

The Living Church



January 18, 1998 / \$1.50

The Magazine for Episcopalians

The Confession of St. Peter, transferred this year to Jan. 19, is the second day in the Week of Prayer for Christian Unity.

Peter, by Fra Bartolommeo

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Carol Green

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Quote of the Week

Archbishop of Canterbury George Carey on accommodating newcomers: "I plead for a vigorous diversification as we try to make the glories of the faith accessible to people where they are, now, and not where we might prefer them to be."

In This Corner

'Those Are the Archdeacon's Prunes!'

Only two guests were staying at the London club that summer Saturday. I inquired about breakfast. "Go into the Coffee Room," said the night porter, who was just leaving. I entered a room between the Reading Room and the Outer Morning Room, which must be the Coffee Room, but which, I learned later, was the Morning Room. It contained circular tables filled with empty cups, port wine glasses exuding a sickeningly sweet aroma, traces of strong British cigars, and no ventilation. By now it was 7:30 a.m. and, seeing no signs of life, I headed upstairs to a dining room containing a faded sign, "Coffee Room."

A solitary table was set by the window, the place of honor, with a respectable London newspaper and a dish of prunes. Thinking choices were limited, I sat at the table, and began to eat. A waiter suddenly broke like a scared pheasant from between two faded burgundy curtains. "Those are the archdeacon's prunes," he announced, adding, "He'll be here any minute." With the speed and precision of a well-organized fire drill, the half-eaten plate of prunes and I were moved to a more distant table and replacement fresh prunes rushed to the main table.

The archdeacon appeared, a thin cleric like a 19th-century figure from *Vanity Fair*. Unfolding the morning paper on a brass reading rack in front of him, he opened it to

Sunday's Readings

An Inspirational Lead

2 Epiphany: Isaiah 62:1-5; Ps. 96 or Ps. 96:1-10; 1 Cor. 12:1-11, John 2:1-11

Today's gospel relates the final manifestation of Christ traditionally associated with the Epiphany. Its combination with Paul's thoughts on the nature of spiritual gifts invites a consideration of how the Lord is made known through his body the church.

For John, it is the mighty works of the Savior, beginning with the miracle at Cana, which inspires faith among Jesus' closest companions and leads others to come and join them. And so it has been through the ages with the body of Christ. Faith is produced when the church does mighty works of healing the broken and transforming despair into hope. And outsiders are drawn to it when the body miraculously changes "nobodies" into precious children of God.

Just as the anointing of the Holy Spirit

the Court Calender page, and began breakfast. Prunes were followed by three sorts of British breakfast sausages, strong tea, and toast, which cooled quickly in the uncovered toast racks, in use since the Crimean War.

As he read "The Queen Mother opened the Annual Life Boat Appeal. Her Majesty was accompanied by the Marchioness Asquith, Lady in Waiting, and was greeted by the Rev. Prebendary F.O. Satterchaite, Honorary Chaplain," my companion uttered occasional sounds like "humph" and "haahhp." Inflections and sound lengths were scaled appropriately to activities of different members of the Royal Family or clerical hierarchy.

In the half-hour we shared in the Coffee Room, the archdeacon never moved beyond the Court Calendar. I finished my prunes and kippers and headed for the door, noting a "Talking Not Preferred at Breakfast" sign at the entry. (The previous evening I had tried to engage him in conversation, but quit after the archdeacon said something like "You overseas people have such energy.")

"He's been here 27 years," the waiter confided in a loud stage whisper as I left, "and that's his table."

Our guest columnist is the Rev. Frederick Quinn, a non-parochial priest who lives in Chevy Chase, Md.

empowered the miracles of the earthly Jesus, so the unbridled working of the same Spirit within it makes possible the mighty works of the Lord's body. The gifts and insights of all its members, even when they appear contradictory, "are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses." The Spirit's pre-eminence in the life of the church assures that it creates faith and changes lives.

When the church is content with squabbling about whose insights are right, or about which gifts are important and who has the right to employ them, the Spirit is stifled and the church does no mighty works. When the church accepts and honors the Spirit in all its wonderful diversity, the miracles of forbearance and of reconciliation inspire faith and lead many toward the kingdom.

From Both Sides

In consecutive issues, we have Bishop Jecko wanting to torpedo the ship from one direction over the issue of human sexuality [TLC, Dec. 14] and Bishop Spong seeking to fire the torpedo from the opposite direction [TLC, Dec. 21]. Aside from the issue itself, their approach in each case is destructive, for they seek to preempt most of the time and energy of the church on a single issue.

The issue they choose is indeed important, but so are many others, such as racism, the inequality of income between the very rich and the very poor, sustainability of the world as a goal for commerce and industry (and as an example of stewardship), youth ministries, the intense spiritual hunger of our generation, the ethics of high finance, and of government, evangelism, world peace, health care, the changing nature of work in the U.S., multicultural ministries, the listlessness and loss of will amongst church members, the inequality of income between the rich industrial nations and the poor nations just developing (many African bishops see this as the most important issue), and many others.

As the church faces a sophisticated and often hostile culture, we cannot afford to spend all our spiritual energies on any one of these issues. We are called to witness to them all.

*(The Rev.) Ward McCabe
San Jose, Calif.*

Resident Aliens

If Bishop Griswold's recent call for a revival of theology in the church were answered, the present harmony between the doctrinal views of Episcopalians and the public philosophy of American society would be shattered. Episcopalians would become, indeed, Resident Aliens, in the world but not of it. This might be good, but it would be uncomfortable.

Moreover, serious discussion of doctrine would cause dissension within the ranks of the church, clergy and laity alike. And not, as at present, over priorities and means, but over fundamental issues of belief. It would lead to fundamental conflicts, and thereby put out of reach that harmony which our leaders seem to regard as more important than faith or truth.

But there is little chance of so revolutionary a development. It has been many

Pentecost in Canterbury

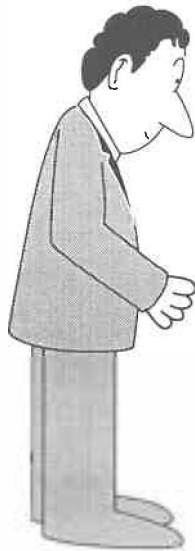
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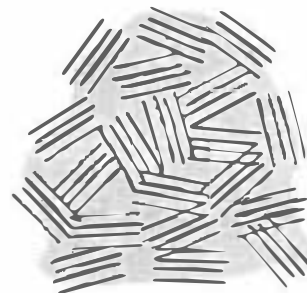
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Letters

years since I heard a sermon which could be even charitably called doctrinal. I have been unable, despite efforts over a number of years, to elicit serious or sustained interest among the clergy in certain theological questions having to do with the meaning of what we say in liturgy and in Christian education.

Bishop Griswold need not fret, therefore, lest his flock be divided over doctrinal issues. The harmony he seeks will be shaken, rather, by the discussion of priorities and means, of issues which interest Episcopalians, as they do unchurched Americans of the same class and outlook.

Those ancient doctrinal issues, like the historic creeds, will continue safely buried among the historical documents of the church. As with the creeds, statements of them will be revised, mistranslated, and watered down to suit the religious (in the broad sense) conviction Episcopalians share with the wider society. Episcopalians are at no real risk of becoming Resident Aliens.

Their comfort will not be disturbed.

William N. Turpin
Annapolis, Md.

The Best Interests

I must take gentle exception to the Rev. Brandon L. Filbert's letter [TLC, Dec. 28] titled "Bully Tactics Hardly Inclusive."

I voted in favor of the change in canons to require ordination of women in all dioceses of the Episcopal Church. However, I did so after much thought, reflection and prayer. I had arrived at General Convention undecided how I would vote and only finally made up my mind during the debate on the floor of the House of Bishops. I stand by my vote and feel that ultimately I voted the way I did out of the best interests of the whole church.

(The Rt. Rev.) Neff Powell
Bishop of Southwestern Virginia
Roanoke, Va.

Selective Obedience

Cognizant of the rhetorical food fights that occur in this column, it is only after much prayer that one gives in to the temptation to respond to "Bridge Builder" [TLC, Dec. 21].

After providing presumably unsolicited

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Letters

advice as to what Presiding Bishop-elect Griswold "must do if he is to be to an effective and fruitful instrument of reconciliation," the article's author avers that he "is willing to follow his leadership if he really means what he says about being a healer and reconciler."

Excuse me! Is not this still the Episcopal Church where those being ordained to the priesthood respond, "I am willing and ready to do so" to the question: "... will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority over you and your work?" [BCP, 526]?

It would seem that clergy who obey bishops only when the bishops live up to the clergy's expectations of them would be happier in a church that is not "Episcopal."

*(The Rev.) Bruce Duncan
St. Alban's Church
Yucaipa, Calif.*

Bogged Down

It is interesting to note that Fleming Rutledge has tried to rise to her own defense of her writing [TLC, Oct. 12] "The Gospel According to Elton John" by stating [TLC, Dec. 21] that "On the day the article appeared, I received four long-distance phone calls from enthusiastic clergy." This simply confirms our worst fears — namely, that too many of our clergy today are so bogged down in liturgies that they fail to open their eyes to see and their hearts to understand that in the all-too-short life of Princess Diana we had a God-given example of the truly Christian message to "do unto others" ... the message which dominated in her many good works.

*John Oliver Rich
Orlando, Fla.*

A Therapeutic Church

Fr. Liias' article, "Encountering Evil in Priestly Leadership" [TLC, Nov. 9] is well taken. Yet one fears that most Episcopalians believe such practices as fasting, vigils and exorcisms to be quaint medieval superstitions and the sacrament of penance to be an absorption with "guilt" and a method of "thought-control."

Sin, at best, is simply a result of "incorrect thinking," to be dealt with by social engineering, and at worst, just does not exist as an objective entity, so that priests dispense absolution and forgiveness like

so many chocolate bon-bons.

Such developments merely prove what we have today basically is a therapeutic church. People do not go primarily to worship and praise an almighty and transcendent God, and clergy are not there to help them establish a personal relationship with Jesus Christ. No, for the vast majority the church and its clergy exist as a social club to make people "feel good" about themselves.

In pointing out the reality of sin, Fr. Liias reminds us of what C.S. Lewis once observed: that the slickest trick of the devil is to convince us that he doesn't exist.

*Bruce P. Flood, Jr.
Whitewater, Wis.*

Color of Hope

Concerning a question from Judith Hubbell about the color used at Princess Diana's funeral [TLC, Dec. 14], the heading given the letter may not be very Anglican, as there can be no "Wrong Color" in a church which does not usually prescribe liturgical colors.

My reason for using blue at the funerals held here is that blue is our Advent color. Among other things, Advent is a season of hope and expectation, yet a time when we think about death, judgment and eternal life. I therefore tend to think of blue as a color which can be symbolic of hope, for ourselves and the departed.

Historically, black, blue and violet were treated as interchangeable in the pre-Reformation rites of Northern Europe. No one at Westminster Abbey consults me, but perhaps they have had similar thoughts.

*(The Rev.) Donald Maddux
St. David's Church
Shelton, Wash.*

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. Letters should be signed and include a mailing address.



The Way of the Cross

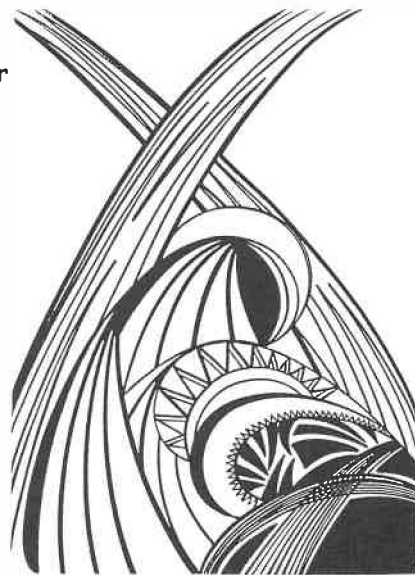
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IV: Jesus meets his mother



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Laotian's Journey Leads to Ordination

The Rev. Som Chanpheng Vongsanit was ordained to the diaconate Dec. 20 in St. James' Cathedral, Fresno, Calif., in what was believed to be the first ordination of a person of Laotian ancestry in the Anglican Communion. Deacon Vongsanit was ordained by the Rt. Rev. John-David Schofield, Bishop of San Joaquin, under Canon 9.

Earlier in December, the new deacon received his U.S. citizenship. He was born in Laos in 1964 and was orphaned at age 6. He escaped to a refugee camp in Thailand, where he spent the next 12 years, and where he was introduced to Christianity. He was baptized in 1981. In 1987, he and his wife, Phong Tankhai, emigrated to the United States and settled eventually in Fresno. He was asked to join the staff of the diocesan-sponsored Asian Center as a translator.

The congregation of St. Martin of Tours, then meeting at the Asian Center, asked Deacon Vongsanit to help translate parts of the liturgy because he was fluent in Hmong and Lao. During that time, he became convinced that he was being called to ordained ministry in the Episcopal Church.

He was appointed lay vicar of St. Martin's in 1991 and completed an associate's degree at Fresno City College. He then studied for holy orders on Canon 9. It is expected that following at least six months as a deacon, he will be ordained as a local priest for St. Martin's.

Idaho Nominees

Four priests will be nominated for Bishop Coadjutor of Idaho when that diocese holds its electing convention Feb. 13-14 at the Church of the Ascension in Twin Falls. The nominees are the following:

The Rev. Harry B. Bainbridge, rector of Christ Church, Easton, Md.; the Rev. J. Michael Garrison, vicar for ministry development in the Diocese of Nevada; the Ven. John H. McCann, archdeacon of the Diocese of West Missouri; and the Rev. Thomas Wand, interim dean of Trinity Cathedral, Trenton, N.J.

The bishop coadjutor will succeed the Rt. Rev. John S. Thornton, when he retires as diocesan bishop.



Remodeled Cathedral: A festival Evensong was held recently at St. Mark's Cathedral in Seattle to dedicate the remodeled west wall of the 70-year-old building. The \$3.5 million project includes a glass screen behind the altar stretching 57 feet from floor to ceiling, with a circle near the top. When the central panels of the altar screen are opened, they reveal a chapel containing several historic mementos, including a tall Celtic cross originally atop the roof.

Conventions

The Rt. Rev. Allen L. Bartlett, Jr., Bishop of **Pennsylvania**, told his diocesan convention he will retire by May 15, 1998, when that body met Nov. 7-8 at the Cathedral of the Saviour in Philadelphia. Bishop Bartlett has been diocesan for the past 12 years and will be succeeded by the Rt. Rev. Charles E. Bennison, Jr., bishop coadjutor.

Bishop Bennison addressed convention and spoke of his eight months of visiting congregations in Pennsylvania. "I can report that the Episcopal Church is alive and well in the Diocese of Pennsylvania," he said. "On many Sunday mornings I have a tremendous sense of *deja vu* of the church of my childhood as I see pews filled to overflowing with mother and dad and their three or four young children."

The Rt. Rev. Franklin D. Turner, suffragan bishop, challenged delegates to help the diocese increase its membership of 65,000 by 10 percent. He also urged that increased support be given to youth ministry and young adult ministry, and that steps be taken to halt the decline in the number of black clergy.

Among the guests at convention were five members of Pennsylvania's companion diocese, Guatemala.

A budget of about \$2.4 million was adopted, and new clergy compensation guidelines were accepted.



It was a busy, joyful, and rewarding time as approximately 600 delegates, clergy, alternates, volunteers, and guests gathered in mid-November for the convention of the **Diocese of Olympia** under the theme "Stewards Bound in the Spirit."

Twelve resolutions were debated, approved, rejected or referred to interim bodies for review.

Special guests to the convention included the Rev. David Wold, bishop of the Southwestern Washington Synod of the Evangelical Lutheran Church in America (ELCA), who was chaplain for convention and led a directed Bible study each morning; and the Rev. Donald Maier, bishop of the Northwest Washington Synod of the ELCA, who presented a report focusing on the Lutheran perspective on the failure of the Concordat of Agreement between the two churches.

Also present was the Rt. Rev. Riah H. Abu El-Assal, Bishop Coadjutor of Jerusalem, who spoke about the companion diocese relationship between his diocese and Olympia. He also preached at the convention Eucharist.

Faith Church, Kingston, was received as a mission in union with the convention. Delegates listened to the annual address from Bishop Vincent Warner as he stressed common mission, and heard pre-

sentations from the task force on human sexuality and the racism committee. A resolution affirming the statement of Koinonia was adopted.

The stewardship and development commission distributed \$10,000 to delegates as "talents" to be used, enlarged, and collected as part of the March 14, 1998, Ministry Resource Day.

Following discussion of several proposed amendments, the 1998 operating budget of \$3.8 million was approved.

Dede Dunn



Delegates to the convention of the **Diocese of Southern Ohio** were challenged to raise up a new generation of lay leadership and to strengthen the deanery system when they gathered Nov. 7-8 in Columbus.

The Rt. Rev. Herbert Thompson, Bishop of Southern Ohio, also spoke in his convention address of the need to expand youth ministries and to develop a group of urban missionaries. Bishop Thompson's address had a theme, "Where is the Diocese?," and he pointed out that the diocese was not a specific address or a geographic territory.

"I want to say at the outset the diocese is God's people, gathered around his table in worship moving toward the world in the name of Jesus," he said.

Bishop Thompson told of numerous successful ministries in the diocese and referred to the capital campaigns of congregations. Those campaigns, he said, added to the diocesan Vision Covenant campaign, now total \$22.7 million.

St. Patrick's Church, Lebanon, was welcomed as a parish, and All Saints', New Albany, was greeted as the newest congregation of the diocese.

The Rt. Rev. Catherine Roskam, Suffragan Bishop of New York, was the preacher at the convention Eucharist.

Nine resolutions were adopted, including one which commits the diocese to develop a plan to live out "A Children's Charter for the Church."



Briefly

Seabury-Western Theological Seminary has received a \$200,000 grant from Lilly Endowment, Inc., of Indianapolis, to develop advanced computer-based technologies for learning and teaching. The seminary, in Evanston, Ill., will use some of the funds to hire a coordinator for advanced teaching and learning.

A call to ecumenical progress has been issued by the Bishop of the Rio Grande, the Rt. Rev. **Terence Kelshaw**, and the Roman Catholic Archbishop of Santa Fe, the Most Rev. Michael Sheehan. On Nov. 30 the two leaders signed a document

which calls for congregations of the two traditions to find ways of sharing life and ministry together.

The president of Ireland, a devout Roman Catholic, created a stir recently when she **received communion** in an Anglican cathedral. Mary McAleese received communion at Christ Church Cathedral, Dublin, at a service led by the Archbishop of Dublin, the Most Rev. Walton Empey. She was reported to have received communion at Church of Ireland parishes before being elected president.

A Little Goes a Long Way

By KENN and CAROL GREEN



Bosnian children with members of the Peace Keeping Force.

On April 5, 1997, we received an e-mail message from our son, Capt. Christopher Green, serving with the Joint Peace Keeping Forces in Tuzla, Bosnia.

He wrote: "We have a number of kids who live and go to school right near my camp. There are also 20,000 refugees with very little belongings nearby. These kids are trying to live a normal life with an armed camp in their backyard. They use old bunkers as playhouses and ask the soldiers at the gate for simple things like ball-point pens. Also, the farmers in the two villages outside our camp need fencing materials (everything having been destroyed during the war). What if Havre, as a town, adopted our camp? Not to send stuff to soldiers, but to use as an outlet for sending aid to the local villages — school supplies for the children and fencing materials for the farmers. I think that the only way these people will ever get along is if they are given the means to rebuild their lives at a local level.

"The supplies that Havre would send would go directly into the hands of the people who need them, regardless of politics or ethnicity. This plan would also benefit the soldiers at our camp. Many of them are having difficulty seeing how they are helping the situation here. They already feel frustrated. By sending things to Comanche Base, the soldiers here would be able to get directly involved in helping the local populace get back on its

feet. Our soldiers could deliver shipments to the surrounding villages, creating a bond between the camp and the surrounding civilian population, enhancing the safety of our soldiers while they are here. Let me know what you think."

A great deal has happened since that first e-mail message came across the information highways. Through the leadership of St. Mark's Church and the First Presbyterian Church of Havre, "Havre Has It ... And Shares It!" was created, along with Project "Kids to Kids." The mayor and city council officially adopted Comanche Base as the conduit for school supplies and fencing materials to villages surrounding the base. Havre Public School District, with the help of Susie Morse, a third grade teacher at Highland Park Elementary School, became a driving force in spreading the word about the needs of children in Bosnia. Project "Kids to Kids," the title given to the school project, became the topic of school assemblies and classroom discussions. Donation boxes at local schools were filled repeatedly with new and used school supplies brought by children in Havre for children in Bosnia. Schools had fund-raisers, selling ice-cream cones, and raised \$791. The student council at one school voted to donate an additional \$150 to buy new supplies. Parents helped with selling ice-cream cones and collecting and delivering donations. One student held a garage sale

and donated the proceeds to the project. Teachers spent the last weeks of the school year talking about sharing and kindness and a country thousands of miles away from America.

Havre schools were joined by other schools in the area which donated textbooks and teaching supplies. Small communities along the Hi-Line called and pledged additional support. People who didn't have school supplies or fencing materials donated cash to be used as needed. Montana State University — Northern donated the services of its public relations professional to create a press kit, take photos and develop a web page for the project. Churches began collecting donations and helping with publicity. Individuals traveling out of the state took the opportunity to tell others about the project. Legislators, congressmen and senators, were notified. Local businesses, health professionals and service clubs donated time and talent to spread the word and collect donations of crayons, pencils, pens, paper, notebooks, balls, jump-ropes, Frisbees and many other items to be used by teachers and children in Bosnia. A local book store donated 600 new ball-point pens and calendars.

It was a wonderful day when the student representatives from Havre Public Schools arrived at the local K-Mart, calculators in hand, to spend the money they had raised on school supplies for children

living more than 10,000 miles away. With a discount of 10 percent on all purchases and an additional financial contribution from K-Mart, the students had more than \$900 to spend. Working in teams, students filled baskets and kept tally of how much money was left to spend. The ease at which the students worked together on a common goal and the obvious use of critical thinking skills needed to complete the task reflected the quality of teaching and mentoring they were receiving in their classrooms. Their willingness to give and the care they used in selecting items was a tribute to their homes and families. "Let's get them these, they're nicer and prettier. They're what I would want," was often heard as the students carefully selected what to send to students in Tuzla.

And they said: "Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?" And the Lord answered, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

(Matt 25:37-40)

Newspaper, radio and TV coverage of the project helped to involve everyone. As the deadline for receiving donations drew near, volunteers hauled, sorted, inventoried, packed and labeled everything from crayons and pens to textbooks and toothbrushes. A caravan of trucks transported all donations to a local seed plant, where a government inspector waited to give approval of the shipment and begin the next step in the project. Boxes were sealed, placed onto pallets, shrink wrapped and weighed. The citizens of Havre, Mont., friends across the Hi-Line, unknown people from across the state, young and old, rich and poor, had pooled their resources and in response to a simple request for some pens and barbed wire had grown a shipment of school supplies and fencing materials that had filled 153 boxes, 11 pallets and weighed more than 8,200 pounds.

And when it grew late, his disciples came to him and said, "This is a lonely place, and the hour is now late; send them away, to go into the country and villages round about and buy themselves something to eat." But he answered them, "You give them something to eat." And they said to him, "Shall we go and buy 200 denari worth of bread, and give it to them to eat?" And he said to them, "How many loaves have you? Go and see." And when

they had found out, they said, "Five, and two fish." Then he commanded them all to sit down by companies upon the green grass. So they sat down in groups, by hundreds and by fifties. And taking the five loaves and the two fish he looked up to heaven, and blessed, and broke the loaves, and gave them to the disciples to set before the people; and he divided the two fish among them all. And they all ate and were satisfied. And they took up 12 basketsfull of broken pieces and of the fish.

(Mark 6:35-43)

The people of Havre and the Hi-Line have finished collecting supplies for Bosnia. The railroad has loaded and delivered the 11 pallets to Tacoma, Wash., where two people who have never been to Havre, nor met anyone from Bosnia, voluntarily reloaded the pallets and delivered them to McCord Air Force Base in Tacoma. The Air Force has since crated and flown the cargo more than 10,000 miles to Tuzla, Bosnia, where men and women from the U.S. military stationed at Comanche Base have taken delivery of the long-awaited and joyfully anticipated shipment of school supplies and fencing

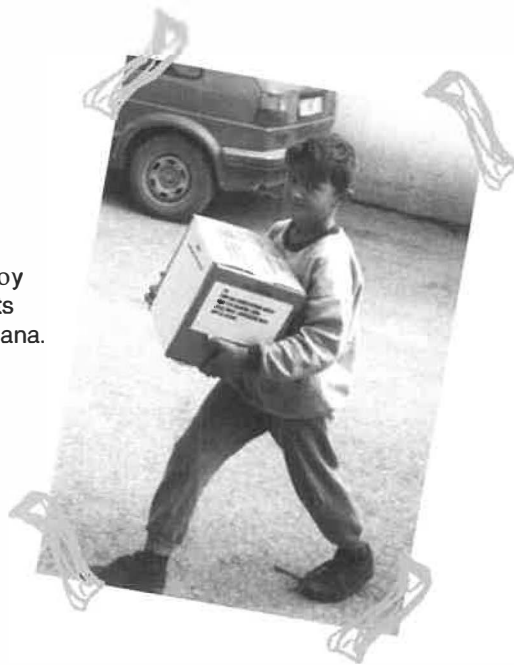
materials. Sixty seven U.S. men and women serving at Comanche Base are beginning the task of sorting and distributing the "Havre Has It and Shares It" and Project "Kids to Kids" donations.

The donations have reached their destination and for the people along the Hi-Line, the project is finished. But the spirit of "Havre Has It and Shares It" and Project "Kids to Kids" remains to remind each of us what great things we can do when we work together. Every child and every adult who participated in the project, no matter how great or how small, contributed a part that no other person could have done.

Although an Air Force plane has carried the more than four tons to Bosnia, what remains is the true measure of the project, the Spirit of Christ living in each of us, reminding us that through him all things are possible. □

The Rev. Kenn Green is rector of St. Mark's Church, Havre, Mont. Carol Green is a professor in the education department of Montana State University — Northern.

"Let's get them these, they're nicer and prettier. They're what I would want," was often heard as the students carefully selected what to send to students in Tuzla.



Bosnian boy carries gifts from Montana.

Warm Welcome

By STEPHEN NORCROSS



file photo

I can hardly express the joy and gratitude I felt when I was asked to participate in my daughter's Roman Catholic wedding.

"Daddy, It's Gigi. Bob and I are going to be married."

This news from my daughter, coming as a phone call one evening, greeted me as a very happy announcement. I had watched with interest as Gigi and Bob met, became friends, began dating, began spending more and more time together, and were indeed becoming a couple. I was delighted to hear that they were preparing for the next, major step. They had agreed to marry, and were beginning to make plans for that momentous and happy occasion.

They chose St. Mary's Roman Catholic Church in Riverside, Ill., as the site for the marriage ceremony. This choice was based on a number of factors. It was Bob's home church, the one where he was baptized and confirmed and had attended the parish day school as a child. Gigi and Bob live and work in Chicago, of which Riverside is a suburb. Working for the same organization, it is logical that they would be married near where most of their mutual friends and colleagues make their homes. Bob's mother continues to be an active communicant member of that church and, as a recently retired business woman, works with the church's music program as organist and devotes several hours a week in the front office.

The date was chosen. The pastor of St. Mary's Church, the Rev. Gerald Gunderson, was consulted, and the parents were notified. In addition to clearing my calendar and making my plane and hotel reservations, I wondered, somewhat anxiously, what my role, beyond being father of the bride, would be. I told Gigi that, while the plans for the wedding were up to her and her bridegroom, I would very much like to be included as one of the ministers, to the extent that she, Bob, and the priest of that church wanted my involvement. She heard my request and followed up on it at the next instruction session with the priest.

Closer to the big day, both she and I had e-mail boxes, and were corresponding between computer keyboards. As the

wedding plans proceeded, I would get updated reports. I can hardly express the joy and gratitude I felt when, one day, I opened my mailbox to see a letter from her describing the parts of the wedding ceremony that I was to be asked to provide.

The pastor invited me to participate in the wedding in these ways:

- I would vest in alb and stole, walk side-by-side with the priest, and take my place in the chancel as one of the ministers of the event.
- I would lead the gathering song which they, the bride and groom, had chosen.
- I would read the gospel and preach the homily.
- I would pronounce the final blessing.

I am immensely grateful for the welcoming hospitality shown me by Fr. Gunderson and the people of St. Mary's Church. He did not have to ask me to share in any of the leadership of this ceremony. That he did so is a testimony to a spirit of generosity and hospitality that is growing among many churches. Furthermore, I did not have to compromise my beliefs or my practices in any way to accommodate myself to the customs of the church where I was assisting. There was no celebration of the Eucharist at this wedding. If there had been, I would have felt the distance, inasmuch as there is not yet intercommunion between our churches. With the ceremony as it stood, I felt very much at home.

As I write this, I realize not everyone has enjoyed such a welcome. They have not been as fortunate as I. There is enormous variation among clergy and churches as to how hospitality is expressed. In this situation, there seemed to be a general desire by the pastor, by the church, and by the bride and groom that I share fully in the leadership. I could not have asked for a more gratifying occasion, immensely rewarding to me both as a father and as a priest. □

The Rev. Stephen Norcross is vicar of St. Martin's Church, Lebanon, Ore.

Frontiers of the Kingdom



By PAUL MOORE, JR.

On a return visit to the South Pacific, Bishop Paul Moore discovers the importance of faith in a history of violence.

Our recent trip to the South Pacific brought together strands of my life in a strange and wonderful way.

We flew into Henderson Field from the sea where so many ships had gone down during the war, and I could make out the familiar terrain: the coconut palm trees along the shore, the grassy foothills, and the massive mountains. Driving from the airport to Honiara, the capital of the Solomon Islands, we could see some familiar sights, but they were so different now. Bloody Ridge, where the Marines repulsed the most dangerous attack from the enemy, the Matanikau River, where I lost some of my men as we struggled across a sandspit, and Point Cruz, where I was wounded. All these places had been uninhabited when we were there, but now a little native village lies on the side of Bloody Ridge; the Matanikau River is on the edge of the small city of Honiara. Naval vessels and freighters were docked at Point Cruz.

And now, instead of landing as a Marine, I came to visit as a bishop. Archbishop Ellison Pogo invited me to preach and celebrate in the cathedral, a handsome open building in Honiara. More than 1,000 people came to the Sunday Eucharist at 7 a.m. The liturgy unfolded with dignity, the people sang with gusto, and the many chil-

dren sat with solemn eyes as I told them a story. It was amazing to look out over the congregation and to realize that I had almost been killed a few hundred yards away.

The Anglican Church in the Solomon Islands is vigorous. We visited Selwyn College, named after the first bishop of that region, and the Franciscan Friary, where, as a former protector general, I was welcomed warmly.

We visited the battlefields. I serve on a committee which is attempting to commemorate those sites properly. On the summit of two hills, not far from each other, the war memorials of the Japanese and of the Americans face each other.

A fishing boat took us across "Iron Bottom Bay" to Tulagi, the island where our unit first landed. Tulagi is the newest diocese in the Anglican Communion. Its recently ordained bishop, the Rt. Rev. Charles Koete, showed us around. I drove past the hill where we had dug in, saw the former cricket field the British had used, where our Roman Catholic chaplain celebrated Mass after the battle, the white altar cloth shining in purity in the midst of bloody Marines and the smell of the dead.

The bishop showed us his new cathedral. I looked at the beach near where it stood and realized that was the very spot we landed on Aug. 7, 1942. What a blessing!

From Guadalcanal, we proceeded to East Timor, via Singapore. On that beleaguered island, peace has not yet come. We visited there in 1949 and came to know Carlos Belo, the courageous young bishop who has become a symbol of freedom for his people. Since that time, my wife, Brenda, and I, together with my colleague Arnold Kohen, have done what we could to exert pressure on our government to be more vigorous in its opposition to President Sukarno's oppressive regime.

The United States had a hand in this tragedy. It was with the approval and the assistance with arms of the United States that Indonesia invaded East Timor in 1975. As a result, 200,000 people, out of a population of 700,000, were killed. Since then, the Indonesians have exerted a harsh and bloody occupation. People, especially the youth, are often tortured or "disappeared," if they are suspected of being in favor of independence.

The day after we arrived, we accompanied the bishop on a pilgrimage, four hours by car into the interior. The purpose of the pilgrimage was to place a statue of the Virgin Mary on top of Mt. Ramalau, the highest peak in East Timor. The night before the ascent, Mass was celebrated in a natural amphitheater. More than 25,000 young people surrounded us. The presence of the Spirit was vibrant; the reverent wonder on the faces of the youth I shall never forget. But beneath the devotion and the beauty of those people, terror reigns. The next day a young man was stabbed

to death and the assassin murdered by the crowd. The pilgrimage was called off. We returned, broken-hearted.

Time and again, whenever the church attempts to rejoice and express its faith, violence erupts, and the violence is presumed to be initiated by the military. When Bishop Belo celebrated Christmas Mass at the cathedral after receiving the Nobel Peace Prize, an assassination was attempted. Six years ago, more than 100 young people were shot down by the military in a cemetery as they memorialized a fallen comrade.

Under the brave leadership of Bishop Belo and his predecessor, the Roman Catholic Church in East Timor has grown from about 40 percent of the population to more than 90 percent. Here truly is a witness to the meaning of the body of Christ.

Two Islands, Guadalcanal and East Timor, the one known for a battle long ago and now at peace, the other still carrying the cross of persecution; both stand as strong witnesses to the kingdom. □

The Rt. Rev. Paul Moore, Jr., is the retired Bishop of New York



Above: The new cathedral in Tulagi, Solomon Islands

Previous page: Bishop Moore (center), with John Innes and Bishop Koete, travels on the back of a truck while visiting the Solomon Islands.

Many Signs of Hope

It would be understandable if ecumenical relations between the Episcopal Church and other churches had cooled, given the rejection of the Concordat of Agreement by the Evangelical Lutheran Church (ELCA) last August [p. 14]. But it would seem that, if anything, ecumenical activity involving Episcopalians has increased. Diocesan newspapers and parish newsletters sent to TLC indicate a high level of participation between Episcopalians and Lutherans during the Week of Prayer for Christian Unity, Jan. 18-25. Lutherans and Episcopalians will be worshipping together, discussing similarities and differences, and participating in joint programs. It is also encouraging to note the formation of a new committee of theologians from both churches to study possible revisions to the Concordat of Agreement.

It is heartening, also, to note ecumenical activity is alive and well on other fronts, mostly at the diocesan or local levels. Episcopalians and Roman Catholics continue to sign covenant relationships and to participate in joint ministries. Episcopal churches are forming relationships with Orthodox congregations in Russia. Episcopalians continue to be enthusiastic participants in community-wide celebrations of Thanksgiving or Martin Luther King Day. In one unusual event, the Bishop of Fort Worth concelebrated the Eucharist at a healing seminar with bishops of the Episcopal Missionary Church and the Charismatic Episcopal Church. It is also hopeful to remember that the church's new Presiding Bishop, the Most Rev. Frank T. Griswold, is experienced with, and a strong supporter of, ecumenical ministries.

For those of us not involved in ecumenical events during this Week of Prayer for Christian Unity, which falls between the feast days of St. Peter and St. Paul, it is a good time for us to pray for the unity of the churches. Prayer 14 on page 818 of the Book of Common Prayer is especially appropriate at this time.

A Café Epiphany

By KENNETH L. CHUMBLEY

Last year on a family vacation, I was sitting in the café of a bookstore in Albuquerque, N.M., sipping coffee and reading. A man walked in wearing a camouflage uniform, with a cap under his arm. He was leading a little boy by the hand. "He's an enlisted man," I thought. But as he stood at the counter in front of me, I noticed captain's bars on his cap. For a moment I was surprised.

He looked my way and noticed a stack of books on the table. "What are you reading?" he asked with a smile.

"Latin grammar," I said.

He replied, "I had a friend in England who read classics."

"At what university?" I asked.

He said, "Oxford."

I asked him if he had studied at Oxford, and he said yes. "As a Rhodes scholar?" I wondered.

"Yes."

Chris, I learned, was a graduate of the

Air Force Academy. He'd earned his master's in politics at Oxford, and returned to the U.S. for flight school, which he'd just completed.

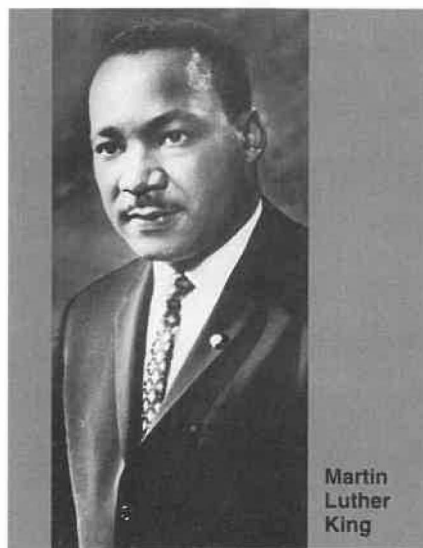
Now he was headed to Texas for military intelligence school.

He introduced me to his son and wife, who had joined him in the café. As we talked, I thought, "Chris and I could be friends." I wished we could be friends. We had so much in common: a love of England, politics, the larger world, our young families.

After Chris and his family left the café, I reflected on our meeting. I was ashamed of myself. Why? Because when he walked in, I prejudged him. He was black. And in my mind, that of a white man who grew up in the segregated South, he therefore had to be an enlisted man. Whites are officers. Such is the illogic of prejudice. Moreover, that I was surprised that Chris was a graduate of a

Discouraging Strategy

The strategy by a group of traditionalists to incorporate the original official name of the Episcopal Church [TLC, Jan. 11] is not helpful. To like-minded Episcopalians, it sends a confusing message of perhaps another choice among the growing number of statements and strategies aimed at addressing the church's perceived drift away from its principles. To most of the church leadership, it sends a message of further fracture of an already badly divided body. And to most church members, the great majority "in the center," the unusual step of incorporation, led by persons already involved in other ventures which challenge the national leadership, is discouraging, especially at a time when a new Presiding Bishop is taking office. While we agree with the dissidents that the Episcopal Church has discarded much of the faith on which it was founded, we think their strategy will do little to help their cause.



service academy, an officer, a Rhodes scholar, further revealed my prejudice. I wouldn't be surprised if a white person had achieved those goals. I shouldn't be surprised that a black man had.

As I observe the Martin Luther King, Jr., national holiday on Jan. 19, I'll remember Chris and how I, one who thinks himself enlightened on race, was so quick to judge him because of his color. I'll give God thanks for the work and sacrifice of Dr. King. (America is a better place because of the civil rights struggle, which continues.) I'll ask God to forgive me of my prejudice, my racism even, and to help me to "love my neighbor as myself," as Jesus commands. And I'll resolve anew to see and treat all people, whatever their color, as beloved children of God. □

The Rev. Kenneth L. Chumbley is rector of Christ Church, Springfield, Mo.

Highly

Viewpoint

By DAVID L. VEAL

Compatible

Now that the emotional flurry over the Lutheran rejection of the Concordat of Agreement has settled a bit, it may be possible to pause and see where the players are and how the long-term game is going.

European Anglicans and Lutherans continue to move steadily closer, and seem to be increasingly effective as a "bridge," or at least a cease-fire zone, between the Reformed/Presbyterian left wing of the Reformation and the Roman Catholic Church. (Witness: *The Pullach Report*, The Meissen Common Statement, The Porvoo Agreement, etc.). In North America this trend is reflected in Canada, where Anglicans and Lutherans are moving into full communion now. But in the United States, where we have a tradition of following at least a generation behind the theological and ecclesiological movements of Europe, things are different.

A few months ago the Evangelical Lutheran Church in America (ELCA) was standing on the high middle ground between the Episcopal Church and the Reformed churches (Reformed Church in America, United Church of Christ and Presbyterian Church in the U.S.A.). In both ecclesiology and sacramental theology it was maintaining an influential mediating position.

The ELCA itself, when it was formed a mere decade ago, was a composite of churches, some episcopal in tradition and some presbyterian, some formally liturgical and some not. Then came August and Philadelphia and the ELCA's decision to tumble deliberately to one side of the mountain. It chose to embrace in full communion three non-sacramental, militantly anti-episcopal, and anti-historical, reformed churches while rejecting such a relationship with the Episcopal Church. It rejected a sacramental relationship with us, not because of any omission, imperfection, impediment or heresy in our faith and practice, but precisely because we insisted on continuing the historic, orthodox, nearly universal Christian tradition of the episcopacy. The Lutherans chose to embrace in full communion three churches that very deliberately do not reverence Christ as objectively present in the Holy Eucharist and they rejected full

communion with those of us who do. They abandoned the principle of the Augsburg Confession, that the traditional ministries of bishops might be recruited in the service of the gospel, and they joined in altar and pulpit fellowship with those who have for centuries repudiated as necessarily reprobate all episcopal ministries.

So the ELCA has changed its position. It no longer stands in the balance. Perhaps at heart it never did. The presumptions that were brought to the table as the Concordat was negotiated over the past number of years do not seem to be valid now. I refer to the presumption that the Lutherans were committed to the sacraments as means of grace, not merely signs, and a belief in the objective, sacramental presence of Christ in the Eucharist. I refer to the presumption that Lutherans are committed to an ecclesiology that respects apostolic tradition and sees the church as a continuing, visible organism, the corporeal "body of Christ," a communion, not just an assembly of believers.

At the very least, I think, we need some firm reassurance from the ELCA that these presumptions still exist before we can consider going forward with the Con-

The Lutheran and Episcopal churches had discovered the capability to do mission together, remaining distinct from each other but highly compatible, like spouses in a healthy marriage.

cordat, even if its Churchwide Assembly adopts it in 1999. We may be faced with the sad realization that the

Lutherans, for all their theological sophistication, have no substantive ecclesiology.

The Concordat of Agreement was not worked out over the weekend by ecumenical politicians. It is not the pragmatic document of a committee. It is unflinchingly loyal to the Chicago-Lambeth Quadrilateral. It was crafted over many years by some of the best theological minds of both communions. Its vision is drawn not only from Anglican and Lutheran theologians, but from others as well. If Lutheran politicians start tampering with the Concordat now, the silver cord will most certainly be loosed and the golden bowl broken.

As others have aptly pointed out, we, of course, need to reassure Lutherans in America that we are committed to the ministry of all the baptized and that we see holy baptism as the fundamental blessing and empowerment for ministry. We have not abandoned the apostolic and

Reformation understanding of the priesthood of the people of God. Lay ministry is essential and fundamental in this church and lay persons exercise authority at virtually every level of this church's life: in parishes, dioceses, provinces, and at the national level. We also need to assure the Lutherans that we do not have and do not support the idea of an autocratic, imperial, episcopate. We grieve with them over the tragic and horrible experiences that many Germans and Scots had with bishops in the 16th, 17th and 18th centuries. But this was not our experience. We have been blessed, through the centuries, with long lines of devoted, compassionate and wise bishops. Bishops led the Reformation in England and our bishops in America have usually been good and faithful pastors to us. Our bishops are elected by the clergy and people and they are subject to the same discipline as the other clergy and laity. So our desire to retain the episcopacy is by no means a proclivity for autocracy or absolutism. It is a desire to affirm and retain the historical, continuing nature of the church and to promote unity and understanding among Christians in various places. Our desire is for good order and legitimate authority, not for tyranny.

When I presented resolutions A18,19 and 20 to the House of Deputies at General Convention in Philadelphia last July, I referred to our two churches, the Lutheran and Episcopal, as lovers who had discovered in one another something

Before the marriage could be consummated, our fiancée showed herself to be a rather different kind of person than she had appeared to be in our courtship.

very lovable, some mutual values and some admirable differences, and that we could live and work and do mission together, remaining distinct from each other but highly compatible, like spouses in a healthy marriage. I feel now that, before the marriage could be consummated, our fiancée showed herself to be a rather different kind of person than she had appeared to be in our courtship. And, furthermore, she really does not know us well. Patience and understanding are gifts of the Spirit that we both need an abundance of now. □

The Rev. Canon David L. Veal is canon to the ordinary of the Diocese of Northwest Texas.

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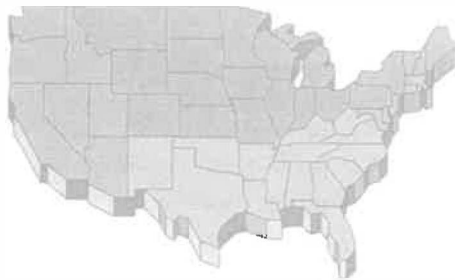
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Feasts, Fasts & Ferias

Little Easters

Every Sunday
Celebrates the Resurrection

By H. BOONE PORTER

Preachers in our church usually start out from the gospel for the day, but there are many occasions when the epistle or the Old Testament lesson deserve our reflection. This is the case with the Sundays after Epiphany this year, when we have notable readings from St. Paul.

We would call attention particularly to the epistles of the fifth and sixth Sundays after Epiphany (Feb. 8 and 15), which are part of a long discourse on the Resurrection, Christ's and ours. The epistles on these Sundays can remind us that every Sunday, the most ordinary Sundays, even the Sundays of Lent, celebrate the Resurrection. Each is a little Easter, if you will. It is because Jesus rose on this day that the first Christians transferred their weekly day of worship from the Sabbath to the first day of the week. The common American habit of calling Sunday the Sabbath is quite misleading. The Sabbath is from Friday evening to Saturday evening, as any Jewish friend will tell you.

Added meaning for the first day was also found. From the opening verse of Genesis, it symbolizes the beginning of creation with the gift of light. In the New Testament it is associated with the gift of the Holy Spirit. These added meanings are referred to in the ordinary Sunday proper prefaces (BCP, pp. 344-5, 377-8) and are very congenial to celebrating the Resurrection, as is also, in a different way, the Epiphany seasonal preface (pp. 346, 378). Celebrating the holy events or mysteries in our Lord's earthly life does not simply mean that we recall that an event occurred. Rather it means opening our hearts and minds to the mystery and allowing our spirit to enter it. Each Sunday we can confirm our faith in the presence of the risen Savior in his holy word and on his holy table, and also in the hearts of his baptized people. We can ask to be refashioned and conformed to his likeness, and we can pray earnestly for the enlightenment and gift of the Holy Spirit.

Each of the two Sundays we are mentioning can have one Easter hymn. At the end of the Prayers of the People, a Sunday collect can be used (note one on p. 835) or one of those for Easter Week. Then on the final Sunday of the Epiphany season, we can have a glorious service, singing Alleluia for the last time before Easter, using the best vestments, and a generous amount of flowers. After the service, or during the next two days, parishioners can remove flowers, flags, banners and other movable decorations, and establish the austere but dignified setting for the Lenten liturgies in the days ahead.



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Sun 11, Wed 12 noon

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701 Montgomery Rd.
(303) 443-2503

COLORADO

Univ. of Colorado

ST. AIDAN'S 2425 Colorado Ave.
The Rev. Neysa Ellgren
Sun H Eu 5, dinner 6

Boulder
(303) 443-2503

Univ. of No. Colorado

TRINITY PARISH 3800 W. 20th St.
The Rev. Rick Kautz, r
Sun Eu 8 & 10:15, college group & H Eu 5

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Univ. of Florida

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Gainesville
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H Eu Wed 5
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545 Hayes St. 47906-2947
The Rev. Peter J. Bunder, c
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Sun 10:30, 6; Wed 11:45

Baton Rouge
Dalrymple & Highland

MICHIGAN

Central Michigan Univ.

ST. JOHN'S
The Rev. Dr. Gordon F. Weller, r; Nancy Casey Fulton, chap
Sun HC 8 & 10; Wed 7; others as anno. Campus Fellowship Sun 7

Mt. Pleasant
206 W. Maple
773-7448

Michigan State Univ. East Lansing

ALL SAINTS'
The Rev. Allen Kannappell
Sun 5 worship. Wed 5:30 Bible study

800 Abbott Rd.
(517) 351-7160

Univ. of Michigan

CANTERBURY HOUSE
721 E. Huron St., Ann Arbor, MI 48104
The Rev. Matthew Lawrence, chap
The Episcopal Student Center at the University of Michigan.

Ann Arbor

(313) 665-0606

Wayne State Univ.

THE EPISCOPAL CHAPLAINCY
Jenny Gale Tsering, chap
687 Student Center Building, Detroit, MI 48202

Detroit

(313) 577-8306

NEBRASKA

Hastings College

ST. MARK'S PRO-CATHEDRAL
The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't
Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

Hastings

422 N. Burlington

462-4126

Univ. of Nebraska

ST. MARK'S ON THE CAMPUS
The Rev. Dr. Don Hanway, v & chap
Sun Eu 8:30, 10:30, 5. Tues 12:30

Lincoln

1309 R

NEW HAMPSHIRE

Univ. of New Hampshire

ST. GEORGE'S
The Rev. Michael L. Bradley, r
Sun Eu 8:30, 10:30

Durham

(603) 868-2785

NEW JERSEY

Drew University

GRACE CHURCH
The Rev. Lauren Ackland, r
Sun H Eu 7:30, 9, 11:15. Mon EP 5:30; Thurs MP 9:30; Wed Eu 9:30; Thurs Eu 7; Fri EP 5:30; Sat MP 8:15

Madison

Madison Ave. & Kings Rd.

(973) 377-0106

NEW MEXICO

Univ. of New Mexico

CANTERBURY CAMPUS MINISTRY/St. Thomas of Canterbury
425 University, NE 87106
The Rev. Carole McGowan, r; Maureen Doherty, ass't campus minister
H Eu Sun 8, 10, Tues 5:30, Wed 12:05. Tues night student activities

Albuquerque

(505) 247-2515

NEW YORK

Univ. at Buffalo

ST. ANDREW'S
The Rev. Peter Arvedson, Ph.D., r
Sun H Eu 8, 10. H Eu Tues 5:30, Thurs 9:30

Buffalo

3105 Main St. at Lisbon

NORTH CAROLINA

East Carolina Univ.

ST. PAUL'S
The Rev. Thomas Cure, chap
Sun 7:30, 9, 11:15 HC. Wed 5:30 Episcopal Student Fellowship HC/supper

Greenville

401 E. 4th St.

OHIO

Kent State University

CHRIST CHURCH
The Rev. Robert T. Brooks, r
Sun 8 & 10, 5 (Canterbury Club Eucharist). Wed H Eu 11:30

Kent

118 S. Mantua St.

673-4604

Youngstown State Univ.

ST. JOHN'S
The Rev. William Brewster
Sun 8 & 10:30

Youngstown

323 Wick Ave.

(330) 743-3175

PENNSYLVANIA

Susquehanna Univ.

ALL SAINTS
129 N. Market
Sun Mass 9:30. Weekdays as anno

Selinsgrove

(717) 374-8289

TEXAS

Sam Houston St. Univ.

EPISCOPAL STUDENT CENTER
Fr. Jim Sproat, chap
Sun 6 Mass and Meal. Wed 6 Compline & Bible Study

Huntsville

1614 University Ave.

(409) 295-3988

Stephen F. Austin State Univ.

CANTERBURY HOUSE
The Rev. Earl Sheffield, chap
Sun dinner and program 6. Wed Eu 6:15

Nacogdoches

1322 Raguet

(409) 560-2366

VIRGINIA

Randolph-Macon

WOMAN'S COLLEGE
ST. JOHN'S
The Rev. Frank G. Dunn, r; the Wm. P. Parrish, p
Sun H Eu 8, 10:30; MP Mon-Fri 9

Lynchburg

Boston & Elmwood

Virginia Commonwealth Univ.

EPISCOPAL CAMPUS MINISTRY
ST. JAMES'
The Rev. R. Leigh Spruill
E-mail: rlspruill@aol.com
Sun 5 worship, 6 Fellowship & supper

Richmond

1205 W. Franklin St. 23220

Virginia Military Institute Washington & Lee Univ.

R.E. LEE MEMORIAL
The Rev. David Cox, r; the Rev. Mark Lattime, ass't
Sun H Eu 8:30, 10:30, 5. Canterbury Fellowship Sun 5:45

Lexington

(540) 463-4981

WASHINGTON

Univ. of Washington

CHRIST CHURCH—Canterbury
4548 Brooklyn Ave. NE, Seattle 98105
The Rev. Mary Shehane
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed 7:45; Sun 6:30

Seattle



Refer to key on page 20

People and Places

Appointments

The Rev. **Roger Baroody** is assistant missionary of the Episcopal Shared Ministry of Rockland County in the Diocese of New York.

The Rev. **Noel Bartle** is rector of St. George's, Box 335, Lee, MA 01238.

The Rev. **Jack Beckwith** is priest-in-charge of St. Stephen's, Box 517, St. Stephen, SC 29479.

The Rev. **Helen R. Betenbaugh** is assistant at Ascension, 8787 Greenville St., Dallas, TX 75243.

The Rev. Canon **John Boucher** is canon to the ordinary of the Diocese of Easton, PO Box 1027, Easton, MD 21601-1027.

The Rev. **Mervyn Dunn** is rector of St. Barnabas', Box 330, Dillon, SC 29536.

The Rev. Canon **Frankie Easter** is honorary canon of the Diocese of Oklahoma.

The Rev. **Judy Ferguson** is assistant at St. John's, 4 Fountain Sq., Larchmont, NY 10538.

The Rev. **Ronald Fox** is rector of St. Bernard de Clairvaux, 16711 W Dixie Highway, North Miami Beach, FL 33160.

The Rev. **Christine Geer** is rector of St. Mark's, 601 Main St., Anaconda, MT 59711.

The Rev. **Calvin S. Girvin** is serving St. John's Mission Station, Box 972, Pottsville, TX 75060.

The Rev. **Elizabeth Gradone** is rector of All Saints', 1469 Main St., Whalom, MA 01420.

The Rev. **Tobias Haller** is pastor of St. Paul's, 636 Palisade Ave., Yonkers, NY 10703.

The Rev. **Rory Harris** is rector of St. James', Box 64, Prospect Park, PA 19076.

The Rt. Rev. **Donald P. Hart** is assisting bishop in the Diocese of Maryland.

The Rev. **S. Johnson Howard** is vicar of Trinity Parish, 74 Trinity Pl., New York, NY 10006.

The Rev. **Frank Hughes** is lecturer in New Testament at Codrington College, Barbados.

The Rev. **Judy Kraft** is vicar of Grace, 802 Broadway, New York, NY 10003.

Religious Communities

Society of St. Francis — John George Robertson was restored to first profession and will again be known as Brother John George, SSF. **Guire Cleary** and **Isak Ige** were clothed as novices and will be known as Brother Guire and Brother Isak.

Deaths

The Rev. **Howard Llewellyn Fairchild**, 75, a retired priest of the Diocese of Virginia, died Nov. 9 in Winchester (VA.) Medical Center. He had been rector of Leeds Church in Markham, VA, from 1968 until his retirement in 1991.

Fr. Fairchild was a native of Dowagiac, MI. He graduated from Central Methodist College and Virginia Theological Seminary. In 1945 he was ordained deacon, and the following year he was ordained to the priesthood. He was vicar of Holy Trinity, Lebanon, MO, 1945-53, and rector there from 1953 to 1955. He was curate at St. Andrew's, Kansas City, MO, 1955-58, vicar of St. Peter's, Kansas City, 1958-63, and rector of St. Matthew's, Newton, KS, 1964-67. Following his retirement, he

did supply work in the Diocese of West Virginia, then served as priest-in-charge of Meade Memorial, Alexandria, VA, in 1996. Surviving are his wife, Florabelle, and a daughter, Leta Mae, of Waynesboro, VA.

John V.P. Lasso, a prominent lay person in the Diocese of New York, died Dec. 9 at the Brooklyn (NY) Medical Center. He was 72. Mr. Lasso was employed by the Diocese of New York for nearly 30 years, holding a variety of positions on the diocesan staff.

Mr. Lasso was born and raised in Brooklyn and resided there at the time of his death. He received a B.A. degree from Yale and a master's degree from the University of Chicago. He served in the infantry during World War II. Prior to joining the diocesan staff, he was employed by the Executive Council of the Episcopal Church and other organizations. His last positions with the Diocese of New York were as secretary to the diocesan council and assistant to the bishop. In 1984 he received the Bishop's Cross, the highest honor in the Diocese of New York.

Anna Luise Pettingill, one of the first women seated as a deputy to General Convention, died Nov. 23 in Hackettstown, NJ, following a long illness with cancer. She was 84.

Mrs. Pettingill was born in Fairfield, Iowa, and raised in Wisconsin. Following her marriage to the late Richard Pettingill, she became active at St. James' Church, Upper Montclair, NJ, and later became president of the Episcopal Church Women of the Diocese of Newark. She helped forge the diocese's companion diocese relationship with the Diocese of Liberia. She participated in four Triennials and was among the first women deputies seated at the General Convention in Houston in 1970. She is survived by a daughter, Susan Wood, of Wichita, KS, and two grandsons.

The Rev. **Charles Pickett**, 77, who served for many years in Latin America, died of cancer Oct. 23 in Philadelphia.

Fr. Pickett was born in Portsmouth, VA. He was a graduate of the University of Virginia and attended General Theological Seminary. He was ordained deacon and priest in 1951, and became curate of Christ Church, Poughkeepsie, NY, serving until 1954. He was vicar of Divine Love, Montrose, NY, 1954-57; master of St. Peter's School, Peekskill, NY, 1957-58; assistant at St. Mary's, Arlington, VA, 1958-59; then served in Colombia, Ecuador and the Dominican Republic from 1960 to 1966. From 1966 to 1968 he was assistant at St. Paul's, Willimantic, CT, and missionary of Spanish work for the Diocese of Connecticut. He was minister of the Episcopal Metropolitan Mission in Hartford, CT, 1968-72; vicar of Christ and St. Ambrose, Philadelphia, 1974-77; associate at St. John's, Bala-Cynwd, PA, 1980-85; and associate at St. Mary's, Philadelphia, 1982-89.

Next Week ...

Growing a Church Through Music



Classifieds

BOOKS

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

CATECHUMENATE

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. (931) 598-0208 or (888) 598-0208.**

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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>

CONFERENCE

INTERNATIONAL CONFERENCE FOR PARISH CLERGY. "The Parish Pastor and the 21st Century," April 21-23, 1998, Bradenton, FL, featuring Loren B. Mead, founder and former president, Alban Institute, and Episcopal priest with many years in parish ministry. For information: **Dr. Robert Yoder, F.A.P.C., P.O. Box 96, Wade, NC 28395-0096. (910) 484-7867.** Sponsor: Academy of Parish Clergy.

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ORGANIZATIONS

ORDER OF THE ASCENSION — a dispersed Christian community; a Benedictine rule; shared commitments to the revitalization of congregations and the struggle for justice in our society. A five-day gathering each spring in Philadelphia for spiritual retreat, mutual support and education. Open to laity and clergy. All current members have been through comprehensive training in congregational development. For more information: **Lowell Grisham, 215 N. 6th St., Fort Smith, AR 72901.**

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.**

Classifieds

POSITIONS OFFERED

CHAPLAIN—Retirement Community. Full-time position at St. Martin's-in-the-Pines, Birmingham, AL. Responsible for pastoral care for 350 residents. Special skills and training required in counseling the terminally ill, grief counseling and communicating and leading worship with the elderly. Applicants should send CDO profile, resume and references by March 1, 1998 to: **Chaplain Search Committee, St. Martin's-in-the-Pines, 4941 Montevallo Rd., Birmingham, AL 35210.**

ASSISTANT RECTOR: St. Mary's Parish, an Episcopal church and school in Tampa, FL, is seeking an energetic priest who is committed to a ministry of Christian formation, evangelism and pastoral care for our parish church and school. Pastoral responsibilities include teaching the Christian education program, planning and developing the week day, Sunday and festal liturgies, director of the school chapel, sharing in the preaching and assisting with pastoral care and visitation. St. Mary's is a growing suburban parish with 500 members in the church community and 450 members in the school community. Clergy seeking consideration should desire a team environment for collegial ministry. Please send via ground mail or electronic mail letters of interest and vitae to: **Mr. Kirby Jungers, Chair of the Search Committee, St. Mary's Parish, 4311 W. San Miguel St., Tampa, FL 33629.** E-mail: stmarypar@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 Ph.D., Th.D., or Ed.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.

EARLY RETIREMENT? We are looking for a priest who is tired of winter, but not tired of work! St. Luke's Episcopal Church and Parish School, La Union, NM (rural, Rio Grande Valley, 20 minutes from downtown El Paso—"Sun City"—Texas). We need a priest associate to do the early service on Sunday mornings, share with the rector the chaplaincy of the parish school, and share the teaching of inquirers' class, communion preparation class, etc., in this wonderfully diverse, growing parish. We can offer a mobile home pad, free water, electric and natural gas, diocesan health plan or supplemental insurance if you qualify for Medicare, plus a very modest cash stipend. Please send resume, letter of inquiry and/or CDO profile to: **The Rev. John Zachritz, Rector, St. Luke's Episcopal Church, 7050 McNutt Rd., La Union, NM 88021-9762. (505) 874-3972.**

FULL-TIME COLLEGE MINISTER. The Diocese of West Tennessee is committed to transforming a part-time ministry of Episcopal presence and hospitality into a vibrant ministry with students, faculty and staff. Lay applicants encouraged. Applicant should have experience in ministry with youth and young adults, thrive on challenges and be a dynamic and self-motivated leader with a vision and heart for campus ministry. Send resume by Jan. 9, 1998 to: **College Ministry Search, c/o Julie Denman, Diocese of West Tennessee, 692 Poplar Ave., Memphis, TN 38105** or E-mail jdenman@episwtn.org. Application deadline is Jan. 31, 1998.

RECTOR: Historic medium-sized parish in New York City's Greenwich Village with landmark buildings including rectory. Eucharist-centered worship, renowned music. Highly-educated, friendly membership. Substantial endowment and healthy pledging. Community outreach to homeless and hungry. Please send letter indicating interest, resume and CDO profile to: **Search Committee, Church of the Ascension, 511 Avenue of the Americas #371, New York, NY 10011.**

POSITIONS OFFERED

FULL-TIME DIRECTOR OF MUSIC (organist/choir-master) for growing church in university community. Century-old ministry of music excellence in Anglican tradition. Sung Sunday Eucharist, choral Evensong. Large, vibrant adult and children's choral program. RSCM affiliate. Excellent 1993 43-rank Dobson organ. Team ministry with clergy. Applicants should be professional, highly skilled organists and choral directors, Master's degree or equivalent experience, knowledge of Anglican liturgy, commitment to spiritual life and proven skills in teaching/working with all ages. Competitive salary, full benefits and pension package. Applications accepted until position is filled. Anticipated start: summer of 1998. Send resume, references, tapes (both organ and choral) to: **The Rev. C. Mark Rutenbar, Rector, St. Luke's Episcopal Church, 247 W. Lovell St., Kalamazoo, MI 49007.**

ASSISTANT RECTOR trained and experienced in youth ministry needed in program-sized church. A motivator with good interpersonal skills with youth, enthusiasm and strong personal relationship with Jesus is desired. For the right person this is an exciting opportunity with a competitive compensation package in a relatively new suburban area near Washington, DC. Send resume and CDO to: **The Church of the Epiphany, Attn: Jan Welch, 3301 Hidden Meadow Dr., Herndon, VA 20171.**

ST. STEPHEN'S EPISCOPAL CHURCH, Longview, WA, seeking dedicated Christian for half-time music minister, possible leading to full-time. Candidate should be comfortable with traditional and contemporary church music. Responsibilities include directing choirs and managing music department. Master's degree preferred. Benefit package. Submit resumes to: **St. Stephen's, 1428 22nd Ave., Longview, WA 98632** or FAX before Jan. 15 to **(360) 423-5647.**

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.**

CHRIST EPISCOPAL CHURCH in Ponte Vedra Beach has immediate opening for director of youth ministry (lay or clergy) in our 3,300+ member parish located in oceanside residential community in NE Florida (near Jacksonville). For job description and information please call **(904) 285-6127.**

ASSOCIATE RECTOR with primary responsibility for youth, and to share in all other areas of pastoral and liturgical ministries in a large, growing parish in the western suburbs of Chicago. We seek an energetic, experienced priest who wants to share his/her experience with us. Exciting opportunities for the right person. Please send CDO and resume to: **The Rev. W. Michie Klusmeyer, Trinity Church, 130 N. West St., Wheaton, IL 60187. FAX (630) 665-1101.**

POSITIONS WANTED

LIBERAL EPISCOPAL PRIEST (ordained 21 years) seeking parish or organization with similar outlook. Major orientations redefining Christian faith and practice; interfaith and interdisciplinary dialogue, especially shared experiential practice; promoting direct personal spiritual experience, especially via meditative prayer; exploring alternative forms of worship. Affiliated with: the Center for Progressive Christianity, the Jesus Seminar, the United Religions Initiative, the Interfaith Center of New York. CDO ministry specialties: Spiritual guidance, teaching, preaching, pastoral care, counseling, administration. Please reply to: **Box G-771.**

PROGRAMS

BENEDICTINE EXPERIENCE, March 23-27, Kanuga, Hendersonville, NC faculty Fr. Benedict Reid, OSB, Dr. William Franklin. **April 30-May 3** Bishop Mason Center, Dallas, TX faculty Sr. Donald Corcoran, OSM Cam, the Rev. John Schanhaar. **May 4-10** New Harmony, IN faculty the Rev. Canon Paul Fromberg, Dr. Rembert Herbert. Contact: **Friends of St. Benedict, 2300 Cathedral Ave., NW, Washington, DC 20008; (301) 588-9416; FAX (301) 588-6260.** E-mail SaintBenedict@msn.com

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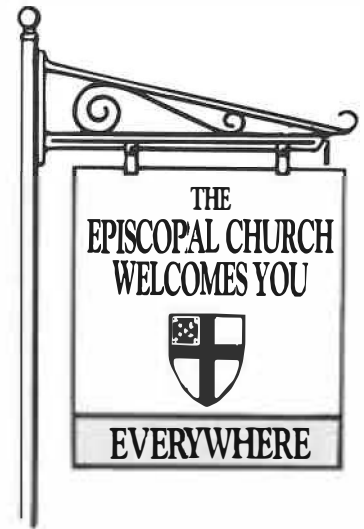
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Church Directory



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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)

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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

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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

Indianapolis, IN

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

KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

Baton Rouge, LA

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Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

Kansas City, MO

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Masses: Sun 8 Low; 10 Solemn; Daily, noon

Newark, NJ

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The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

Santa Fe, NM

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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

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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

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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

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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.

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