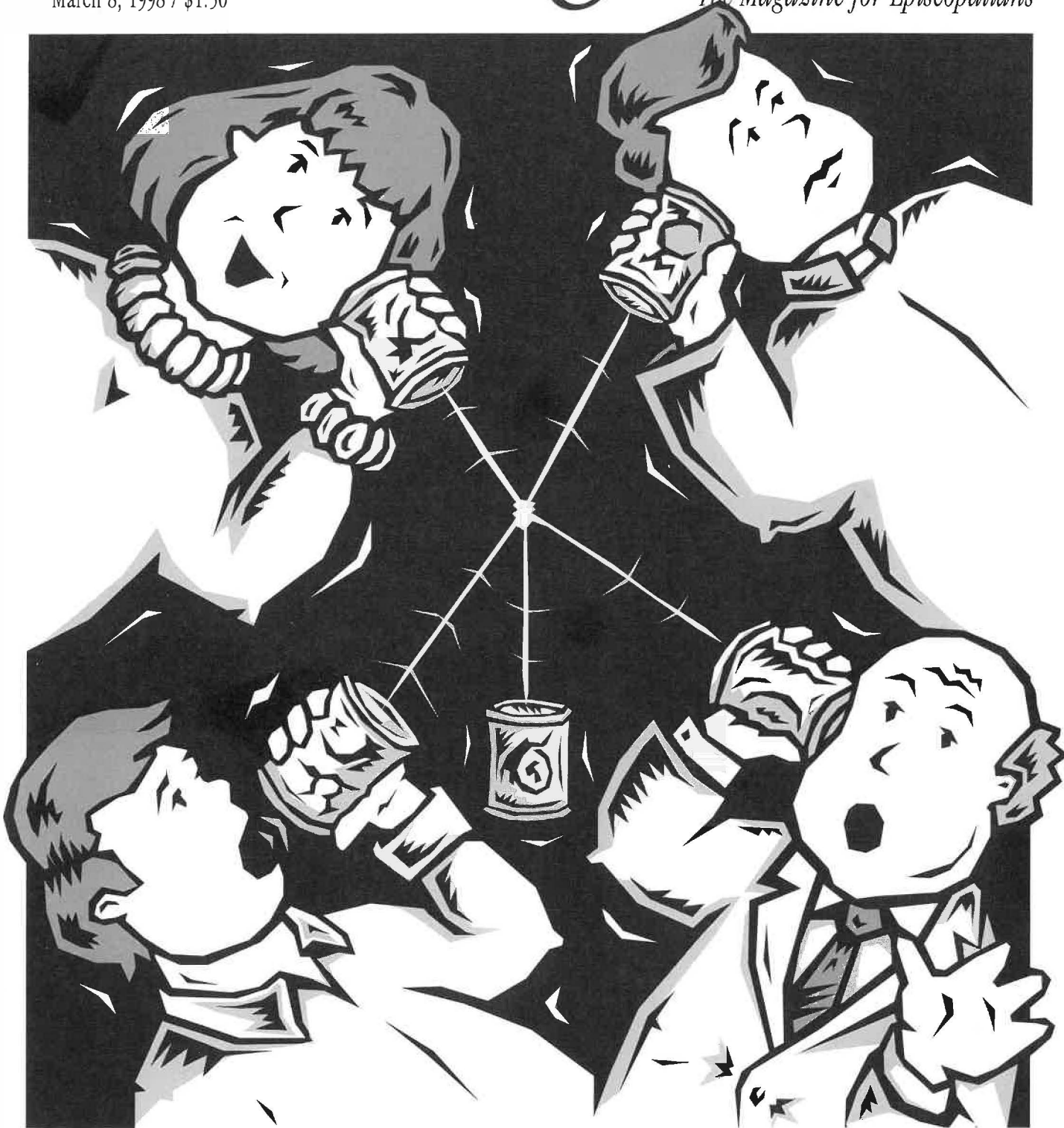


Parish Administration Issue

The Living Church

March 8, 1998 / \$1.50

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HOW ARE YOU COMMUNICATING?

A Guide to Media for Parishes

March 8, 1998

Lent 2

Features

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James Cook drawing

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Quote of the Week

The Very Rev. William Hockin, dean of Christ Church Cathedral, Fredericton, N.B., Canada, in *Anglican Journal*, on reclaiming the center: "I want to experience the Holy Spirit without having to fall down. I want the language of liturgy to be inclusive without having to call God 'Mother.'"

In This Corner

Search Committee Success

In a previous existence, I was a diocesan deployment officer. You know those folks. They're the ones who help congregations find clergy after the rector or vicar leaves. It was an important ministry — challenging and rewarding. It provided a wonderful opportunity to meet people and to see the church in action at its most basic level.

During the past year I've had an opportunity to see the search process from another angle. With wardens and others knowing of my background, I was appointed chair of the search committee in my parish. We spent the past nine months considering more than 100 candidates from the Virgin Islands to Hong Kong and wound up calling a priest who lives four blocks from our church.

Cynics will, of course, point to the time spent (weekly meetings for nine months), and the expenses of bringing candidates to our parish for interviews, sending search committee members to interview candidates, producing a parish profile, copying reams of paper, and postage as unnecessary, even wasteful. I would beg to differ.

The search process exposed committee members to the church beyond the walls of the parish, raised up some new leadership for the congregation, got persons involved who previously had little involvement, helped us to learn to pray more effectively, and, through weekly Bible study, increased our knowledge of scripture. Along the way we met some fascinating people, made lasting friends and learned a great deal about ourselves.

Sunday's Readings

Spiritual Arrogance

Lent 2: Gen. 15:1-12, 17-18; Ps. 27 or Ps. 27:10-18; Phil. 3:17-4:1; Luke 13:(22-30)31-35.

There's a common and growing tendency among Christians to espouse a faith which might be styled "Trinitarian Universalism." It emphasizes divine favor as the inheritance of persons as numerous as the stars in the heavens. It stresses God's infinite mercy and forbearance, and it focuses on God's nature to forgive. Wonderful things, to be sure. But in going no further than that, it's a faith fraught with danger. It seduces many into believing salvation is their inalienable birthright — a sure and certain possession regardless of actions or behaviors. That's spiritual arrogance at its worst.

Today's readings provide a corrective to this popular position. While divine love is

The following observations about the search may be worth sharing with others in similar situations:

- Searches do not need to take more than a year. There are occasions when a long interim period may be valuable, but 6-9 months is possible if a committee is willing to work diligently.

- It may sound trite and like an attempt to be politically correct, but it really does help to have a diverse membership on the search committee.

- Let your bishop know what you're up to. It can save hours of anxiety at the end of the process.

- Communicate with your parishioners. Obviously, it's not wise to tell members of the congregation who the candidates are or what concerns are being raised by the search committee. But you can tell them how many candidates are left in the process, or you can inform them when the interview phase is beginning. Communication can help to prevent rumors from flying about.

- If you're producing a parish profile, be brutally honest. If there are financial problems, divisions within the parish, decreases in attendance or other issues which need to be addressed, present them up front. It's not fair to potential candidates to hide problems.

- Finally, if you're asked to serve on a search committee, consider it prayerfully and thoughtfully. It may turn out to be one of the best experiences of your life.

David Kalvelage, editor

certainly offered to all people everywhere, it's human response to that love, embodied in action, that makes it or breaks it. St. Paul reminds us that the grace of God is anything but irresistible. It can be and is both denied and rejected by those who "live as enemies of Christ." And Jesus himself makes it perfectly clear that even those justified by faith can lose their privileged position through unfaithful actions. Divine favor and salvation simply are not automatic. God's grace must be accepted through faith by those to whom it's offered. That faith, moreover, must take the practical form of obedience to the will of the Lord.

We claim our inheritance as offspring of God to the extent to which our actions demonstrate our faith. The degree to which we fall short is the measure of repentance that's required of us.

Liturgical Silliness

Three cheers for Dean Kriss [TLC, Feb. 8]! As a child I was taught that church was God's house, and that to show proper respect one kept silence. Also, this did not disturb those who were saying private prayers before and after the service. Yet nowadays the atmosphere in many churches more resembles that of a fox in a hen house.

One of the sources of Dean Kriss' complaints lies in the fact that now in many places we are worshipping a God who is wholly immanent. Much of the silliness that passes for so-called "contemporary" liturgy, ceremony and church music has reduced God to a little guy with big eyes who pops his head out of your rear pocket, wishing you to "have a nice day."

Children can be a source of distraction, but that does not preclude parents from setting an example. Sometimes the clergy even contribute to the banality of the proceedings. One of the more dreadful innovations consists of the priest appearing in front of the congregation before the liturgy with the cheery "good morning!" The effect is to dispel the last vestiges of awe, mystery and transcendence and reduce the atmosphere to that of a romper room. It becomes a community worshipping itself instead of God.

Welcoming strangers is important, but it can be done with quiet dignity and sensitivity. Calling attention to visitors during a church service can be contrived and downright embarrassing for the newcomers. The dean is right: outside and coffee hour (the "8th sacrament") are the proper places for socializing. Perhaps as a start we would all do well getting closer to God by heeding the famous admonition of the prophet Habakkuk that "the Lord is in His holy temple; let all the earth keep silence before Him" (Hab. 2:20).

Bruce P. Flood, Jr.
Whitewater, Wis.

The article by the Very Rev. Gary W. Kriss, "So Many Distractions," is long overdue and well expressed. He is right: Coffee hours before and after a Sunday service, plus the eruption of sociable good cheer at the exchange of Peace, shift the focus away from worship.

On the coast of Maine there is a small summer chapel which offers an alterna-

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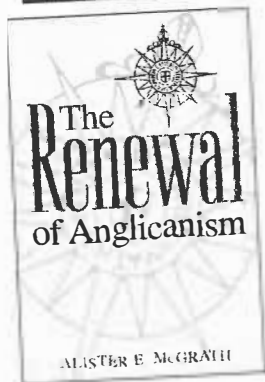
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Letters

tive. The service, usually Holy Communion, starts with a quiet meditative organ prelude, nothing splashy. The vicar follows the prayer book exactly with one exception: He omits the exchange of Peace so that the offering and Eucharistic Prayer follow immediately after the confession and absolution.

Since there is no break in the orderly progression from the lessons and prayers to the central act of our sharing the bread and wine, there is nothing to interrupt our attention to God and his loving gift to us.

After the blessing, but before the closing hymn, there is an opportunity for any truly necessary announcement. Then after the final hymn comes the exchange of Peace. Our vicar says, "We have experienced together the love of God. Now share this love with one another and then take it out into the world. The peace and love of the Lord be always with you."

"And also with you." Without any organ postlude to interrupt the free exchange of greetings, members of the congregation share their love for one another with enthusiasm and then leave

the chapel with the conviction that they have been in the holy presence of God.

*Marjorie B. Kellett
Haynesville, N.C.*

'Intellectually Dishonest'

After reading David Sumner's Viewpoint article, "Tug of War" [TLC, Feb. 1], which I feel is, in part at least, intellectually dishonest, I prepared a six-page rebuttal.

Then I reconsidered. Among my friends are two gay men, one of whom contributes generously, I'm told, to "Christian" television and supports the Republican Party. He says it helps build a "better world." The other attends daily Mass at a local Roman Catholic parish, and I suspect supports it generously as well. To me this seems analogous to Jews handing out free bagels and cream cheese to participants of a National Socialist rally. They both know how their respective organizations feel about gay people.

While still not agreeing with the Sumners of the world and — here comes the

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Volume 216 • Number 10

Letters

selfish me — because I have no interest in either a union or ordination, I've decided it's not worth the trouble to oppose them.

*Robert F. Dorum
Poughkeepsie, N.Y.*

Bravo for David Sumner's article! It is the best article on homosexuality I have ever read in TLC. I don't agree with him because I think the Bible knew nothing about psychology, and therefore we live in a different world which makes applying the Bible's prohibitions literally difficult. But I could not agree more with him that "the church should teach consistent standards of sexual purity and faithfulness for homosexuals, single and married heterosexuals." That is why I support the blessing of same-sex unions. I would love to have a debate with Mr. Sumner, because I think we could dialogue without shouting at each other.

*(The Rev.) Leona Irsch
Buffalo, N.Y.*

I was saddened that David Sumner's otherwise excellent article "Tug of War," while generally upholding the authority of

holy scripture, nonetheless neutralized this at one point in a rather ingenious way.

His statement "... Divorce and remarriage, like other sins, are forgivable regardless of the reasons" is accurate. However, when the comparison with homosexual lifestyle is made, it is oddly the uncoupling of divorce rather than the coupling of remarriage which is treated as its heterosexual moral counterpart, resulting in a partially misleading conclusion: "one cannot be forgiven for a behavior that one does not intend to forsake whether it be licentious sex or divorce." Thus, those remarried contrary to scripture appear to pass the spiritual litmus test of obedience, their divorce being in the past, while those homosexually involved do not. The appearance is not the reality. True obedience cannot be selective.

The controversy over homosexuality will not be resolved until the issue of selective obedience ceases to be treated like the elephant in the living room, and is confronted head on.

*(The Rev.) W. Francis B. Maguire
Chula Vista, Calif.*

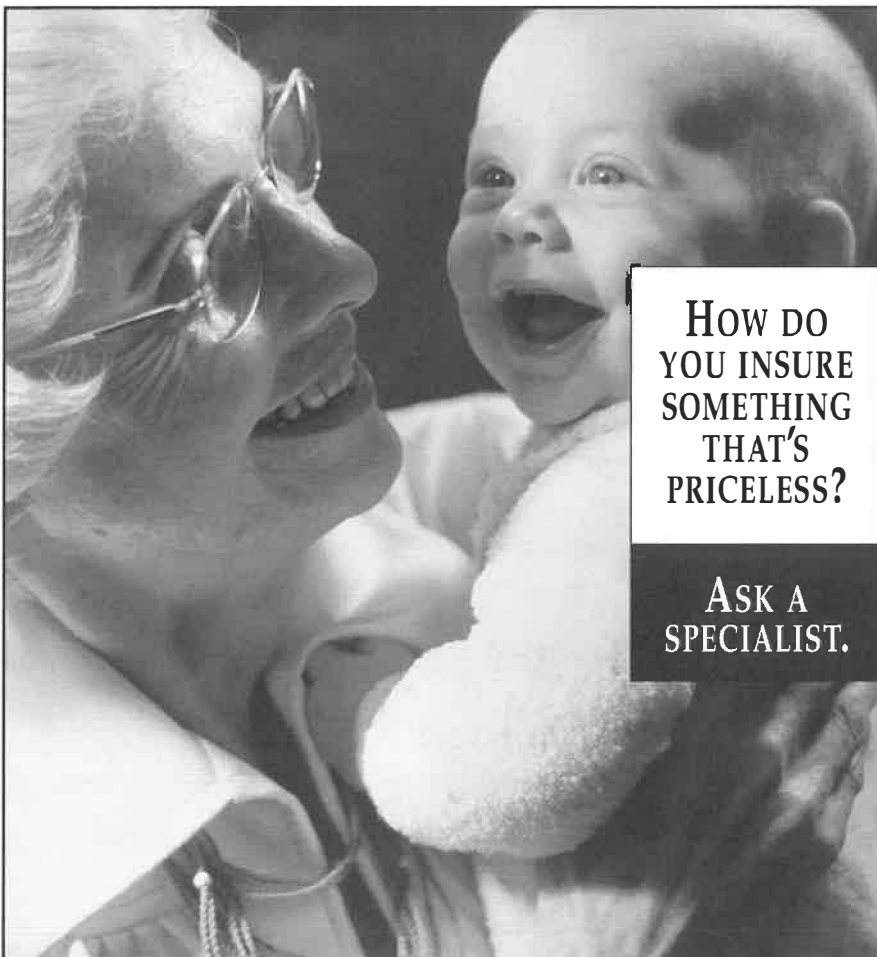
David Sumner's article got my attention. Assume the hypothetical premises that if one is an ignorant homophobic fundamentalist, he (or she) doesn't belong in the Episcopal Church and should go somewhere else. My thoughts went back to the theory of Thomas Malthus in his "Essay on the Principles of Population." He theorized that if the earth's population exceeded its ability to grow sufficient food to feed the people, war or pestilence would take care of the problem.

We now have another alternate solution to the overpopulation problem. If all people were to accept the non-celibate homosexual lifestyle, there would be no necessity for war or pestilence and population could be controlled by cloning.

*David M. Leach
Bigfork, Mont.*

Regarding the article "Tug of War" by David E. Sumner, I hear his point that opposition to homosexual behavior on biblical grounds is not fundamentalist or homophobic.

I pray that he and like-minded persons



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Letters

also will hear the point that affirmation of erotic same-gender covenants on biblical grounds is not revisionist or liberal. The biblical text, inspired by the Holy Spirit, speaks positively of the David-and-Jonathan-covenant relationship in 1 and 2 Samuel.

*Steven Wesley Cook
San Jose, Calif.*

Old Topics

It was so refreshing to read a Viewpoint article about the importance for us to begin focusing on and discussing issues of great concern for us today in our church and communities that relate to families [TLC, Jan. 25]. The gist of the article was that we have spent enough time discussing socially hot topics and have woefully neglected to spend time on issues of greater importance that relate to the family. I was highly encouraged, but then you fall back to the same topics such as the article by David Sumner concerning homosexuality [TLC, Feb. 1]. Enough!

*Jay Crouse
Sarasota, Fla.*

A Re-affirmation

Congratulations and Hallelujah on a good issue [TLC, Feb. 1]. You stir up every conscience to look for Jesus. “They Never Lost Hope,” by Mary Lee B. Simpson, is a re-affirmation that most Christians attend worship with loved ones. Wherever that may be, Father, Son and Holy Spirit is there, too.

The Evangelical Catholic Church! Catholic means the faith everywhere for everyone, which leads us into David E. Sumner’s “Tug of War.” In my opinion, no minority should force its ideas on the other groups. If people want to seek like-minded friends to be a neighborhood, or a church within a church, that is fine. Just don’t try to be the whole. Each one of us is only a part of the whole. Jesus is the Whole.

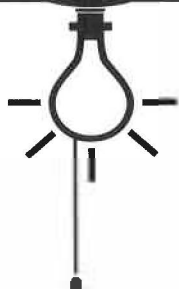
Jesus judged not, despised not, shunned not. Jesus is Christianity personifying love, forgiveness and acceptance. We all have a long way to go, but I believe more of us are on the right path than not.

*Leonie Miller
Tampa, Fla.*

‘Anti-Historical’

I am sympathetic with the Rev. Lawrence Crumb’s inability to deal with the term “anti-historical” [TLC, Feb. 8]

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Letters

but this hardly gives him license to change my term [TLC, Jan. 18] to “non-historical” in order to make me appear foolish and create a straw horse for him to attack. No one is non-historical, i.e. without history, and certainly not the Reformed churches about which I wrote. Those churches have been and are “anti-historical” in that they have devalued and repudiated history.

In the Reformation, when a Catholic bishop, priest or deacon converted to the Reformed faith, he was required to renounce his orders and be re-ordained according to Calvin’s new order. The new order was based on Calvin’s creative re-interpretation of scripture, and it was a conscious and deliberate repudiation of the historical succession and the continuing historical nature of the church. This was not the Anglican or Lutheran practice.

A look at the historical confessions of the Reformed tradition (e.g. Scots Confession XVI, II Helvetic XVII 5.125, or Westminster XXV) will reveal a view of the church as the company of the elect and as an assembly of believers, but not as a continuing, organic, apostolic (commissioned, sent out) body (corpus) in history. This view is of a church that keeps what it perceives to be the faith of the apostles but is deliberately not a physical extension of their community and is certainly not an extension of the Incarnation. The catholic church is said to be invisible, a purely spiritual reality. Hooker and the Elizabethan and Caroline divines objected to this Calvinist ecclesiology and the polity that expressed it, although they embraced much of Calvinist thought and theology. So, I suggest, should we.

*(The Rev. Canon) David L. Veal
Diocese of Northwest Texas
Lubbock, Texas*

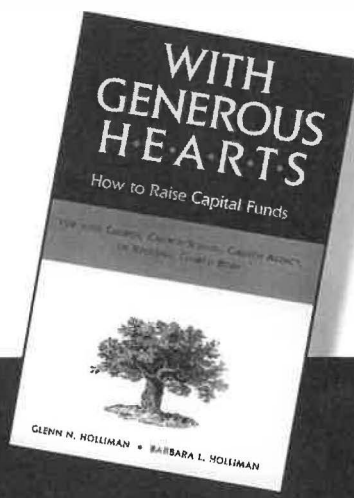
Once for All

The article, “We Participate in Salvation” [TLC, Feb. 8], leaves this writer hanging. If God’s gift of salvation needs to be freely received, what about those who have never heard the gospel, those who have rejected the gospel because of the cruelty and ineptitude of the church? Are they not saved? I believe they are.

All on the planet earth, those who have ever lived and are still to live, are saved by the life, death and Resurrection of Jesus Christ. God’s infinite mercy has saved us once for all. We do good, not because we seek salvation. We do good because our life works best if we love and

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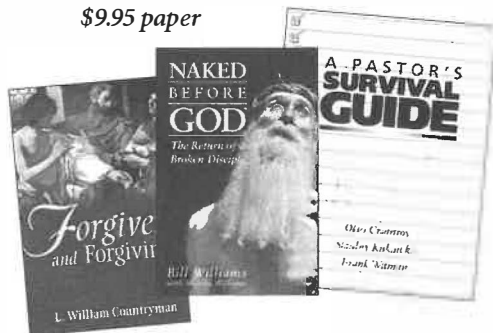
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Letters

care for one another. We have the free will to reject God, but God does not reject those who have never heard the call or those who fail to respond to the call. God saves us all. That is good news.

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

Biblical Illiteracy

As Popeye would say, "that's all I can stand, I can't stand no more." The referring to the use of church steeples as places for radio transmitters in return for compensation and the reference to Jesus driving out the money changers and those who sold in the temple [TLC, Feb. 1] finally got me. Now I'm just a lowly lay person and certainly no biblical scholar but I find this latest example of biblical illiteracy the final straw. We are becoming a church of "Bible thumpers" without having a clue what we're saying and what the scriptures are really saying.

Those who "sold in the temple" were selling pigeons for use in the worship service in the temple. The Jews would not desecrate their temple with Roman money. Hmmm ... how could they sell the people pigeons and not desecrate the temple? Ah ... invent temple money that could be used to buy the pigeons. "Money changers" would exchange the Roman money (useless in the temple) for temple money (useless outside of the temple) at ridiculous exchange rates that guaranteed obscene profits for the money changers, pigeon dealers and the temple leaders who were in on the scam. The sale of pigeons and the changing of money was not in itself wrong. Jesus had a problem with the people being cheated. Go on and let your buildings be used for legitimate purposes, and where appropriate, charge a reasonable fee that will be used in your outreach ministry to the glory of God. Just don't cheat anyone in the process or let the building be used for illegal or immoral purposes.

Kenneth A. Kruger
Orange Park, Fla.

On Target

David Kalvelage's column [TLC, Feb. 15] notes that the *Richmond Times Dispatch* "took some cheap shots at the Episcopal Church in a recent editorial." Not having seen the entire editorial, but only a portion excerpted, I cannot see that the shots are cheap at all. Rather, it seems that they are smack on target. If anything, they

Letters

address the "antics of the Anglican Communion's clergy" with more wit and verve than has been common in this tiny branch of the Anglican Communion in recent years. Indeed, I suspect that Bishop Griswold may very well feel like a ringmaster before his term of office as Presiding Bishop is over. Sometimes, when the truth hits too close to home, it hurts.

(The Rev.) Mark Goodman
Trinity Church
Hamilton, Ohio

When I lived in Richmond, I often disagreed with the editorials of the *Times-Dispatch*, but I do not consider it a cheap shot to say "the Episcopal Church purports to find coherence in theological confusion." I find the comment to be right on the mark.

(The Rev.) Ralph E. Leach
Sioux City, Iowa

Where It's At

We are advised that Mary's Margin overlooked the Vernon Marsh, and that a river runs through it [TLC, Jan. 25]. Is this a game of geographical lotto or what? Where is all this located?

Gene A. Russell
Nashville, Tenn.
Waukesha County, Wis. — Ed.

50 Years Later . . .

My local community newspaper has an interesting daily column called "50 Years Ago Today" in which events that were covered 50 years ago are reprinted. Recently, to my surprise, came this gem, which seems quaint in its language:

Jan. 27, 1948 — Jersey City, New Jersey — "... Speaking last night before the congregation of St. Paul's in Jersey City, the Rt. Rev. Benjamin M. Washburn, Episcopal Bishop of Newark, in his talk on 'Evangelism and Instilling Interest in the Church,' urged the gathering to invite new members to attend the church, adding that in this chaotic day and age, the need for church is great, and it is the Christian's obligation to help instill and increase interest in religious activities . . ."

1948? Chaotic? I suppose after the war the world did seem "chaotic." By today's standards, 1948 seems calm.

I was one year old and my parents along with thousands of other of WW II GIs and their brides, joined churches and packed them, rarely missing a Sunday . . . contributing, pledging and gladly making time for any and all ministries in and for

the church. My mother starched albs and amices (oh yes, altar guilds did that!) by the score and my dad painted, did plumbing work for the rectory, climbed the bell tower of the 1875 Gothic church to crack the ice on the clapper of the bells in the tower in the middle of a frozen Chicago winter . . . and did countless other things for the church, including starting two youth basketball teams.

Now that same parish 50 years later, in

a neighborhood which became fashionable and upscale . . . hardly has 80 members, let alone five children.

We have virtually lost the subsequent generation and the next...what happened?

(The Rev.) Steven Giovangelo
St. John's Church
Union City, N.J.

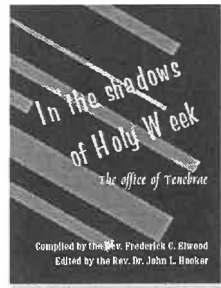
To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.

ESSENTIALS FOR HOLY WEEK

IN THE SHADOWS OF HOLY WEEK

The Office of Tenebrae

Compiled by Frederick C. Elwood, Edited by John L. Hooker



This book describes the origin and purpose of the Office of Tenebrae and offers suggestions about how to introduce it to the parish. In addition, it develops the basic outline from *The Book of Occasional Services* providing all the materials necessary for a simple, edifying recitation of the office. Antiphons and psalms are set to psalm tones and printed in a large format with permission to copy for congregational use.

260-1 Paper (8½ x 11, 42 pp) \$16.95

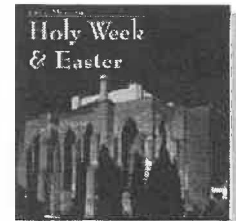
GREAT MUSIC OF HOLY WEEK AND EASTER

The Choirs of St. Mark's Cathedral, Seattle
J. Melvin Butler, Organist and Choirmaster

Twenty-three selected hymns from *The Hymnal 1982* for Holy Week, Easter, and the Great Fifty Days performed by six of the choral ensembles of the Cathedral comprised of children, youth, and adults, professional and amateur musicians.

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281-4 Cassette \$10.95

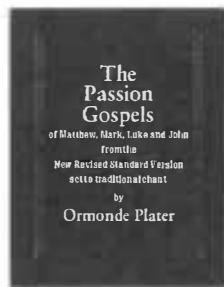


THE PASSION GOSPELS

of Matthew, Mark, Luke, and John
by Ormonde Plater

This book contains the traditional chant of the passion gospel proclaimed on Palm Sunday and Good Friday. The text is taken from the New Revised Standard Version of scripture. Portions of the book may be reproduced by a congregation for its own use.

164-8 Paper (8½ x 11, 48 pp) \$14.95



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Idaho Elects Bishop Coadjutor


The Rev. Harry B. Bainbridge III, rector of Christ Church, Easton, Md., was elected Bishop Coadjutor of Idaho Feb. 15 in Boise.

Fr. Bainbridge, 58, was elected on the second ballot. He was one of four persons nominated to succeed the Rt. Rev. John S. Thornton as Bishop of Idaho. The others were 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-elect has been in Easton since 1988. He is a native of Knoxville, Tenn., and a graduate of the University of the South and its School of Theology. He was ordained deacon in 1967 and priest in 1968. He was deacon-in-training at Holy Trinity, Memphis, Tenn., 1967-68; priest-in-charge of St. Mary Magdalene, Fayetteville, Tenn., 1968-70; priest-in-charge of St. Thomas', Knoxville, Tenn., 1970-73; assistant chaplain at the University of the South, 1973-79; and rector of St. Thomas' Church and chaplain at Northeast Louisiana University, Monroe, La., 1979-88.

He was a deputy to General Convention in 1991 and 1997, and an alternate deputy in 1982 and 1985. He was a member of the commission on ministry and the diocesan council in both Western Louisiana and Easton, and a member of the standing committee in Easton.

He and his wife, Katherine, are the parents of two children.

Diocese of Idaho	Ballot		1		2	
	C = Clergy; L = Laity		C	L	C	L
	Needed to Elect				34	75
Bainbridge			33	76	53	104
Garrison			7	14	2	1
McCann			8	16	1	7
Wand			18	43	9	37



Dick Snyder photo

A presentation during Executive Council's recent meeting in San Jose, Calif., done musically, included James Bradbury of Southern Virginia (left), the Very Rev. M.L. Agnew of Western Louisiana, the Very Rev. James Merrett of Canada and Shelly Vescovo of Texas.

Executive Council

'Positive Spirit' in San Jose

Despite dealing with controversial — and sometimes contentious — issues, members of Executive Council agreed there was a powerful spirit of openness and cooperation during the first meeting chaired by the Most Rev. Frank Griswold, Presiding Bishop.

"There was a very positive spirit in the air," said the Very Rev. George Werner of Pittsburgh, vice president of the House of Deputies.

"No one was trying to restrict involvement. It's a very different kind of start, very positive, very spirit filled and very spiritually centered," he added.

The council, meeting in San Jose, Calif., Feb. 13-16, did endorse calling for an end to U.S. restrictions on the sale of humanitarian supplies for Cuba, and noted that Bishop Griswold had participated in an open letter with heads of other communions "for healing the rift" between Cuba and the U.S.

Another resolution endorsed the position of Archbishop of Canterbury George Carey in urging a diplomatic solution between the U.S. and Iraq.

But there were signals that Executive Council will exercise caution and restraint
(Continued on page 21)

Conventions

New Giving Plan in Virginia

The annual council of the **Diocese of Virginia** embraced the idea of a new parish giving plan and will now embark on a year of discernment to "do the math."

Delegates to the Feb. 6-7 convention adopted a resolution that acknowledged the need for a new plan to replace the one that's been used since the 1950s, and accepted many of the principles suggested by a task force on parish giving. The resolution stopped short of endorsing any particular formula. After initial meetings among Virginia's bishops and the wardens of the 184 congregations, diocesan leaders will spend the year making visits to vestries and gathering their input on the specifics for the plan, in time to introduce it to the 1999 council.

The giving plan is the cornerstone of Virginia 2000, a vision statement articulated by the Rt. Rev. Peter James Lee, Bishop of Virginia, in his pastoral address.

Virginia 2000, with themes of unity, love and witness, calls the diocese to focus on three major priorities: planting new churches, revitalizing existing churches, and giving greater emphasis to ministry among young people.

Bishop Lee said the purpose of the new giving plan is not to raise more money for diocesan program, but to establish clearer and more equitable standards for parish giving to collective mission and ministry. He stressed that the plan would be voluntary.

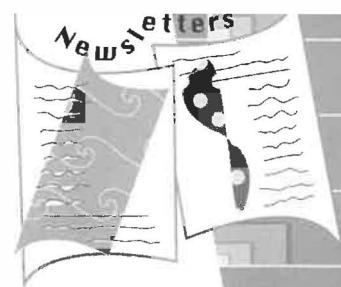
During convention, Bishop Lee also announced a new Jessie Ball duPont grant of \$100,000 to his discretionary fund, to be used in cooperation with the Richmond Local Initiatives Support Corp., "for the expansion of community development corporations in the greater Richmond area, enabling low-income people to

(Continued on page 22)

10

Steps to Begin Your Parish Newsletter

MICHAEL O'LOUGHLIN



A parish newsletter is an excellent way to increase interest and participation in parish events. These tips can help make the jobs of a volunteer editor and contributors easier, and make the newsletter more enjoyable for its readers.

Conduct a mini-survey — Rather than just including a committee chair's opinion, a "round-up" article is an easy way to include the distinct viewpoints of several parishioners. Keep it short and simple:

Two or three questions designed to elicit a short-answer response works best. Questions may be distributed on slips of paper with room for brief answers, or the editor might set aside an evening to call five parishioners and ask for five minutes of their time. It's a great way to get lots of contributors in a short amount of time, and include people whose opinions might otherwise be overlooked.



You feel *that* strongly about stewardship?

Make it easy to contribute — Volunteer authors are giving of their limited free time, so editors should provide as much up-front help as possible. A simple form can be distributed to each author, listing the article topic, deadline date, target word count, persons to contact and their phone numbers, and even a few points the article might address. The more information that writers receive in advance, the more enjoyable the article will be for them to write.

Include parishioners of all types — Teens working on the school paper might be willing to apply their skills for your audience. Retired persons may be able to attend and write about weekday diocesan events. Busy professionals might welcome a chance to contribute to the parish in a way that doesn't require extra travel time. With careful guidance, even young children can contribute a quote, and they'll love seeing their names in print.



Make a calendar and plan ahead — To work best as a communications tool, a parish newsletter requires communication among the newsletter's editor, committee chairs, and special events coordinators.

The newsletter editor should develop a series of target deadlines for each issue. For example, your parish might plan to distribute one issue just prior to Holy Week to focus on special activities to be held in conjunction with the week's liturgies. Working backward from the target distribution date, the editor can develop a series of deadlines, including the deadline for contributions.

The editor should create a similar timetable for each issue

of the year, and distribute this to all committee and event chairs. With this advance notice, chairs can plan to publicize fund raisers, rehearsals, etc.

Profile your parishioners — "Nobody would be interested in reading about me," they will protest. Not so. Every parishioner has a story, and their stories will be read by almost everyone. Ask about jobs, hobbies, special interests. How do these tie into the person's understanding of ministry, and their place in the parish? Where did they grow up, and what was "church" like for them then? How does it compare to their current experience? Shy people may prefer to write their answers to a list of questions; others may agree to a tape-recorded interview.



Louella took up skydiving later in life.

Write headlines that get noticed — The headline "Worship Committee Holds Meeting" may be a familiar one, but it is unlikely to stir anyone's blood. Your grade school English teachers were right: Action words get noticed. Identify the article's

- Main focus (leaking church roof)
- Key players (the Vestry)
- Key action (will raise funds with donut sales)

Then find a way to get the reader to notice and read the story. Have fun! In the case above, how about "Vestry plans to use donuts to fill holes"?

Spotlight parish and church traditions — Many feast days have a special tradition attached to them. Telling the stories of the Epiphany star, the Easter lily, simnel cakes on Rose Sunday, and the Advent wreath are wonderful ways to reinforce parish traditions and share their special meaning with newcomers.

Find a parish angle on a national issue

— Looking for story ideas? *The Living Church* is a great place to start. You may very well be able to relate an issue of national interest to your own parish. For example, someone in your parish will attend diocesan convention. Ask that person to share expectations, then request a follow-up article after convention.

(Continued on next page)



So, Mr. Bilge, have you ever written a letter to the editor of *THE LIVING CHURCH*?

Deborah Yetter drawings

Continued from preceding page

Let pictures tell the story —

Photos and artwork are great attention-getters. They don't need to be professionally composed, just clear shots of people and parish events. Always include a caption. If your newsletter is produced with a stencil, invite a budding artist to create decorative fillers or even



Have fun! — The most important rule of all. A newsletter is a way to share the ideas, dreams and mission that make your parish special. It should be something everyone looks forward to — including the editor. Make it enjoyable for yourself and that sense of joy will come through on every page. □

Sample newsletter timetable (10 pages, produced bimonthly)

COPY:

- | Activity | Target date |
|---|-------------------|
| Develop article lineup, | Thursday April 30 |
| Distribute article assignments, | Sunday May 3 |
| Deadline for all stories, | Sunday May 17 |
| Deadline for all photos & art, | Sunday May 17 |
| All articles edited, | Wednesday May 20 |
| Layout completed, | Saturday May 23 |
| Issue proofread, | Tuesday May 26 |
| Issue receives final OK from Rector, | Wednesday May 27 |
| Issue sent to quick printer, | Thursday May 28 |
| Mailing labels printed, | Tuesday June 2 |
| Issue back from quick printer, | Tuesday June 2 |
| Collating and bundling for post office, | Wednesday June 3 |
| Issue delivered to post office, | Wednesday June 3 |
| Issue arrives in homes, | Saturday June 6 |

*Michael O'Loughlin is a member
of St Paul's Church, Riverside, Ill.*

Based on a review of a wide variety of newsletters from parish churches, the following list was created. It is not intended that every newsletter would, or should, contain all of these elements. The contents and frequency of use will depend on the editorial choices which are made in relationship to that particular congregation.

- Cover
 - Seasonal image or other material
 - Highlight a parish event
 - Something which is theologically thought-provoking
- Rector's column
- Editorial
- Vestry report, or summary
- Statistical reports (finances, attendance, Sunday school)
- Data about special services and/or other events
- Property report
 - use of property (by congregation and/or other groups)
 - repair situation
 - needs
- Information about parish personnel and matters
 - Altar Guild members and their work
 - Acolytes and their work
 - Subdeacons
 - Liturgical practices
- Educational matters
 - Sunday school
 - Bible study
 - Books, tracts, etc.
 - Study sessions
 - Lives of saints (esp. those in the calendar of the period of publication)
- Information about programs in the congregation
 - Sister parish
 - Social ministries
 - Music program
- Parish history (i.e., memories of long-time parishioners)
- Prayer
- Stories of faith in action (esp., stories of parishioners)
- Cartoons (esp., to highlight faith, Bible issues)
- Parish calendar
- Personal notes
 - Births, birthdays, anniversaries, etc.
 - Thanks for work done for the congregation
 - Important events and experiences in the lives of parishioners
- List of leaders (clergy and lay) with phone numbers

Creating a Parish History

Parish History

Recalling the Past and Looking to the Future

By JOHN RAWLINSON

Parish histories generally are misunderstood, and often are poorly done. As a result, they have a reputation as dull reading. To improve the quality of parish histories, we need to examine several factors.

A typical parish history tells about two things: parish priests and major donors. The clear message of such a tale is that the clergy and the church's possessions are the most important. The ministry of the congregation as a whole is excluded.

A parish history can do more by helping people remember their roots. For instance, some congregations were established to provide a particular liturgical style. Others were planted with a new town or housing development. In some cases, conflict has given birth to new congregations. And there are also congregations with language, culture, nationality or class origins.

Recalling these origins can help in understanding the growth and development of a congregation. This is useful in assessing ministry. For example, a congregation in a suburban middle class area will find its activities conditioned by employment, commuting patterns, income levels, and other local situations and values. An awareness of origins can help explain the determined opinions of long-time members.

Preparation and writing of a parish history actually can provide the basis for a look into the future. A parish history project can be the initial activity of a long-range planning process.

Another important feature of a parish history is the opportunity to understand the way in which the congregation has fit into movements and activities in the diocese and the larger world.

From the beginning, a parish history project should have a clear purpose. For example, a history might be used for stewardship purposes, or to integrate new members, or to celebrate a social ministry orientation,

Preparation and writing of a parish history actually can provide the basis for a look into the future.

or to mark the end of one aspect of the life and ministry of a congregation.

Once the purpose and value of a parish history are determined, the second important task awaits: selecting a person to prepare the history. Particular skills are important for the production of a parish history. The historian should be a respected person in the congregation. Respectability and the support of the priest will provide access to people with useful information who are not necessarily friends of the historian. A willingness to inquire about the less glorious elements of a parish's history can lead to a well-balanced presentation. If the story is about movements, trends and relationships, it is important to find a historian who thinks in those terms.

The third major factor in preparing a parish history is having good sources. The most obvious are parish records: vestry records, minutes of individual groups, annual reports, records of the type and frequency of services, bulletins and newsletters. Diocesan records may reflect something of the relationship between the congregation and the diocesan mission and structure. Public newspapers may have reports of major events.

It is usually valuable to have contact with older members of the congregation, who may have newsletters and other records that may have been lost, mislaid, destroyed or were never kept at the church. They also have memories of past events and relationships.

Through the use of multiple reflections on the same events and dynamic situations, it is possible to develop a picture which is otherwise clouded in the written records. That is, the records often provide a minimal description of what happened, while the memories will disclose why it happened that way.

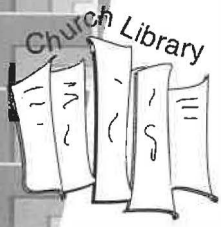
Emotional and financial support should be arranged before a parish history project is done in earnest. Early supporters should include the parish priest, the vestry and leaders of major parish organizations. It is helpful to have the enthusiastic support of a few long-time members who are also "thought leaders." An important sign of support is vestry allocation of funds for photocopies, postage and other research costs.

A well-written parish history can be a joy and delight to read. It can describe the struggles and successes of Christian ministry. It can explain how the faith helped people adjust and adapt to changing ecclesiastical and social situations.

The Book of Acts is a fascinating story about the growth and progress of the church of God. Any parish history can be the same. □

The Rev. John Rawlinson is pastor of St. James/Santiago Church, Oakland, Calif.

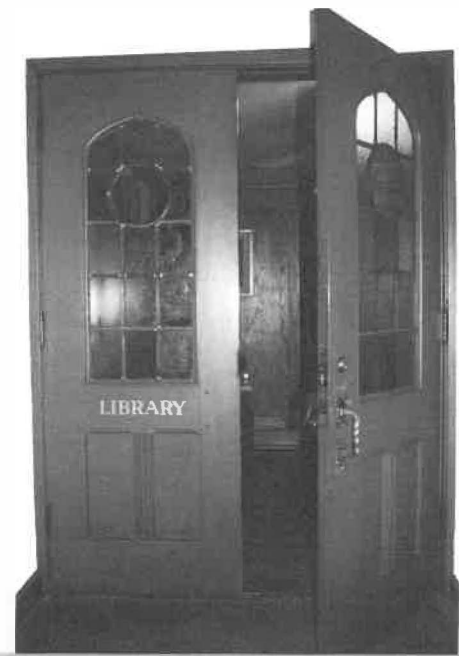
Communication



Open the Doors

The Benefits of a Church Library

By JOYCE L. WHITE



A parish library can do wonders in raising the educational level of a congregation. Parishioners of all ages will find the library a place for reading the best of religious writers, or for checking out a book to be read at home.

Many people who attended General Convention in Philadelphia last July were introduced to the Church and Synagogue Library Association at the organization's exhibit table, where they found a variety of materials useful for providing an efficient library, no matter what size the parish. A church library can hold a wealth of material for Sunday school teachers, students and leaders of study groups. Handbooks, encyclopedias, commentaries, atlases and various versions of the Bible all can be used to enhance Sunday school teaching and learning. Continuing from the classroom, newcomers to the Episcopal Church can find complementary information on their religious heritage, along with information about the worldwide Anglican Communion.

For assembling material to lead discussions about race relations, or other social, moral or family issues; or for finding sources for spiritual growth, style of living, inspiration, enrichment in worship and or strengthening faith, the place to go is the parish library.

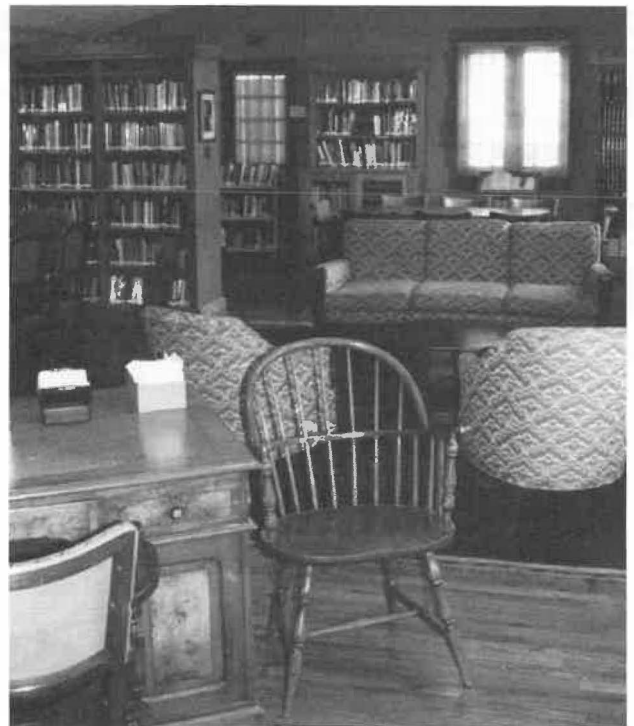
Young people especially need a good church library, where they can find stories of dedicated people, faith at work, and adventures in church history. The church library may offer an exciting story of the religious world that is not found in other libraries. Additionally, the library can be a vehicle of evangelism. People who live alone need the encouragement of books or sermon cassettes that can be taken to them. Many decisions and commitments to Christ have grown from a book someone read.

An active church library needs people to make it function properly. Just as the library is open to help parishioners, so parishioners must help the library. Committees and board members are needed to plan the financing, policy and function of the library. Volunteers are needed to help people find books and other materials. Other helpers are needed in selecting, cataloging and

processing books. Also, libraries need donors to contribute, perhaps a special but expensive book that is not included in the library budget, or money for special equipment, such as a computer or furniture.

For starting or upgrading a library, many Episcopal volunteer librarians now benefit from support and guidance through their membership in the Church and Synagogue Library Association. For more than 30 years, this ecumenical association has provided its nearly 2,000 members encouragement through its local chapters and national publications. □

Joyce L. White is a volunteer librarian at St. John's Cathedral, Denver, Colo.



David Houston photos

The library at St. John's Cathedral in Denver, Colo.



Avoiding the 'Deadly Sins' of Church Website Design

By MARC LEE

The creation of web sites by churches continues to rise. Anglican On-line posts some 470 links to Episcopal churches and cathedrals in the United States, and not every church with a web page is listed there. Among them, there are some excellent church web sites, and some that are really poor.

Church web sites can be useful vehicles for communication and for attracting newcomers, but only if they are interesting and effective. A sampling of Episcopal web sites reveals, however, that almost every church site weakens its effectiveness by committing one or more of the following deadly sins of church web site design.

1. Using the internet as if it were just another church publication. The internet gives you a potential audience of millions. These people are mostly under age 55, well educated, willing to try new things. They are shopping, but you have to get their attention. Be like St. Paul, go into the *agora*, the market place, and speak to them in their language. Communicate visually and boldly. Don't write Visitors Welcome in small, hard-to-read italic print. Try WORSHIP AT GRACE instead.

2. Designing for the wrong audience. It is important to know from the beginning who your intended audience is, to design accordingly, and to provide answers to their unspoken questions. There are three kinds of visitors you will have come to your web site. But they speak to three different, equally valid designs.

The first, and often most important (but the least in numbers), will be newcomers. Their main question will be "Where is the church? What time are the services? Why should we try this church?"

The second group will be people who are already members, many of whom will not only look approvingly on what your site says, but also notice what it fails to say. Their main question will be, "Have you left someone or some program out?" Provided you

leave no one out, it's nice to have a page with the pictures of 35-year members, but not if your audience is in the first group.

The third group will be Episcopalians from other parts of the country. They might be coming to visit in your town, but more likely they are looking to see what kinds of church sites are out there on the net, looking for ideas for their own church site. Once they've looked at more than a dozen, they will be asking, "What makes this church the same as others or different from all the rest?"

Which group is your web site trying to reach? Sorry, only one selection allowed.

3. Trying to say or show too much. There is so much information on the web that people quickly tire of all the words. Images and impressions are the things they remember. You don't want to feed people everything on-line. You want them to worship with your community — to come to church and find with you the joy of the living God. If you want to show people your church, offer a virtual tour, but don't make it the first thing people see. Put the annual report on-line — but only if you're trying to save money on printing.

It's nice to have reference material on your site, but don't give the impression that everything the visitor wants is someplace else. If your links are the first thing visitors see, they feel "I come to you with questions, but you send me to someone else."

4. Telling visitors that "Who We Are" is a building.

Our church buildings are usually pretty, even beautiful. But is that really who your church is? Aren't you really much more than a lovely building? Perhaps it's because everyone already has a photograph or rendering of the church facade, most church sites lead with their edifice and name. Some even have long-loading exquisite photos that take up the entire screen. Instead, get a picture of a parish activ-

ity with a group of people laughing or smiling or holding hands in prayer. That picture will speak attractive volumes of what it is to love God. (If you're designing for existing parishioners, be prepared for some jealousy.)

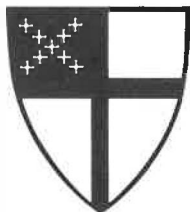
5. Distracting colors, useless information, glaring special effects. Do you want people to notice the color of your background, or the content of your page? Use white, or gray or a cream-colored background color, not bright aqua. What do flashing signs or bouncing balls have to do with worship? Why do you need a counter? They often tell you how many visits you don't have. Does it really matter how many people come to your site? Wouldn't one new family (with three kids) entering each year through the cyber door be enough?

6. Dull content. Maybe you can't put the youth group in all its splendor on the front page, but make the link interesting: "Youth Group: Top 10 Reasons to Attend Church!" Be sure that when you get there you don't disappoint. One link titled "Cyberspace Devotions" turned out to be a portion of Morning Prayer straight out of the prayer book.

7. Failing to advertise your web presence. Designing a site is only half the battle. To get visitors, people need to know your on-line address. Publish your URL address everywhere: newsletters, stationary, business cards, newspaper ads, yellow pages ads. Put the URL on the sign out front, and at the end of your answering machine message. Get your site listed with the major web search engines, especially Yahoo and Alta Vista. Send your information to Anglicans Online. Request links with the diocesan home page and with other parishes in your diocese. Ask your congregation members to put an attractive, eye-catching link on their pages. □

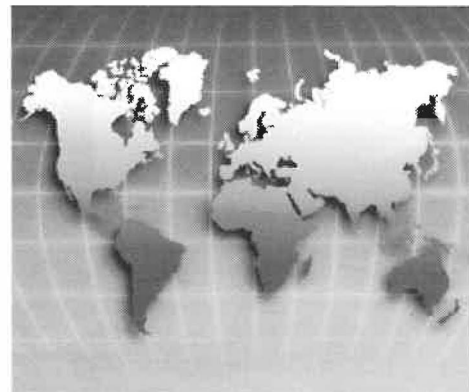
The Rev. Marc Lee is the former dean of Grace Cathedral, Topeka, Kan.

Looking for a Mission-minded Church?



Anglican Frontier Missions, the Church Army, the Episcopal Church Missionary Community, the North American Missionary Society, Sharing of Ministries Abroad, and the South American Missionary Society commend the following mission-minded congregations who are working in partnership with them towards the fulfillment of the Great Commission. Together these

voluntary societies have trained over 400 missionaries and are currently sending out more than 150 long-term missionaries and 400 short-term missionaries to countries around the world to plant churches, proclaim the Good News of Jesus Christ and serve in a wide range of social ministries. The following churches gave \$1,000 or more during 1997 to these voluntary societies.



ALABAMA

Christ Episcopal Church, Mobile AL	3,833
Christ the Redeemer, Montgomery AL	5,060
Church of the Holy Comforter, Montgomery AL	1,500
Church of the Nativity, Huntsville AL	1,000
Church the Ascension, Montgomery AL	18,000
St. Joseph's Episcopal Church, Mentone AL	1,300
St. Luke's Episcopal Church, Birmingham AL	2,000

ALASKA

All Saints' Episcopal Church, Anchorage AK	2,200
--	-------

ARKANSAS

St. Paul's Episcopal Church, Fayetteville AR	2,980
--	-------

CALIFORNIA

All Saints' Episcopal Church, Bakersfield CA	5,100
All Saints' Episcopal Church, Beverly Hills CA	1,000
All Saints' Episcopal Church, Long Beach CA	1,500
Episcopal Church of the Holy Spirit, Stockton CA	1,300
St. Luke's Episcopal Church, Merced CA	1,425
St. Andrew's Episcopal Church, La Mesa CA	2,594
St. Anne's Parish, Oceanside CA	1,200
St. David's Episcopal Church, North Hollywood CA	3,000
St. Edward's Episcopal Church, San Jose CA	1,200
St. James' Episcopal Church, Newport Beach CA	8,750
St. James Cathedral, Fresno CA	3,200
St. James' Episcopal Church, Sonoma CA	7,200
St. Joseph's Episcopal Church, Buena Park CA	1,300
St. Luke's Episcopal Church, Monrovia CA	1,200

COLORADO

Christ Episcopal Church, Denver CO	2,000
St. Gabriel's Episcopal Church, Englewood CO	2,400
St. Stephen's Episcopal Church, Longmont CO	1,000

CONNECTICUT

Bishop Seabury Church, Groton, CT	1,200
Christ Episcopal Church, Pomfret, CT	1,500
St. Paul's Episcopal Church, Darien CT	4,180
St. Paul's Episcopal Church, Brookfield, CT	1,964
St. Peter's Episcopal Church, South Windsor, CT	4,300
St. Timothy's Episcopal Church, Fairfield, CT	1,200
Trinity Episcopal Church, Bristol, CT	1,000
Trinity Episcopal Church, Tariffville, CT	1,025

DELAWARE

Immanuel Episcopal Church, Wilmington, DE	14,100
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FLORIDA

All Souls' Episcopal Church, Jacksonville FL	1,000
All Saints' Episcopal Church, Winter Park FL	3,200
Bethesda-By-The-Sea, Palm Beach FL	2,000
Cathedral of St. Luke, Orlando FL	1,000
Christ Memorial Chapel, Hobe Sound FL	3,100
Church of the Ascension, Clearwater FL	1,000
Church of the Ascension, Orlando FL	1,500
Church of the Good Shepherd, Maitland FL	3,900

Church of the Holy Spirit, Osprey FL	1,200
Church of the Redeemer, Jacksonville FL	8,136
Church of the Redeemer, Sarasota FL	8,500
Emmanuel Episcopal Church, Orlando FL	1,700
Gloria Dei Episcopal Church, Cocoa, FL	2,500
Good Samaritan Episcopal Church, Orange Park, FL	1,000
Grace Episcopal Church, Ocala FL	1,584
Grace Episcopal Church, Orange Park FL	2,400
Grace Episcopal Church, Port Orange, FL	1,000
Holy Cross Episcopal Ch., St. Petersburg FL	5,200
Holy Cross Episcopal Church, Winter Haven FL	1,041
Holy Trinity Episcopal Church, Melbourne FL	4,000
St. Alban's Episcopal Church, Auburndale FL	1,086
St. Andrew's by-the-Sea, Destin FL	4,650
St. Andrew's Episcopal Church, Panama City FL	2,189
St. David's Episcopal Church, Englewood FL	3,000
St. Francis of Assisi Church, Gulf Breeze FL	1,000
St. John's Episcopal Church, Melbourne FL	2,295
St. John's Episcopal Church, Tallahassee FL	4,500
St. John's Episcopal Church, Tampa FL	2,000
St. Luke and St. Peter's Episcopal Church, St. Cloud FL	2,088
St. Mary of the Angels Church, Orlando FL	5,000
St. Stephen's Episcopal Church, Lakeland FL	2,200
Trinity Episcopal Church, Vero Beach, FL	19,125

GEORGIA

Church of the Good Shepherd, Augusta GA	4,000
Grace-Calvary Episcopal Church, Clarksville GA	1,500
St. Thomas' Episcopal Church, Thomasville GA	1,000
Trinity Episcopal Church, Columbus GA	3,000

ILLINOIS

Calvary Episcopal Church, Lombard IL	1,000
St. John's Episcopal Church, Naperville IL	1,420
St. Mark's Church, Geneva IL	1,600
St. Mark's Episcopal Church, Geneva IL	7,500
St. Mary's Episcopal Church, Park Ridge IL	1,200
St. Michael's Episcopal Church, Barrington IL	1,000

INDIANA

St. Paul's Episcopal Church, Evansville IN	1,750
St. Thomas' Episcopal Church, Plymouth IN	2,142

IOWA

St. Paul's, Council Bluffs IA	1,045
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KANSAS

St. Matthew's Episcopal Church, Newton KS	1,200
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KENTUCKY

Church of the Apostles, Lexington KY	1,000
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LOUISIANA

Church of the Holy Spirit, Baton Rouge LA	3,447
St. Luke's Episcopal Church, Baton Rouge LA	1,000

MAINE

St. George's Episcopal Church, Sanford ME	1,200
St. Matthew's Episcopal Church, Lisbon, ME	6,475

MARYLAND

Immanuel' Church, Silver Spring MD	6,500
St. Francis Episcopal Church, Potomac MD	1,000
St. James' Episcopal Church, Potomac, MD	2,500
St. Mary's Episcopal Church, Baltimore, MD	6,963

MASSACHUSETTS

St. Andrew's Episcopal Church Longmeadow, MA	4,500
St. James' Episcopal Church, Cambridge, MA	1,248
St. John's Episcopal Church, Northampton MA	4,000
St. John's Episcopal Church Williamstown, MA	1,300
St. Luke's Episcopal Church, Worcester, MA	1,000
St. Mark's Episcopal Church E. Longmeadow, MA	2,000

MICHIGAN

Cathedral of St. Paul, Detroit MI	1,000
St. Michael's and All Angels', Onsted MI	1,100
St. Peter's Episcopal Church, Tecumseh MI	1,716

MISSOURI

Church of the Redeemer, Kansas City, MO	1,000
St. Andrew's Church, Kansas City MO	2,300

NEBRASKA

Church of the Holy Trinity, Lincoln NE	1,000
St. Andrew's Episcopal Church, Omaha NE	3,043

NEW JERSEY

St. George's Episcopal Church, Helmetta, NJ	1,400
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NEW MEXICO

Church of the Holy Faith, Santa Fe, NM	3,250
St. Andrew's Episcopal Church, La Cruces NM	3,050
St. James' Episcopal Church, Mesilla Park NM	1,952
St. John's Episcopal Church, Alamogordo NM	2,053
St. John's Episcopal Church, Farmington NM	2,400
St. Mark's on the Mesa, Albuquerque NM	3,400
St. Mary's Episcopal Church, Albuquerque NM	1,000

NEW YORK

All Angels Episcopal Church, New York NY	3,500
All Saints' Episcopal Church, Rochester, NY	2,000
Grace Episcopal Church, New York, NY	9,000
St. Andrew's Episcopal Church, Syracuse, NY	2,007
St. John's Episcopal Church, Huntington NY	1,000
St. Michael and All Angels' Church, Buffalo, NY	1,000
St. Paul's Episcopal Cathedral, Buffalo, NY	1,000
St. Paul's Episcopal Church, Rochester, NY	1,739
St. Peter's Memorial Church, Dansville NY	1,000

OHIO

Christ Episcopal Church, Huron OH	2,400
Fellowship of Jesus Christ, Cincinnati OH	1,000
Grace Charismatic Episcopal Church, Circleville OH	1,450
St. Barnabas' Episcopal Church, Bay Village OH	4,800
St. John's Episcopal Church, Lancaster OH	1,200
St. Luke's Episcopal Church, Akron OH	2,900
St. Paul's Episcopal Church, Chillicothe OH	1,500
St. Paul's Episcopal Church, Oregon OH	2,000
St. Philip's Episcopal Church, Circleville OH	1,843

OKLAHOMA

St. Luke's Episcopal Church, Bartlesville OK	1,000
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PENNSYLVANIA

Christ Episcopal Church, Brownsville PA	1,476
Christ Episcopal Church, Indiana, PA	1,110
Christ Episcopal Church, Villanova, PA	1,000
Christ the King Episcopal Church, Beaver Falls, PA	1,466
Church of Our Savior, Glenshaw, PA	3,230
Church of the Ascension, Bradford, PA	1,000
Church of the Ascension, Pittsburgh, PA	1,200
Church of the Good Samaritan, Paoli, PA	9,860
Church of the Holy Comforter, Drexel Hill, PA	1,000
Church of the Redeemer, Hermitage, PA	1,250
Church of The Savior, Ambridge, PA	5,900
Fox Chapel Episcopal Church, Pittsburgh PA	7,860
Prince of Peace, Aliquippa, PA	1,317
St. David's Episcopal Church, Venetia, PA	3,300
St. Francis in the Fields Church, Somerset, PA	1,350
St. Luke's Episcopal Church, Newtown, PA	1,250
St. Martin's Episcopal Church, Monroeville, PA	4,100
St. Michael's in the Valley, Ligonier, PA	6,598
St. Peter's Episcopal Church, Broomall, PA	9,116
St. Peter's Episcopal Church, Butler, PA	1,520
St. Peter's Episcopal Church, Uniontown, PA	3,637

St. Stephen's Episcopal Church, Sewickley, PA	41,183
St. Thomas Episcopal Church, Lancaster, PA	3,050
St. Thomas' in the Fields, Gibsonia, PA	3,500
Trinity Episcopal Church, Washington, PA	3,125

SOUTH CAROLINA

All Saints' Episcopal Church, Pawley's Island SC	1,000
Church of the Holy Comforter, Sumter SC	2,000
Holy Trinity Episcopal Church, Charleston SC	1,000
St. Andrew's Episcopal Church, Mt. Pleasant, SC	1,035
St. James' Episcopal Church, Charleston SC	10,000
St. Luke's Episcopal Church, Hilton Head Island SC	10,967
St. Michael's Episcopal Church, Charleston SC	4,500

SOUTH DAKOTA

All Angels Church, Spearfish SD	1,100
St. Andrew's Episcopal Church, Rapid City SD	1,200

TENNESSEE

St. Andrew's Episcopal Church, Collierville, TN	1,000
St. Bartholomew's Episcopal Ch., Nashville TN	15,525
St. John's Episcopal Church, Memphis TN	4,000
St. Luke's Episcopal Church, Jackson TN	10,150
St. Paul's Episcopal Church, Chattanooga TN	1,465
St. Paul's Episcopal Church, Kingsport TN	1,000
St. Stephen's Episcopal Church, Oak Ridge TN	1,500

TEXAS

All Saints' Episcopal Church, El Paso TX	1,358
All Saints' Episcopal Church, Fort Worth TX	1,000
Christ Episcopal Church, Plano TX	22,016
Christ Episcopal Church, San Antonio TX	1,025
Church of the Ascension, Dallas TX	1,700
Church of the Ascension, Houston TX	3,102
Church of the Good Shepherd, San Angelo TX	3,220
Church of the Holy Apostles, Fort Worth TX	1,000
Church of the Holy Spirit, Houston TX	1,145
Holy Spirit Episcopal Church, El Paso TX	1,200
Pro-Cathedral of St. Clement, El Paso TX	25,510
St. Christopher's Episcopal Church, El Paso TX	1,300
St. Francis-on-the-Hill, El Paso TX	3,300
St. John the Divine Episcopal Church, Houston TX	1,000
St. Stephen's Episcopal Church, Wimberley TX	1,200
Trinity Episcopal Church, Woodlands TX	2,000

VIRGINIA

All Saints' Church, Woodbridge VA	1,477
All Saints' Episcopal Church, Richmond VA	2,171
Christ Episcopal Church Glen Allen VA	1,000
Christ Episcopal Church, Charlottesville VA	3,827
Christ the Redeemer Episcopal Church, Chantilly VA	4,500
Church of Our Savior, Midlothian VA	1,000
Church of the Apostles, Fairfax VA	50,840
Church of the Holy Comforter, Vienna VA	7,500
Church of the Holy Comforter, Chesapeake, VA	9,050
Galilee Episcopal Church, Virginia Beach, VA	3,000
Grace and Holy Trinity Church, Richmond, VA	1,000
Holy Comforter Church School, Vienna VA	7,500
Olivet Episcopal Church, Alexandria, VA	1,504
St. John's Episcopal Church, McLean VA	1,500
St. Margaret's Episcopal Church, Woodbridge, VA	1,000
St. Matthew's Episcopal Church, Richmond VA	17,000
St. Stephen's Episcopal Church, Richmond VA	4,000
The Falls Church (Episcopal), Falls Church VA	8,500
Truro Episcopal Church, Fairfax VA	60,767

VERMONT

St. Luke's Episcopal Church, Chester, VT	2,885
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WASHINGTON

Emmanuel Episcopal Church, Mercer Island WA	1,000
Grace Episcopal Church, Kent WA	1,104
St. Luke's Episcopal Church, Seattle WA	1,925
St. Stephen's Episcopal Church, Oak Harbor WA	1,000

WISCONSIN

St. Thomas' Episcopal Church, Menasha WI	5,850
St. Thomas of Canterbury, Greendale WI	1,045

WEST VIRGINIA

All Saints' Episcopal Church, South Charleston WV	1,200
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WYOMING

St. Luke's Episcopal Church, Charleston WV	1,640
St. Thomas Episcopal Church, Weirton WV	1,200
Trinity Episcopal Church, Morgantown WV	1,200

ANGLICAN FRONTIER MISSIONS

Committed to helping plant churches in the world's 25 least evangelized people groups of 1 million or more, AFM currently has 22 missionaries working with 10 people groups. Our goal is to have assignments among the 25 groups by the year 2000. Working in places like Iran, China, Nepal and India, our missionaries emphasize cooperation and partnerships that foster ecumenical and international teams. We use creative and nontraditional approaches and rely on research and networking for planting churches in restricted and unreached areas.

CHURCH ARMY

The Church Army was established in England in 1882 and brought to the United States in 1927. Our mission is, "To raise up evangelists to proclaim the gospel to the least, the last, and the lost and to draw them into the life and mission of the church." Currently, 45 officers serve as commissioned evangelists. Since 1990, fifty-one individuals have trained in our 40 hour intensive course for parish evangelism.

EPISCOPAL CHURCH MISSIONARY COMMUNITY

ECMC is a voluntary society enabling Episcopalians to be more knowledgeable, active, and effective in fulfilling our Lord's Great Commission. Founded in 1974, ECMC raises mission vision in parishes, promotes and provides training for missionaries and mission committees, and raises prayer support for missionaries. ECMC runs a clearing house for missions opportunities and has trained over 300 Episcopalians for cross-cultural mission. ECMC sponsors the New Wineskins for Global Mission conference, April 26-30, 2000 in Ridgecrest, NC.

NORTH AMERICAN MISSIONARY SOCIETY

NAMS desires, by God's grace, to lift up a vision of missionary reform rooted in the Gospel of Jesus Christ. Our aim is to build a cohesive, dedicated, effective and focused community of church planters able to develop new congregations throughout North America which: "communicate the Gospel effectively; nurture those who respond in basic discipleship; equip every member for ministry; and send them into the harvest fields of the Lord." In addition, those churches which we plant will themselves help plant other churches.

SOUTH AMERICAN MISSIONARY SOCIETY

SAMS, a sister society of SAMS-Great Britain, was founded in the USA in 1976. We have 48 long term missionary personnel, working in nine countries in Latin America and Spain, and over 600 people have served our rapidly growing short-term mission program. SAMS missionaries serve as church planters, teachers, pastors, and in a wide range of social ministries. A special emphasis of SAMS has been church planting in the rapidly growing cities of Latin America.

SHARING OF MINISTRIES ABROAD USA

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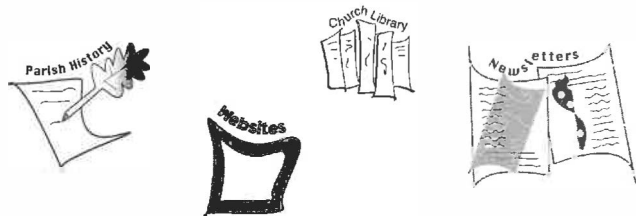
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Editorials

Getting the Word Out

This special Parish Administration Issue has a theme — communication. While most of us would agree communication in a parish is vital, many parishes are lacking in the skills or resources to carry it out effectively. This issue attempts to



address some elements of parish communication in a practical way. What makes an effective newsletter, establishing a parish library, and mistakes to avoid when establishing a parish web site are subjects of articles in this issue.

Our four Parish Administration Issues are sent to all non-subscribing clergy in the Episcopal Church. Naturally, we hope to persuade some of those clergy to become subscribers, but we

also hope to share with them the thoughts of others on being administrators of a parish. We hope all our readers will find the contents of this issue to be helpful.

New Venture

We are pleased to welcome Illuminations to the Living Church family [TLC, Feb. 1]. This service, published by Alan Conner for the past 20 years, provides short introductions to the readings of the Sunday lectionary. It was acquired by the Living Church Foundation last month. It is published quarterly, and represents the foundation's first venture into the spoken word, for Illuminations is read by the lector who reads the Sunday lesson. Our other publications, this magazine and the *Episcopal Musician's Handbook*, involve only the printed word.

Alan Conner has provided an important service to the Episcopal Church through Illuminations. The introductions to the lessons have helped to make the scriptures more understandable for thousands of persons. We wish Mr. Conner and his wife, Jean, his longtime subscription manager, a healthy retirement. We are honored to be entrusted with the continuation of the ministry he provided.

Viewpoint

Backwards Funeral

By MICHAEL T. McEWEN

At this point in my ministry, I have officiated at 31 funerals, which is not a huge number, but it does present a good base of experience from which to draw some conclusions. The most important observation I can make is that we probably ought to reverse the sequence of events.

This is not an idea I claim as original. In fact, the Book of Common Prayer spells out this option: "If preferred, the Committal service may take place before the service in the Church" (pp. 468 and 490). This bare bit of rubrical advice does not really tell the whole story.

When I was in seminary, we were told in a liturgics course that funerals and weddings were two of the Episcopal Church's best opportunities for evangelism because people of other traditions did not always have the experience of a quality liturgy and powerful sacrament. I have certainly found this to be true in terms of comments from visitors I

have heard when I have done these rites, and I know people who have become Episcopalians as a result of such an exposure to our liturgy.

When comments are made about our funerals, I invariably hear remarks such as "it was so uplifting," "the service was very beautiful and dignified," and "the service was very comforting." The words of the service and the appointed readings do carry a message of hope, and our ceremonial tradition is definitely dignified, especially compared with practices of some other denominations. Also, our hymnal's music is positive and powerful without being overly emotional or sentimental.

The only problem I see is that we do not always derive the full effect of our liturgy because of the typical order of the service. We begin at the church with the funeral rite and Eucharist and then proceed to the cemetery or other place of interment for the bur-

ial of remains. Sometimes a reception for the family and loved ones follows the burial.

If we take advantage of the rubric mentioned above, a very different psychological and spiritual dynamic is possible. We can begin with the committal and burial, and then go to the church for the liturgy of word and sacrament that focuses on the eternal life of the deceased and God's promises that we will share it. It is very appropriate to follow the Eucharist with a reception at the parish hall for the family and friends. (Nothing prevents a smaller family gathering later in addition, if that is desired.)

This provides a very positive and natural progression of emotions: farewell to the earthly remains, celebration of the life and rebirth of the deceased, and, finally, a time of fellowship in which informal words and ges-

tures of care and love can be exchanged.

This may seem strange at first look, but experience tells me it works. It is my instruction to my family on how I want my funeral to be conducted: Shed a few tears over my physical passing, in the mystery of the Eucharist, celebrate my new life with the Lord, and then open some champagne and have a party! I do not want anyone's last memory of me to be a hole in the ground.

Death is a mystery that sometimes involves real hurt for the survivors. I think that using our option of a "backwards funeral" provides an excellent means to mitigate that pain and to put the emphasis where it ought to be: our promise of eternal life. □



The Rev. Michael T. McEwen is an assistant professor of religious studies and Episcopal chaplain at St. Gregory's College, Shawnee, Okla.

Looking to Lambeth 1998

By DAVID DUPREY
(*Second of a series*)

In our introductory article [TLC, Feb. 1], we discussed some of the history of the Lambeth Conference, with special mention of the role of the Archbishop of Canterbury. Also worthy of mention is the ministry of the secretary general of the Anglican Communion, the Rev. Canon John L. Peterson, and his call to prayer, issued to all Anglicans.

As the secretary general, Canon Peterson is also appointed by the archbishop to be the secretary of Lambeth Conference. From his London office, he works with conference manager David Long and communications director James Rosenthal to coordinate the host of staff who will provide for the hospitality, program and communications needs of the 800 bishops who will comprise the 13th Lambeth Conference, beginning July 18.

The primary communications vehicle of the Anglican Communion office is *Anglican World* magazine, which will be the official document of the conference, both before and after.

In the Michaelmas 1997 issue of *Anglican World*, Canon Peterson issued a call to all Anglicans to pray for the conference. As he outlined the life of prayer which the bishops will share together at the conference, Canon Peterson wrote, "The real power of prayer needs to stem from you, the laity and clergy, in all our churches around the Communion.

"I am asking every congregation to join me in a special nine days of prayer, following the biblical example in Acts, from Ascension to Pentecost."

As each congregation takes part in these special days of prayer, it is the hope of the Anglican Communion office that Anglicans will make a special mention of Lambeth Conference in worship on the

Day of Pentecost, since that is the last major gathering of congregations prior to Lambeth.

In addition to the nine days of prayer, the Anglican Communion office has prepared a Prayer Booklet for the Lambeth Conference. In his introduction to the booklet, the Rt. Rev. Roger Herft, Bishop of Newcastle (Australia) and chaplain of the Lambeth Conference, writes that "we are created to worship — prayer and praise must breathe through words spoken and written. This booklet is provided as a resource for bishops, spouses and dioceses to pray the Lambeth themes, to meditate on the holy scriptures, and to intercede for those with special responsibility for the conference.

"Prayer binds — when conflict divides and distance separates."

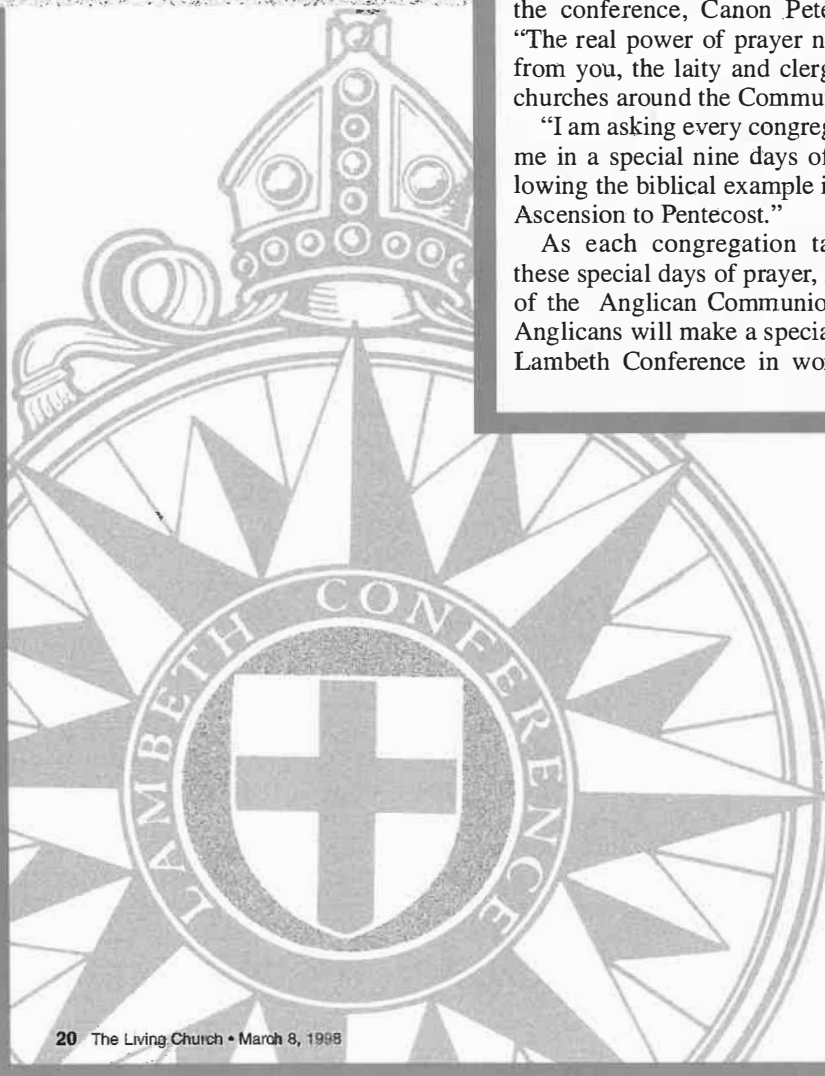
Now in its second printing, a shipment of these prayer booklets has been sent by the Anglican Communion office to St. Peter's Church in Sheridan, Wyo. St. Peter's will serve as a U.S. distributor of the booklets, in order to save postage and telephone costs between England and the United States.

The booklets are available for \$2 each, including postage, and can be ordered by calling 1-307-674-7655. As a member of the communication team for Lambeth '98, the Rev. David L. Duprey may be reached with any questions regarding Lambeth Conference, the Anglican Communion, or *Anglican World* magazine. □

The Rev. David L. Duprey is rector of St. Peter's Church, Sheridan, Wyo.

Next month: How to aid the bishops who cannot afford to attend Lambeth Conference.

Special Days of Prayer



Diocesan Giving Appears on the Increase

(Continued from page 10)

in dealing with such resolutions. Bishop Griswold said he will generally make pronouncements only in consultation with others such as the Archbishop of Canterbury, the Primate of Canada, and the National Council of Churches.

The Rev. Reynolds Cheney of West Tennessee, chair of the International and National Concerns Committee, which presented the resolutions, noted that action on several resolutions was delayed until the next meeting because insufficient information about the subjects was available to the committee at the meeting.

On the matter of the Protestant Episcopal Church in the U.S.A., Inc. (PECUSA), Bishop Griswold announced that he would be meeting with the Rt. Rev. William Wantland of Eau Claire "in the very near future."

Council approved a response to several requests from the Diocese of Florida expressed in a letter from the Rt. Rev. Stephen Jecko on Oct. 20 and a resolution from that diocese's convention.

Bishop Jecko's letter had stated in part that the "diocese is paying the price for what can only be called a massive breakdown of trust in national leadership."

The council's reply — debated and amended in plenary session — said in part that the council declined to ask Bishop Griswold to repudiate his signing the Koinoia Statement which was drafted by the Rt. Rev. John Spong during the 1994 General Convention. The reply noted that the action then "was a response to a particular debate."

Bishop Griswold explained that he would draft a private letter to Bishop Jecko to accompany the council's statement which also noted that an "extensive review of (the church's) investment funds (has) revealed no wrong doing."

Allegations brought by Attorney James H. Crosby of Mobile, Ala., on behalf of a group of Episcopalians prompted an investigation into whether trust funds had been mishandled. The allegations were made to the New York State Attorney General, which investigated and determined there were no violations, national church treasurer Stephen Duggan said.

Mr. Duggan told the council that legal cost associated with the investigation had totaled more than \$300,000 — "more than was spent investigating (former national church treasurer) Ellen Cooke."

Council voted a special appropriation to cover the legal costs, which Mr. Duggan

noted did not cover "the considerable staff time" spent by the treasurer's staff.

Mr. Duggan added that while final financial figures are not yet available for 1997, it appears the budget, "while tight, represents a healthy financial condition for the church." He added, "preliminary reports show that diocesan giving will be up in the triennial."

Bishop Griswold said he was "struck by the good humor and unrestrained

energy of this group." The full and active participation of council members and the "interactivity of the committees is a healthy sign. My image is of a force held with particles moving around rather than something structural and hierarchical."

In other business, council elected the Rev. Robert Sessum of Lexington as its clerical representative to the Anglican Consultative Council for a nine-year term.

Dick Snyder

Mere LEWIS AND MORE

At the centennial of C.S. Lewis' birth, three experts assess this Christian thinker's ideas, literary circle and theology. Others look at Augustine, Anglicanism and Evangelism...

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SUMMER AT NASHOTAH

Conventions

(Continued from page 10)

secure adequate housing and family support systems, a ministry to help bridge the increasing gap between rich and poor.”

Council was asked to decide how to use funds pledged over and above early budget projections. It endorsed a new allocation of \$36,000 for a staff position to coordinate youth work in the diocese. A projected surplus from the 1997 budget

will be used to purchase land for new churches and for the persecuted churches in the Sudan and Burma.

Bishop Mark Dyer, a member of the faculty at Virginia Theological Seminary, spoke of the Lambeth Conference, and Catherine Lynch, assistant treasurer of the Episcopal Church, spoke of the work at the Episcopal Church Center in New York City.

A budget of \$3.4 million was adopted.

Camp and Conference Center

Two Canadian bishops were guest preachers at the convention of the **Diocese of Newark**, Jan. 30-31 in Whippany, N.J. The Rt. Rev. James Cruickshank, Bishop of Cariboo, and the Most Rev. David Crawley, Archbishop of Kootenay and Metropolitan of British Columbia, were the speakers.

The convention unanimously approved investing up to \$1.13 million in a camp and conference center with the New Jersey Synod of the Evangelical Lutheran Church in America.

A report was given on the new companion diocese relationship with the Diocese of Lebombo in Mozambique. In keeping with the convention theme of water, collections at both Eucharists were dedicated to the solar-powered water pump project in Lebombo which the diocese has initiated.

The committee to nominate a bishop coadjutor announced it is on schedule. Five nominees will be announced April 1 and the election will be held June 6. The Rt. Rev. John S. Spong, Bishop of Newark, announced he would retire Jan. 31, 2000.

Resolutions adopted included one calling for all congregations to use inclusive language at least monthly and for it to be used for all diocesan events. Another stated that the diocese “opposes any legislation which will impede a woman’s right to appropriate medical care ... including abortion” and opposed a 24-hour waiting period now being considered by the New Jersey Legislature.

A budget of \$2,587,600 was approved unanimously.

Kim Byham

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Missions to Parish Status

The **Diocese of the Central Gulf Coast** held its convention Feb. 5-7 at St. James’ Church, Fairhope, Ala.

Bishop Ronald B. Warren of the Southeastern Synod of the Evangelical Lutheran Church in America was the preacher at the convention Eucharist, and the Rev. Wally Meyer, pastor of St. Paul’s Lutheran Church, Pensacola, Fla., gave the noonday devotions and homily.

The convention accepted three organized missions as self-supporting parishes — Church of the Redeemer, Mobile, Ala.; Grace Church, Panama City Beach, Fla., and Christ Church, Santa Rosa Beach, Fla.

The convention was divided into four

workshops around the themes of Affirmative Aging, Church Growth/Evangelism, Planned Giving, and Christian Education/Youth Ministry.

A budget of nearly \$1.6 million was adopted.

Vincent Currie, Jr.

Moving to an 'Action Model'

The Diocese of Tennessee approved a companion diocese relationship with the Diocese of Litoral (Ecuador), admitted a new mission congregation, and heard a call from its bishop to focus upon the mission of the church rather than its pathology when it met in convention Jan. 31 at St. Philip's Church, Donelson.

"That mission is not about issues and causes; it is about the salvation of the world," said the Rt. Rev. Bertram N. Herlong, in his convention address. "We must move from a 'feeling' model of ministry to an action model, from a clinical model to a missionary model. If we are to move forward, we must stand on the solid ground of absolute truth."

Bishop Herlong noted the continued growth of the diocese, which had a 7.5 percent increase in membership during the past year, the expansion of ministry to Hispanic and Sudanese people in the area, and planning for a third new congregation in four years.

The Rt. Rev. Alfredo Morante, Bishop of Litoral, was present for convention. The companion diocese relationship will be begun by the visit of Bishop Herlong to Litoral's convention in March, followed by mission trips between the two dioceses.

The convention adopted several canonical resolutions, and a resolution affirming the diocese's "commitment to freedom of conscience, within the historic authority of scripture, tradition and reason."

A budget of more than \$1.23 was adopted.

(The Rev. Canon) Robert Dedmon

A 'Working' Convention

Southwestern Virginia Episcopalians have set new standards for their life together and for the wider church. During their annual council, Jan. 30-Feb. 1 in Roanoke, they focused on "Seeking and Serving Christ in Others."

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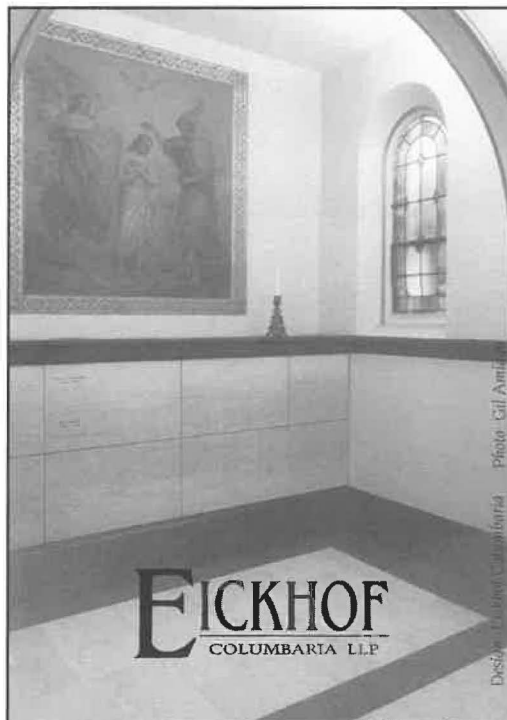
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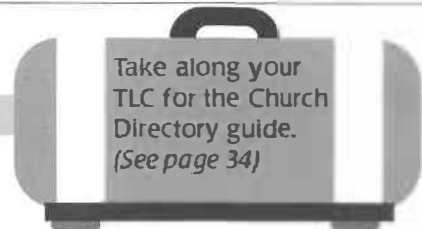


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Conventions

budget and debating resolutions, delegates participated in service projects in the Roanoke area or attended workshops relating to mission and outreach.

For the second straight year, the budget passed in less than 15 minutes after its proposal. Some objected to such swiftness, suggesting next year's council propose it on one day and vote on it the next in order to give people time to consider.

Following an early Saturday morning presentation by the Rev. Joe Rider from Food for the Poor, a Florida-based organization helping indigent poor of the world, delegates went to work. Some joined 120 young people attending council in projects such as painting rooms at a shelter for the homeless, working on a Habitat for Humanity house, putting together toiletry bags from hundreds of personal hygiene items donated by hotels and individuals.

Others attended workshops about ways to pray for mission, how small town parishes can break out of the survival mentality to encourage baptismal ministries, what the Bible says about ministry, visions of Appalachian ministry, practical ways to enhance ministry of music in

small churches, and how radically different congregations can share worship and mission.

In his council address, the Rt. Rev. Neff Powell, Bishop of Southwestern Virginia, expressed his vision for the diocese.

"My vision is so simple that I blush to enunciate it," he said. "My vision is that we have healthy and wholesome clergy with healthy and wholesome lay leaders, leading healthy and wholesome congregations, so that we may serve the world in the name of the risen Christ."

Delegates heard that parish giving to the diocese increased by 5 percent over last year. A visit from two members of the executive board to every congregation in the diocese spurred the increase.

Mary Lee B. Simpson

Supporting Ethnic Ministries

Money and mission, evoking strong opinions from all quarters, became the focal points for the discussion and decision-making at the convention of the Dio-

cese of El Camino Real Jan. 16-17, in Seaside, Calif.

The most impassioned debate focused on diocesan council's resolution on proportional giving and on a request to return funds taken from the Department of Intercultural Evangelism and Mission (DIEM) budget to support publication of *The Mission Bell*, the diocesan newspaper.

A proposal committing congregations to an increase in their fair share giving by 1 percent for the next three years, beginning in 1999, was superseded by a substitute resolution delaying the commitment for a year.

It was clear from debates in hearings and on the floor of convention that mission, namely supporting ever-growing ethnic ministries, held a high priority. But it was not so clear how the diocese would fund mission with the prospect of no significant increases in its approximately \$1.3 million budget.

The Rev. Roberto Hernandez pointed out that his congregation, *Nuestra Sra. de Guadalupe*, San Jose, with nearly 2,000 members, was the fastest-growing congregation in the diocese. Guadalupe often

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has to turn away nearly half of the 500 children who come to church for Sunday school because there aren't enough resources to support them. Dottie Fuller of Good Shepherd, Salinas, said ethnic missionaries are faced with increasing numbers of families seeking church homes.

Others pointed out the importance of supporting a diocesan newspaper to maintain a sense of cohesion in the diocese, which covers a five-county area. The Rev. Kevin Phillips of St. Timothy's, Mountain View, and the Rev. Carl Hansen of All Saints', Carmel, challenged each parish and mission to give above and beyond their fair share. Fr. Phillips presented a check to the diocese for \$2,100, representing a 1 percent increase above his parish's fair share.

Stacey Warde

Briefly

Bishop Leslie Newbigin, an internationally known theologian, missionary and bishop in the Church of South India, died Jan. 30. He was 88. Bishop Newbigin was the author of several books and was renowned as a teacher and pastor.

The dispute involving Washington National Cathedral, artist Frederick E. Hart and Warner Bros. concerning the sculpture *Ex Nihilo* [TLC, Dec. 28] has been resolved. Warner Bros. denied using Mr. Hart's work in its motion picture, "Devil's Advocate," and agreed to make changes to certain portion of the film to eliminate any perceived confusion in future distribution of the movie. It was emphasized that neither Mr. Hart nor the cathedral endorses or sponsors or is in any way affiliated with that film or the art work in it.

A \$7 million bequest from an anonymous donor in Florida, who died in December, has brought the final total of the University of the South's capital campaign, "The Campaign for Sewanee," to \$107.7 million. The liberal arts college's campaign began in 1993.

Correction: The Rev. Joy E. Browne, vicar of St. George's Church, Louisville, Ky., was erroneously termed a part-time professor [TLC, Feb. 22]. She is a full-time assistant professor of Religion and Pan African Studies at the University of Louisville.

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For the last seven years, the Episcopal Evangelism Foundation has conducted a Best Sermon Competition for Episcopal clergy. We published the winning sermons along with sermons and addresses given at our Preaching Excellence Program. You may be familiar with some of these collections; the Sermons That Work series.

In our "Sermon Search Program" we intend to publish fine sermons in a way that will enhance good preaching and be of practical use to preachers in the future. In order to do this we are developing an annual search for good sermons to take the place of our annual competition. Year "B" has just concluded in the three year liturgical cycle of lectionary texts. We are seeking sermons preached on year "B" texts

This is what we are asking from you. Please review your preaching work from Advent 1996

through Pentecost 1997. Look for sermons that worked especially well for you in the setting of your congregation. Select a sermon that you think might be especially helpful for other preachers to read, preachers who will be grappling with those same texts two and a half years from now. Then, send the manuscript of one of those sermons to the Foundation at the address given below.

Our Board will select twenty five of these sermons for publication along with the sermons and addresses from our conference that are always featured in our annual book. Everyone who submits a sermon in this search will receive a free copy of Sermons that Work VIII when it is published.

Please send your sermon by April 1, 1998 to: The Rev. Roger Alling, 9601 Castle Point Drive #825, Sarasota, FL 34238.

Books

Excellent Introduction

A GUIDE TO THE SACRAMENTS
By John Macquarrie
Continuum. Pp. 245. \$24.95

John Macquarrie argues that: "... if we stretch any term, including the term 'sacrament', too far and apply it to a great number of rather diverse things, that term begins to lose definition." Prof. Macquarrie presents a systematic, tightly organized, closely reasoned introduction to the seven historical sacraments. I know of no better place for Anglicans and Episcopalians to begin a study of the sacraments.

Prof. Macquarrie divides his discussion into 20 chapters: five on the nature of sacrament, two on baptism, five on holy Eucharist, four on ordination, and one each on confirmation, penance/reconciliation, unction and marriage.

For each sacrament he presents a short history and then develops his exposition. His argument is a joy to read: It is clear, informative, elemental in the way only a man of his erudition and experience could present it. His initial five chapters are especially important in developing an understanding of "the sacramental universe" and the specific sacraments of the historical church.

I find the discussions of confirmation and ordination to be particularly stimulating. In a time when some are speaking of eliminating the sacrament of confirmation, Prof. Macquarrie makes a convincing argument to strengthen that sacrament: "Confirmation ought to ensure that the person who has received it has some basic grasp of the holiness of God and of the sacraments, and we should be very careful about doing anything which might weaken this." In his discussion of ordination, he wants to shift the focus from merely training people to function as clergy to an emphasis on forming priestly character.

I highly recommend this book not only to those who hope to be involved in writing a new catechism and forming a new prayer book but to anyone interested in learning more about the Anglican and Episcopal Church.

(The Rev.) Kenneth J. G. Semon
Vail, Colo.

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"We train people (and even some animals) to perform certain actions. Talk of 'training' clergy reinforces the merely functional view. If beyond the functions there is a priestly character and a priestly heart, formation as well as training is needed. The character of the priest has to be formed, and that is not a matter of a few years (when the ordinand is in seminary), and still less of a few moments (when hands are being laid on in ordination) but a matter that will go on for a lifetime."

"Of the seven commonly recognized Christian sacraments, marriage, also called matrimony, was the last to be accorded sacramental status, though as an institution it was older than all the others."

Mincing No Words

DEFEATING DARWINISM

By Phillip Johnson

InterVarsity. Pp. 195. \$11.99 paper

Phillip E. Johnson, Berkeley professor, is well-known in higher education for reviving interest in evolutionary theory as well as its tenability. His two successful works, *Darwin on Trial* and *Reason in the Balance*, respectively deal with the scientific evidence as well as the moral, educational and philosophical implications of Darwinism. This latest book covers similar territory, yet it's more accessible to the lay person and targets a different audience. Says Johnson: "I wanted to write for late teens — high school juniors and seniors and beginning college undergraduates, along with the parents and teachers of such young people."

The author provides an accurate, simple definition of evolutionary theory, citing the National Association of Biology Teachers (NABT). In brief, evolution is a mindless, purposeless and unguided



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Books

process; even if God exists, he in no way can be involved, as some theistic evolutionists claim. Johnson minces no words about his thoughts on conciliatory views.

Not only does *Defeating Darwinism* clearly explain how scientists understand evolution, it also exposes the philosophy that undergirds the theory. In short, evolution assumes that naturalism (i.e., nature is all there is) and materialism (i.e., matter is all there is) are true. In the eyes of evolutionists, the universe bears no trace of the supernatural.

Clearly Johnson is dedicated to a democratic vision of education and a fearless approach to discovering truth. *Defeating Darwinism* shows readers how to think soundly about scientific issues. Johnson stimulates readers to think critically about religion, too. He concentrates on the problem of suffering and the problem of faith, but, overall, *Defeating Darwinism* is evangelistic and apologetic.

C. Brian Smith
Summerland, Calif.

Sound Scholarship

*AN INTRODUCTION
TO THE NEW TESTAMENT*
By Raymond E. Brown
Doubleday. Pp. 878. \$ 42.50

Fr. Raymond Brown's eagerly awaited (third) *magnum opus* (the first was on the birth, the second on the death of Jesus) is now published, and our anticipation is fully rewarded. Here is the most comprehensive New Testament introduction, probably since Moffatt, magnificent in its scope and in the breadth of its coverage.

Brown does not confine himself to the normal topics of an introduction — text and canon, then the date, authorship, addressees, sources, and integrity of each New Testament book. In addition to all these matters his preliminary chapters include surveys of contemporary modes of scriptural interpretation, the political/social world and the religious/philosophical world of New Testament times.

The main part of Brown's work includes chapters on the gospel genre and the synoptic problem, the epistolary genre, the life and theology of Paul, and the Pauline heritage. Each N.T. book receives a chapter of its own with sections covering the background of the writing, a general analysis (amounting to a mini-

commentary), a full discussion of the problems for further reflection. Each chapter concludes with an extensive bibliography (to 1996).

One particularly welcome feature of the bibliography is that the name of the author of especially recommended commentaries is printed in bold type — thus answering the frequently asked question, which is the best commentary on any specific N.T. book. Two appendices on the quest of the historical Jesus (including Brown's response to the Jesus Seminar) and Jewish, Christian and Christian-Gnostic works pertinent to the N.T. bring the work to a close.

As will be seen from this overview of the contents, Brown goes well beyond the normal topics treated by N.T. introductions, including matters that are dealt with in N.T. exegesis and theology.

His work, as would be expected, is distinguished by its scholarly wisdom, pastoral sensitivity and ecumenical openness. While presenting a fair account of alternative views, he generally takes a centrist position. He does not, however, follow the misleading fad of calling Q a gospel or postulating a Q community that had no kerygma of the cross and Resurrection. Brown never forces his own views on the reader, and he leaves many questions open. As he observes, "Biblical studies are not helped by being certain about the uncertain" (p. 576).

Episcopalians/Anglicans will be gratified by Brown's recognition that other churches (and not only the Roman Catholic) also maintain the three-fold ministry as a legitimate, normative and irreversible development from N.T. times (p. 671).

Do I recommend this book? Of course! Only occasionally did I find myself in substantial disagreement with one of Brown's conclusions. For instance, in his opting for the integrity of 2 Corinthians and his rejection of the theory that 2 Cor. 10-13 in whole or in part is the lost "severe letter" Paul refers to in 2 Cor. 2:4 and 7:8. Brown's integration of sound and reasonable critical scholarship with a firm commitment to the Christian and catholic faith is designed to appeal especially to Episcopalians/Anglicans nurtured in the *Gore-Lux Mundi* tradition (*mutatis mutandis* of course).

But what of Brown's envisioned readership? "Not written for scholars ... [but for] readers who take beginning courses on different levels (e.g., Bible study

Books

groups, religious education, college surveys, and initial seminary classes)" (p. vii). Most of these groups will, I am afraid, feel challenged if not intimidated by the scale of this work, its detailed argumentation, its formidable bibliographies, and perhaps even its cost. That is a pity. It is a book I wish I could use for all of these levels. Perhaps one of Brown's students will produce a condensed version, complete with pictorial illustrations, grey-shaded cameos, and just two or three suggestions per chapter for further reading. That of course would be a loss but also for much of the envisioned readership, a gain.

(The Rev.) Reginald H. Fuller
Richmond, Va.

Disconnected

BEING ANGLICAN
IN THE THIRD MILLENIUM

Compiled by James M. Rosenthal
and Nicola Currie
Morehouse. Pp 360. \$19.95

In his introduction to this book, Bishop Richard Harries of Oxford writes, "Being cooped up in a hotel conference room under chilly air conditioning is not my idea of fun." He was talking about his initial concerns for the 1996 meeting of the Anglican Consultative Council in Panama City from which the sermons, addresses, hearings and reports of this volume derive. The bishop's anxieties may not have been fulfilled for him, but they were for me. Overall this book is too much a disconnected potpourri of various items to be interesting or useful. Maybe you had to be there.

A few gems do emerge, such as Archbishop Carey's description of the church's situation as a combination of W.B. Yeats', "Things fall apart; the centre cannot hold" and the words from Revelation, "Behold I make all things new." ACC Secretary General John Peterson's report that Yassir Arafat and the mayor of Bethlehem had requested that Anglicans accept responsibility for the restoration of Manger Square in Bethlehem was wonderful news.

When reading an extended anthology of words spoken and actions taken at a meeting of which you were not a part, it is difficult not to give in to the "nap response." For me, reading this book was not my idea of fun.

(The Rev.) David Jones
Concord, N.H.

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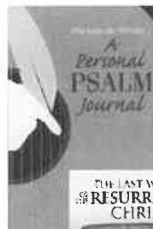
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THE CHURCH NEWSLETTER HANDBOOK. By Clayton A. Lord, Jr., Judson (Valley Forge, PA 19482). Pp. 93 No price given, paper.

All the helpful whys and wherefores of creating church bulletins and newsletters. In an 8 1/2 x 11 workbook which practices what it preaches by giving sample text layouts, type fonts and photo usage. Don't neglect the sections on "Effective Writing" and "Adding Flavor to the News," which encourage different types of writing and the use of interviews. Sections also on copying and distributing.

THE LAST WORDS OF THE RESURRECTED CHRIST. By Richard O. Singleton. St. Mary's. Pp. 91. \$7.95 paper.

From the dean of the Cathedral of St. John in Providence, R.I., we have 11 meditations based on understanding of the "last words" of the resurrected Christ, including Matt. 28:20, "And remember, I am with you always, to the end of the age." A major theme is the recovery of a theology of Easter and personal relation with the resurrected Christ.

PLUCKING THE STRINGS ... A Personal Psalm Journal. By Joan Metzner. Twenty-Third. Pp. 107. \$9.95 paper.

Practiced in various forms of prayer, Joan Metzner, a member of the Maryknoll Community, asserts that we are all psalmists (those who pluck strings) and nudges us to create our own psalms. She gives specific instructions on preparing, holding an antiphon in mind all day, and then the actual "psalming." Sample psalms on the left, blank lines on the right.

FEAR NOT THE NIGHT: Based on the Classic Spirituality of John of the Cross. By John Kirvan. Ave Maria. Pp. 213. \$6.95 paper.

Another small "pocket book" for use as an extended (30-day) prayer journey or prayer retreat, this one based on St. John of the Cross's spiritual wisdom which often focuses on the mysteries of the dark nights of the soul: "Kindle in me that other, better love."

A QUIET PLACE APART: Guided Meditations for Lent, Holy Week, Easter and Pentecost. By Jane E. Ayer. St. Mary's. Pp. 50. \$9.95 paper.

Each exercise includes a statement of theme, an opening prayer and passage of scripture to read, the script or actual guided meditation, reflection questions, suggestions for art expressions and a closing litany. The guides are well written; ideas numerous.

THE JULIAN MYSTIQUE: Her Life and Teachings. By Frodo Okulam. Twenty-Third. Pp. 79. \$7.95 paper.

A new introduction of the well-known 14th-century mystic. Sets Julian within the context of women in the Middle Ages, her life as an anchoress, and the locale of Norwich, England, during plague times. Includes chapters on Julian's Showings and her theology of motherhood. The bibliography indicates that the author has consulted some fine sources.

PRAYER-MOMENTS FOR EVERY DAY OF THE YEAR. By Mary Kathleen Glavich. Twenty-Third. Pp. 70. \$7.95 paper.

Mantras, verbal formulas, arrow prayers, whatever one calls them, are a part of our prayer lives, especially as we move through the day and encounter people, unexpected events, joys and sorrows. This collection offers any number of such short phrase-prayers organized in themes. In times of anxiety and challenge: "Let your compassion fill us with hope" and "In God I trust; I am not afraid" (Ps. 56:11).

THAT YOU MAY HAVE LIFE: Let the Mystics Be Your Guide for Lent. By John Kirvan. Ave Maria. Pp. 199. \$6.95 paper.

A daily prayer book for Lent with meditations for the morning and evening and short "arrow prayers," based on lines from the great mystics of the church, to carry with you all day. This encouraging thought from Julian of Norwich: "His mercy is at work within us."

People & Places

Appointments

The Rev. **Antonio Carcel** is vicar of San Francisco de Asis, Muchilena, Honduras; add. Apartado Postal 52, Puerto Cortes, Honduras.

The Rev. **Glenn Druce** is chief of staff for the Diocese of New Jersey, 808 W State St., Trenton, NJ 08618.

The Rev. **Glenn A. Duffy** is rector of St. Patrick's, 305 Carl's Path, Deer Park, NY 11729.

The Rev. **Frank Edmands** is associate at Trinity, 844 W 4th St., Williamsport, PA 17701.

The Rev. **Herbert G. Hand** is rector of Annunciation, Box 727, Cordova, TN 38018.

The Rev. **Anne Hoey** is rector of St. James', Box 507, LaGrange, TX 78945.

The Rev. **Stephen Kent Jacobson** is interim rector of Christ Church, 43 Pine St., Exeter, NH 03833.

The Rev. **Judith Ann Jones** is associate at Emmanuel, 412 N Church St., Rockford, IL 61103.

The Rev. **Paul Joo** is vicar of One in Christ, 1600 N Greenwood, Park Ridge, IL 60068.

The Rev. **Robert Lawthers** is priest-in-charge of St. John's, Copake Falls, NY.

The Rev. **Jamie L'Enfant** is assistant at Holy Trinity, Box 14827, Greensboro, NC 27415.

The Rev. **Howarth Lewis** is deacon-in-charge of St. George's, 21 W 22nd St., Riviera Beach, FL 33404.

The Rev. **D. Frederick Lindstrom, Jr.**, is rector of St. Thomas, PO Box 512, Greenville, AL 36037.

The Rev. **Stephanie Linscott** is assistant at Trinity, 2216 Ball Ave., Galveston, TX 77550.

The Rev. **Arthur R. Mack** is rector of St. John's, 555 S Wayne Rd., Westland, MI 48186.

The Rev. **Michael J. Malone** is rector of St. Mark's, 516 S O'Connor St., Irving, TX 75060.

The Rev. **Frederick McLauchlan** is associate at All Saints', Bellevue, PO Box 816, Medina, WA 98039.

The Rev. **Jose Luis Mendoza** is vicar of Santa Cruz, Las Flores, Honduras; add. Apartado Postal 24, Santa Barbara, Honduras.

The Rev. **Lawrence H. Miller** is rector of St. Peter's, Hazleton, and St. John's, Drifton, PA.

The Rev. **Dwight Morgan** is deacon-in-charge of La Divina Providencia, Hialeah, FL 33104.

The Rev. **Catherine Munz** is rector of St. Brendan's, 2365 McAleer Rd., Franklin Park, PA 15143.

The Rev. **Modesto Mursuli** is vicar of Epifania, Vullanueva, Santa Rosa, Cisneros, and Santa Ana de Chasingua and San Jose de la Montana, San Pedro Sula, Honduras; add. Apartado Postal 586, San Pedro Sula, Honduras.

The Rev. **Richard Nelson** is rector of Holy Family, Mills River, NC.

The Rev. Canon **J. Francisco Pena** is canon pastor of El Buen Pastor Cathedral, San Pedro Sula, Honduras; add. Apartado Postal 586, San Pedro Sula, Honduras.

The Rev. **Susan Brown Russell** is assistant at St. Peter's, 1648 Ninth St., San Pedro, CA 90732.

The Rev. **Stephen R. Samples** is rector of St. Luke's, PO Box 909, Buffalo, WY 82834.

The Rev. **Jane Schaefer** is associate at St. Augustine's, 1140 Wilmette Ave., Wilmette, IL 60091.

The Rev. **William G. Scrantom III** is rector

of Trinity, 12120 Copper Ave. NE, Albuquerque, NM 87123.

The Rev. **Suzanne N. Smitherman** is assistant at St. Paul's, 161 E Ravine St., Kingsport, TN 37660.

The Rev. Canon **Ron Spann** is associate at Christ Church, Cranbrook, 470 Church Rd., Bloomfield Hills, MI 48304.

The Rev. **William H. Willard** is rector of St. Gabriel's, 196-10 Woodhull Ave., Hollis, NY 11423.

The Rev. **James Young** is priest-in-charge of Redeemer, 123 N 3rd St., Cannon Falls, MN 55009.

Ordinations

Deacons

Albany — **Julianna Caguia**, add. 29 Oakwood Pl., Saranac Lake, NY 12983.

Nevada — **Ann Copp**, **Sandra Dulger**, **Steven Kalas**, **Nadine Leffler**, **Diana Turner**.

North Carolina — **Albert Moore**, add. 8705 Glen Eagle Dr., Raleigh, NC 27613.

Priests

Nevada — **John Callard**, **Sahara Serna**, **Timothy Swonger**.

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People & Places

Priests (Continued)

Southwestern Virginia — Mark Lattime.
Western North Carolina — Reid Tate McCormick, assistant at Ascension, 726 1st Ave., Hickory, NC 28601; **Don O'Malley,** rector of Good Shepherd, Box 677, Hayesville, NC 28904.

Retirements

The Rev. Canon **Clinton G. Dugger,** as rector of Redeemer, Rensselaer, NY.

The Rev. **Gus Franklin, SSC,** as rector of St. Andrew's, Peoria, IL.

The Rev. **Robert Horine,** as senior editor of Forward Movement Publications; add. 232 Chenault Rd., Lexington, KY 40502.

The Rev. **Richard Kim,** as rector of St. John's, Detroit; add. 19983 E Doyle Pl., Grosse Pointe, MI 48236.

The Rev. **Richard H. Lutz,** as rector of St. George's, Hempstead, NY; add. PO Box 81, Claverack, NY 12513.

The Rev. **Jim Marquis,** as rector of St. Martin's, Chattanooga, TN.

The Rev. **Norman C. Siefferman,** as rector of the Churches of King George, VA.

Resignations

The Rev. **Tom Barnett,** as rector of St. Matthew's, Warson Woods, MO.

The Rev. **Elizabeth Bryan,** as vicar of St. James', Belle Fourche, and St. Thomas', Sturgis, SD; add. 1001 Seafarer Cir., #501, Jupiter, FL 33447.

The Rev. **Ronald McConnell,** as rector of Trinity, Albuquerque, NM.

The Rev. **John E. Miller,** as priest-in-charge of St. Mark's, Philmont, NY; add. 7 Pooles Hill Rd., Box 12, Ancram, NY 12502.

The Rev. **Michael C. Mohn,** as rector of St. Paul's-on-the-Hill, Winchester, VA.

The Rev. **Brenda S. Overfield,** as director for pastoral care at St. John's Episcopal Hospital, Smithtown, NY.

The Rev. **L. Brian Porter,** as rector of St. Paul's, Orange, TX.

The Rev. **David Schmidt,** as vicar of Rosebud Episcopal Mission, SD.

The Rev. **Joy Walton,** as assistant at Old Donation, Virginia Beach, VA.

Changes of Address

The Rev. **Roy F. Kephart,** 119 E Versailles Cir., Towson, MD 21204.

The Rev. **Clayton S. Pratt,** 3060 Pharr Ct. N, The Habersham #1, Atlanta, GA 30305.

The Rev. **S. Ivan Ramirez,** 419 42nd Ave., San Francisco, CA 94121.

Next week...

The Mysterious Eucharist



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.**

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POSITIONS OFFERED

ARE YOU WILLING TO BE CHALLENGED? St. Barnabas Episcopal Church is a small parish that wants to grow dramatically both in spirit and in numbers in the coming decade. With the full support of the diocese, we are seeking a rector who possesses the energy and the vision to lead us in this leap of faith. A proven background in church building is required. The candidate's other strengths would be in Christian education, youth ministry, pastoral care, preaching and liturgy. We are located in a university town in eastern Pennsylvania and are approximately a one hour drive NE of Philadelphia and two hours SW of New York City. If this sounds as if it could be your calling, please respond to: **Tom Murray, 357 E. Main St., Kutztown, PA 19530** or telephone at **(610) 683-6196** to receive a parish profile and ministry description.

CANON FOR CONGREGATIONAL LIFE: St. Paul's Cathedral in Buffalo, NY, is seeking an experienced priest to serve as pastor to the cathedral congregation of 750 persons. This canon will be responsible for pastoral care, training and overseeing lay pastoral care ministers, developing a congregational network to keep large metropolitan congregation connected and assist the cathedral in welcoming and incorporating new members. The canon will share with the dean and other clergy in full liturgical and sacramental life. Please contact: **The Very Rev. Allen W. Farabee, St. Paul's Cathedral, 128 Pearl St., Buffalo, NY 14202-4075.**

CANON FOR CHRISTIAN FORMATION: St. Paul's Cathedral in Buffalo, NY, is seeking a priest or lay person to serve as canon for Christian formation. This canon will oversee the Christian education program of the cathedral, have pastoral responsibility for children and young people and their families, assist in the development of adult education and direct the development of the catechumenal process. This position is half-time (additional work may be possible in the diocese); liturgical and sacramental responsibilities will vary according to the order of the canon. Please contact: **The Very Rev. Allen W. Farabee, St. Paul's Cathedral, 128 Pearl St., Buffalo, NY 14202-4075.**

RECTOR: St. Alban's Parish, Worland, WY, located at the foot of the Big Horn mountains. Applicant should be someone who can be at home in the small-town Rocky Mountain west. We are looking for someone who will meet our pastoral needs and work with us to develop an education program for our children. Please send letter indicating interest to: **Search Committee, St. Alban's Episcopal Church, P.O. Box 84, Worland, WY 82401.**

RECTOR wanted for small parish located in the western Catskill Mountains of New York State. Historic church and large three story Victorian rectory situated within a small college town, excellent schools. Need rector who will foster growth and offer spiritual guidance. Send inquiries to: **St. John's Vestry, P.O. Box 121, Delhi, NY 13753.**

YOUTH MINISTER: One day per week ministry on Sundays only. Share in liturgical life of inter-generational parish in Sun City, AZ. Priest with special interest in younger members, children, family and youth programming, counseling, retreats, V.B.S., outreach to young families in community. Phone **(602) 972-1109.**

ST. LUKE'S CHURCH, Baton Rouge, LA, seeks full-time rector. This unique 1,800-member family-oriented suburban parish has strong Eucharistic centered Anglo-Catholic tradition supported by multiple clergy. We are committed to quality programs in Christian ed, youth, music and 50+ other ministries, including a successful day school (preschool-5th grade) and extended day care. Our rector should possess abilities as a teacher, preacher, liturgist, stewardship leader and administrator. Send resume and CDO profile to: **Dr. David Ritter, St. Luke's Church, 8833 Goodwood Blvd., Baton Rouge, LA 70806-7995.**

(Continued on next page)

Classifieds

POSITIONS OFFERED

DIRECTOR OF DISCIPLESHIP MINISTRIES—Trinity Church, Vero Beach, FL, is seeking a full-time Director of Discipleship Ministries to provide oversight and support for the parish's total educational ministry. This large multi-staff parish provides a wide range of activities for children, youth and adults, with an average Sunday morning church school attendance for all ages of about 120. The paid staff includes a Director of Student Ministries, Child Care Coordinator and several clergy involved in teaching and leading various groups within the parish. Applicants should have formal training in Christian education and experience in organizing and coordinating educational ministries. The position involved recruitment, training and supervision of volunteers, and administrative leadership and support for church school, related activities and special events. Compensation package is competitive and includes pension (after one year), health insurance and vacation. Send letter of application and resume to: **Alex Ross, Chairman, DDM Search Committee, Trinity Episcopal Church, 2365 Pine Ave., Vero Beach, FL 32960.** For additional information call Trinity at (561) 567-1146.

ARE YOU A GREAT PREACHER? St. Andrew's Church in Vestal, NY, is searching for a new rector. Our committed lay leadership and vibrant congregation worship in a contemporary building with spacious grounds. We seek to strengthen our education programs, develop youth ministry, continue in our renewal movement and increase in membership. Our next rector needs to be a superb preacher; someone who can make the scriptures touch our daily life. If you have a good sense of humor, a nice smile and can bring some diversity to our worship, we'd love to hear from you. Please respond promptly with letter, CDO profile and resume to: **Kathleen D. McDaniel, Diocese of Central New York, 310 Montgomery St., Syracuse, NY 13202.** FAX (315) 474-6596.

HISTORIC ANGLO-CATHOLIC PARISH, affiliated with ESA, seeks retired bi-vocational or otherwise independent priest to share pastoral, liturgical and teaching ministries as part-time curate. Contact: **Fr. Warren Tanghe, Church of Our Saviour, 1068 N. Highland Ave., Atlanta, GA 30306.**

YOUTH MINISTER. Full-time youth minister wanted for growing parish in resort/retirement community. Send letter of interest and resume to: **The Rev. C. Alex Barron, Jr., 3000 N. Kings Highway, Myrtle Beach, SC 29577.**

RECTOR: Northeastern New Jersey/Anglo-Catholic parish seeks full-time rector to build upon its traditional strengths in liturgy and music and to expand its Christian education program and to promote parish growth. Please respond promptly with letter and resume to: **Search Committee, Grace Episcopal Church, 9 Harrington Ave., Westwood, NJ 07675.**

ORGANIST/MUSIC DIRECTOR sought by Episcopal church. Half-time position. Familiarity with Anglican musical traditions essential. Send resume and tape to: **Parish Administrator, St. Margaret's Episcopal Church, 1830 Connecticut Ave., NW, Washington, DC 20009.**

CURATE POSITION: Historic St. Luke's Church, Germantown. Vibrant Anglo-Catholic parish in Philadelphia. Committed to growth, community outreach and Christian nurture and development. Along with full participation in the ordained ministry of the church, primary responsibilities will include design, implementing and coordinating community outreach ministry to neighborhood and city. Salary range with full benefits commensurate with experience. Please send resume and CDO profile to: **The Rev. Canon H. Gregory Smith, St. Luke's Church, 5421 Germantown Ave., Philadelphia, PA 19144.**

POSITIONS OFFERED

ASSOCIATE RECTOR: St. Andrew's Episcopal Church, Kansas City, MO, seeks energetic, evangelical associate priest to complement large traditional parish. Ideal candidate will be experienced in leading adult ministries including Alpha and adult ed courses and small groups. Additional responsibilities: administrative functions, new member ministry and pastoral care along with Bible based preaching. Candidate may expect to share in all sacramental aspects of the church. Salary will be commensurate with experience. Please submit resume by April 15 to: **St. Andrew's Search, P.O. Box 7114, Kansas City, MO 64113-0114.**

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Lent Church Directory

Staying on the Ship

“All my years I have never seen a storm like this one. This old boat won't be able to take it. We sailors need to slip in one of the boats and get off. The passengers? We have to leave them. They are only prison riff-raff and military” (Acts 17:30 A.V.V. — Augmented Voice Version, not yet published).

However this sailor was overheard, and Paul said to the centurion, “Unless these men stay in the ship, you cannot be saved” (Acts 27:31). The soldiers cut the ropes holding the small boat and it drifted away empty. While the sailors were trying to escape from the sinking ship, Paul was constantly urging them to trust in God and to keep up their courage.

I have heard that as the Episcopal Church looks to be running into stormy weather there are experienced sailors who believe we cannot face this storm. They are suggesting leaving the ship. For them there is no other way of being saved from heretical waters. I reckon St. Paul would say to them, “Hold on, you are needed in the Episcopal Church. Trust in God. We may hit some rocks, but the Lord is still with his church.”

It was a difficult journey Paul and his captors made to Rome, but in the end God brought them there. It is a difficult time the Episcopal Church has been facing but God has a mission for us to fulfill. He will enable us to do that if we will trust him. To leave the Episcopal Church at this point would be to express our trust in ourselves and our own theological stability. That's as secure as the little boat the sailors were trying to escape in which undoubtedly would have had a horrifying time in what St. Luke describes as “no small tempest.”

The Episcopal Church needs you, and your continuing emphasis on the authority of scripture. You need the Episcopal Church with its tradition and God working through a wide family of brothers and sisters. Remember that Paul kept his focus not on a gale which seemed to grow fiercer each day, but on Almighty God, a very present help in trouble.

(The Most Rev.) Reginald Hollis
Victoria, B.C.

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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

Limestone Township, IL (Peoria)

CHRIST CHURCH Christ Church Rd.
The Rev. John R. Throop, D.Min., v (309) 673-0895
Sun H Eu 9:30. Peoria's Historic church built by Bishop Philander Chase

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 Giannini, dean
Sun Eu 8, 9, 11

Blue Rapids, KS

ST. MARK'S 606 Lincoln
Fr. Dan Northway, M.D.
Sun SS 10; H Eu 10:30

Baton Rouge, LA

ST. ALBAN'S CHAPEL—LSU Dalrymple & Highland
The Rev. Patrick L. Smith, interim chap
Sun 10:30, 6; Wed 11:45

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 Witches, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed; Dr. David Culbert, organist-choirmaster, 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)

Boston, MA

ADVENT 30 Brimmer St.
The Rev. Dr. Richard Cornish Martin (617) 523-2377
Sun Masses: 8 (Low), 9 (Sung), 11 (Sol), MP 7:30. Daily: MP 7, Mass 7:30, EP 5:30 (ex Sat MP 8:30, Mass 9)

Newtonville, MA

ST. JOHN'S 297 Lowell Ave.
The Rev. Robert G. Windsor, r; the Rev. John H. Thomas, priest assoc
Sun 8 & 10 H Eu. Wed 10 H Eu; Sat 9 Bible Study

Minneapolis, MN

ST. LUKE'S PARISH 46th and Colfax, S.
The Rev. Frank Wilson, r; the Rev. Alan Grant, the Rev. Ed Barnett, assoc
Sun HC 8:30 & 10:30. Thurs HC 7

(Continued on next page)

Lent Church Directory

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

St. Louis, MO

ALL SAINTS' 5010 Terry at King Highway
Sun 7:30 HC, 8:50 CS, 10 HC. Child Friendly, Aged Caring
(314) 367-2314; FAX (314) 367-8781

Biloxi, MS

REDEEMER Bellman & Hwy 90 (228) 436-3123
The Rev. Harold F. Roberts, r
Sun Masses 7:30 (Eu), 9:15 (Family), 11 (Sol). Wed 6 Cont. & Healing. Fri 7:30 (Requiem)

Kitty Hawk, NC (Outer Banks)

ALL SAINTS' Hwy 158 MP 1
Located temp. at Kitty Hawk Elem.
The Rev. Margaret S. Shepard (919) 261-6674
Sun 8 & 9:30

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

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

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

Hoosick Falls, NY

ST. MARK'S 70 Main St.
Sun Eu 7:15 & 9:30. Daily Eu 6:45, MP 7:15, EP 5:15

Marcellus, NY (West of Syracuse)

ST. JOHN'S 15 Orange St. (315) 673-2500
The Rev. Ralph D. Locke, v
Sun 8 & 10, H Eu Rite I & II. Youth Group—Sun.—Dir. C. Schofield

New York, NY

CHURCH OF THE HEAVENLY REST 5th Ave. @ 90th St.
The Revs. James L. Burns, r, Philippa A. Turner, Steven E. Woolley, assoc (212) 289-3400
H Eu Sun 8 & 10:30; Wed 6:30. Christian Ed all ages Sun 9:15

New York, NY (Cont'd.)

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. William C. Parker, parish vicar; 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 (212) 602-0800
Sun H Eu 8

ST. THOMAS 5th Ave. & 53rd St.
The Rev. Andrew C. Mead, r
Sun Eu 8, 9, 11, Choral Ev 4. Wkdys MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Ev Wed 12:10. Sat Eu 10:30

Poughkeepsie, NY

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

Ardmore, PA

ST. GEORGE'S Ardmore Ave. & Darby Rd. in Haverford
The Rev. William Duffey, Ed.D., r; the Rev. Frederick Erickson, Ph.D., d
Sun Eu 8 (Rite I) & 10 (Cho Rite II with int). Midweek Masses Tues 9:30, Thurs with HU 7 and all HDs @ time anno. MP 9 & EP 6 Tues-Fri. Sun adult catechumenate and Bible classes with child care 9:15, Ch S 10, YPF 5; Wed contemplative prayer study group 7:30; Sat youth confirmation ed 11. Quiet Day with CSM Sister, March 7. Phone for other events

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

ST. LUKE'S, Germantown 5421 Germantown Ave.
The Rev. Canon H. Gregory Smith, r
Sun Masses 7:30 (Low), 10 (Sol). Daily Masses Tues, Wed, Fri 7; Mon Thurs, Sat 9:30

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 Harrington Williams, the Rev. Leslie Reimer
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct.-May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

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. Philpott v; the Rev. George R. Collina; 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 Mon-Fri 6 (214) 521-5101

Fort Worth, TX

ST. ANDREWS 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

San Antonio, TX

ST. LUKE'S 11 St. Luke's Ln. across from Olmos Park
The Rev. Wm. K. Christian III, r (210) 828-6425
The Rev. Omar Pitman, Jr.; the Rev. G. Patterson Connell, ass't
Sun Eu 7:45, 9, 11:15, 6; Sun Sch 10:15. Wed Eu 10 & 5:30, Supper 6, Classes 7:15. Thurs Eu 7

Chesapeake, VA

ST. BRIDE'S 621 Sparrow Rd. (757) 420-7033
The Rev. Michael J. Godderz, SSC
Masses: Sun 8 Low; 10:15 Solemn High, Daily as anno

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. Luke's Parish, Minneapolis, Minn.

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