applicant's understanding of the place of music in Anglican worship and a salary history to: **Musician Advisory Search Committee, c/o The Rector's Office, St. Michael's Church, 225 W. 99th St., New York, NY 10025-5091.** An Equal Opportunity Employer.

ASSOCIATE RECTOR: Program sized parish seeks associate rector to continue to expand on youth work, Christian education, outreach, new membership development and sharing pastoral care of the parish. Exciting opportunities exist for the right person to develop an ongoing ministry. Contact: **The Rev. Robert M. Lindberg, Rector, Christ Church, 2627 Atlantic St., NE, Warren, OH 44484.**

DIRECTOR OF CHILDREN'S CHRISTIAN FORMATION: St. Paul's Episcopal Church, located in the SC Lowcountry, just outside of Charleston, is seeking an energetic and Spirit-filled layperson to be responsible for the spiritual formation of children from age 3 through the 8th grade and to provide major assistance for the 9th through the 12th grade. Call (803) 873-1991 or write: **The Rev. Michael Szymanowski, St. Paul's Episcopal Church, 111 Waring St., Summerville, SC 29483.**

PRIEST ASSOCIATE is wanted on staff at St. Francis in the Valley, a congregation of over 600 souls located in a predominantly retirement community diocese in the sunbelt. Ideal candidate is recently retired and has interest and energy for minimum of three-year half-time ministry primarily in areas of pastoral care/adult Christian ed./preaching/celebrating. Sound like you? Find us on the map and drop us a line at **600 S. LaCanada, Green Valley, AZ 85614** or phone **Fr. Ted, rector, at (520) 625-1370; FAX to (520) 648-5917; E-mail at wth111@aol.com**

CHRISTIAN EDUCATION: The Church Divinity School of the Pacific has begun a search for a full-time faculty member in Christian education. Candidates should hold the M.Div. and Ph.D. or their equivalents with significant prior experience in ministry. They should be prepared to teach in an Episcopal seminary. For further information contact: **Arthur Holder, Dean of Academic Affairs, 2451 Ridge Rd., Berkeley, CA 94709.** Review of applicants will begin March 1, 1998.

CHAPLAIN: Accredited retirement community, located in the foothills of the Blue Ridge Mountains, seeks a full-time chaplain to minister to its assisted living and health care residents. Contact: **Hunsdon Cary, Westminster-Canterbury, 501 V.E.S. Rd., Lynchburg, VA 24503.**

Classifieds

POSITIONS OFFERED

URBAN YOUTH MINISTRY seeks part-time director. The Mission of the Holy Spirit, an outreach program of the Episcopal Diocese of Southern Virginia that works with teens in the city of Norfolk, seeks a leader to work with program development, coordination and community involvement. The vision of the Mission is to empower inner city youth, through various programs, spiritual development and Christian community. We seek a grounded Christian, an organizer, strong in youth ministry, committed to community involvement and able to work with our volunteers. Open for lay or clergy (equal opportunity employer). Contact: **The Rev. Susan S. Keller, Mission of the Holy Spirit, 600 Talbot Hall Rd., Norfolk, VA 23505. (757) 423-8287.**

YOUTH MINISTER—St. Stephen's Episcopal Church, Billings, MT, is seeking a full-time lay youth minister for grades 6-12, and local college ministry. Call **406-259-5017** for more information.

PART-TIME OR BI-VOCATIONAL PRIEST sought to meet liturgical, pastoral and spiritual needs of pastoral-size, eucharistically-centered (Rite 2) suburban parish with preschool/day care center in its large multi-functional building. Contact: **Search Committee, St. Andrew's Episcopal Church, 1090 Edgewood Rd., New Kensington, PA 15068.**

CHRIST CHURCH, RALEIGH, NC, is seeking a full-time director of youth ministry to oversee the ministry and Journey to Adulthood program for youth 6th to 12th grade. We expect this person to be an advocate for youth in the life and worship of our parish and community. The salary and benefits package is very competitive. For details contact: **The Rev. Dr. Winston B. Charles, 120 E. Edenton St., Raleigh, NC 27601; (919) 834-6259.**

RECTOR: 150 family suburban active parish. Rectory on site. Resume and CDO profile to: **Search Committee, St. Mary's, 315 Lakeshore Rd., Lake Ronkonkoma, NY 11779.**

YOUTH MINISTERS wanted for parishes using "Journey to Adulthood." Contact: **LeaderResources, 38 Mulberry St., P.O. Box 302, Leeds, MA 01053; (800) 941-2218.**

RECTOR: Small church with dedicated congregation seeks rector to provide spiritual leadership and guidance. Responsibilities include all aspects of church life with emphasis on pastoral care, Christian education and shared ministry. Send letter of interest including CDO profile and resume to: **Search Committee, St. George's Memorial Episcopal Church, P.O. Box 1241, Bismarck, ND 58501-1241.**

ASSOCIATE PRIEST: St. Michael's Church, a corporate-sized parish in Barrington, IL, seeks full-time clergy to oversee development of programs in the areas of pastoral care, liturgy and adult education. We seek an experienced priest who is resourceful, creative and interested in working on a team. Applicant must possess the skills necessary to design and coordinate liturgy; provide pastoral care, as well as train and educate care givers; and develop more in-depth adult education opportunities. This person will share in preaching, teaching and leadership responsibilities. Competitive salary and benefits. Please send resume and CDO profile by Dec. 31, 1997 to: **The Rev. Alvin Johnson, St. Michael's Episcopal Church, 647 Dundee Ave., Barrington, IL 60010. FAX (847) 381-3517.**

SUMMER CAMP DIRECTOR 1998: Camp Gravatt (near Aiken, SC) features beautiful lake setting, ropes courses and sleeping facilities for 120+ youth. Director will hire, train and supervise staff and oversee operations and programming of Episcopal camp. Job duties begin early in 1998 and require living on-site from June to mid-August. Contact: **Dr. Paul M. Price, The Bishop Gravatt Center, 1006 Camp Gravatt Rd., Aiken, SC 29805; (803) 648-1817 or (803) 648-7453 (FAX).**

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION, St. Paul's Episcopal Church, Waco, TX, is seeking a spiritually dedicated, highly energetic person with strong interpersonal skills to lead educational program in active, growing parish. Parish has three clergy and part-time youth minister. There is already an active educational program. Average Sunday morning church school attendance (all ages) is about 160 and growing. Applicant should have formal training in Christian education and experience in organizing educational ministries. This leadership position involves administrative direction of church school, special events and small group activities. Waco is a thriving MSA with three institutions of higher education (including Baylor University). It is located midway between Dallas and Austin on I-35. Competitive compensation package includes insurance, pension, vacation and continuing education. Letters of application and resumes should be directed to: **William R. Carden, Chairman of DCE Search Committee, St. Paul's Episcopal Church, 515 Columbus, Waco, TX 76701.**

AREA YOUTH MINISTER: St. Michael's Church, Barrington, IL, seeks full-time clergy or lay person to oversee continuing development of youth ministry for students in Jr. and Sr. High School. We seek an energetic, resourceful and creative person who has experience working with youth, excellent teaching and communication ability and training in crisis intervention. Applicant must possess the skills to provide support and training for church school teachers, design and implement programs to assist children in their relationships with their families, to serve as a primary minister to young people of the parish and their families, and to assist liturgically as appropriate. Approximately 20-25 percent of time will be allocated toward consulting with nearby parishes as they seek to develop their youth ministries. Competitive salary and benefits. Please send resume no later than Dec. 31, 1997 to: **The Rev. Alvin Johnson, St. Michael's Episcopal Church, 647 Dundee Ave., Barrington, IL 60010. FAX (847) 381-3517.**

DIRECTOR OF YOUTH/CHILDREN'S MINISTRIES: For Christ centered Episcopal parish of 200 families in suburban Philadelphia. We believe in the authority of Holy Scripture and in seeing our children grow into disciples of Jesus Christ. Previous experience in development of programs and training of adult volunteers is preferred. We are looking for a dynamic, self-motivated leader who can build solid faith relationships in the children and parents. Contact: **All Saints' Church Youth/Children's Search Committee, Montgomery Ave. & Gypsy Lane, Wynnewood, PA 19096. FAX (610) 642-4523.**

ORGANIST/CHOIR DIRECTOR. Historical church in SE Minnesota seeks director of arts. Responsibilities include rehearsing choirs (adult, children, bells), preparing and leading service music, and other music-related management. Prefer degree or equivalent work experience; position is full-time, salary and benefits negotiable. Please submit resume and performance tape (if available) by Dec. 15, 1997 to: **Calvary Episcopal Church, Director of Arts Search Committee, 111 SW Third Ave., Rochester, MN 55902.** For questions or further information call (507) 282-9429, ask for Nick.

DIRECTOR OF CHRISTIAN EDUCATION NEEDED—St. Matthew's Episcopal Church, Darlington, SC. Full-time needed for all ages above 5 years. Call for job description, any additional information at (803) 665-0411. Ask for Stewart, or call our church office at (803) 393-4112 and ask for Fr. Gough.

RENEWAL-MINDED MISSION seeks Spirit-filled vicar to support growth of congregation in membership, outreach, spirituality, and music and youth ministry. We want a full-time pastor, preacher and leader. Apply to: **All Souls Church, 14640 N. Cleveland Ave., North Ft. Myers, FL 33903. (941) 997-7685.**

POSITIONS OFFERED

RECTOR: St. Paul's, Mt. Lebanon. Large (approx. 1,000) suburban Pittsburgh parish seeks a rector with strong preaching ability and pastoral skills, who is accessible, possesses theological and scriptural grounding and can provide us with spiritual guidance and motivating leadership to assist us in reaching our potential. Parish profile available. Send resume and CDO profile to: **St. Paul's Episcopal Church, Rector Search Committee, P.O. Box 14952, Pittsburgh, PA 15234-0952.**

PROGRAMS

CHRISTIAN PROGRAM partner sought for church-owned 120-bed residential camp in Southern New Hampshire. Established in 1920. 1-1/2 hours northwest Boston. 105 wooded acres, 700-acre lake. (508) 342-0007.

REED ORGANS

REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection, HC 33-28, Townshead, VT 05353. (802) 365-7011.**

FOR SALE

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. (904) 562-1595.**

TRAVEL

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018; (800) 486-8359 or FAX (212) 736-8959.** E-mail: holytours@worldnet.att.net Web site: <http://www.cwd.com/Journeys>

AIR-TRAVEL—BUY DIRECT. St. George's College Students—Holy Land visitors—25% discount off all fares on a major US carrier. Similar discounts to over 80 destinations. Call or FAX for quotes: (800) 642-0682; FAX (305) 893-5110.

CELTIC PILGRIMAGE to Lindsfarne, Whitby, Durham (Feast of St. Cuthbert at Cathedral) and abbeys of Yorkshire. March 14-29, 1998. **Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC 28711. Phone/FAX (704) 669-0606.**

1998 TELEIOS FOUNDATION PILGRIMAGES, Russia. Christmas (Jan 2-10), Easter (April 15-24), Russia's Golden Ring (May 18-31), Icons & Their Origins (Aug. 17-31); Normandy & England: Saints & Singers w/the Rev. Nancy and Mr. Robert Roth, July 6-20; Scotland: Ancient Music & Sacred Sites w/Br. Andrew, OHC, Sept. 15-24. **The Telios Foundation 1-800-835-3467.**

Attention, Subscribers

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

Church Directory

Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi
Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist;
J. Sprague, Yth; K. Johnstone, v.
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
The Rev. W.C. Giles, c
H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

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 4
(1S & 3S, Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10).
Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

ST. PAUL'S, K Street

2430 K St. NW — Foggy Bottom Metro
The Rt. Rev. Barry Valentine, Bishop in Residence
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

Pompano Beach, FL

ST. MARTIN-IN-THE-FIELDS
Atlantic Blvd. and the Intracoastal Waterway
The Rev. Hobart Jude Gary, interim-r
Sun 8 and 10:30

Stuart, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. Ken Herzog, c; 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.
MP 8:30 daily

Augusta, GA

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

Chicago, IL

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

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

KEY—Light face type denotes AM, bold
face PM; add, address; anno, announced; A-C,
Ante-Communion; appt., appointment; B, Bene-
diction; 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; hoi, holiday; HC, Holy Commu-
nion; HD, Holy Days; HS, Healing Service; HU,
Holy Unction; Instr, Instructions; Int, Interces-
sions; 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.

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8, 9, 11

Baton Rouge, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.
Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth
Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou
Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-
master, Mike Glisson, Headmaster, St. James Sch; Maureen
Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

Kansas City, MO

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

Newark, NJ

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

Santa Fe, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs
H Eu 12:10. MP or EP daily

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave. (212) 316-7540
Sun: 8 MP & Eu; 9 Eu & Homily; 9:30 La Santa Misa En
Español; 11 Eu & Sermon; 7 Cho V. Tours Available.

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05
("Sun on Thurs." Cho Eu 12:05), EP 5:30, Sat MP & Eu 10.
Church open 365 days 8-6. For tours call 378-0252. Café St.
Bart's: good food and hospitality Mon - Fri 10 to 6

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN

(212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Canon Edgar F. Wells, r; the Rev. William C. Parker,
c; the Rev. Allen Shin, ass't
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

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector

The Rev. Samuel Johnson Howard, Vicar

TRINITY

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

TRINITY BOOKSTORE (Behind Trinity Church) 74 Trinity Pl.

Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours
For Special Programs: www.trinitywallstreet.org

ST. PAUL'S

Broadway at Fulton
Sun H Eu 8 (212) 602-0800

Poughkeepsie, NY

ST PAUL'S

161 Mansion St. (914) 452-8440
Sun Masses: 8 & 10, Sunday School 9:45

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH

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

Philadelphia, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Masses 9 (Low), 11 (High). Thurs 10

S. CLEMENT'S, Shrine of Our Lady of Clemency

20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E.B. Swain, r
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena &
B 4. [June through Sept: 8, 10 (High), Ev & Novena 5:30] Daily:
Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C
Sat 5-6, at any time on request

ST. MARK'S

1625 Locust St. in Center City
(215) 735-1416 FAX 735-8521
Anglo-Catholic Worship. Sun Masses 8:30 & 11. Mass &
Offices Daily. (Please call for times)

Pittsburgh, PA

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

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.

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

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

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpitt v;
the Rev. George R. Collins; the Rev. Thomas G. Keithly; the
Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP 5 (214) 521-5101

Fort Worth, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex
1S). 1928 BCP Daily as anno (817) 332-3191

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0) 1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.
Nicholas Porter, M.Div., canon; the Rev. George Hobson,
Ph.D, canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted
(809) 778-8221
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

San Miguel de Allende

GTO Mexico

ST. PAUL'S Calzada del Cordo
Near the Instituto Allende
Mailing address Apartado 640
Telephones: office (415) 20387; rectory (415) 20328
The Rev. Patton Boyle, interim rector; The Rev. Sibylle van
Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean
Underwood, r-em
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdy as anno.
Spanish service Sat 6