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Illustration by Amy Marciniak



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SUNDAY'S READINGS

Always 'at Home'

'With consolations I will lead them back' (Jer. 31:9)

The Second Sunday After Christmas

Jer. 31:7-14; Psalm 84 or 84:1-8; Eph. 1:3-6, 15-19a; Matt. 2:13-15, 19-23 or Luke 2:41-52 or Matt. 2:1-12

Though the Christmas season is a time when many people gather together with family members, for many others, lack of family or friends causes intense emotional anguish. The divorced, widowed, or those unable to visit distant loved ones, may find even being with the church family little consolation for the loneliness which the season magnifies. For these, there is special comfort in today's lessons.

All three options for the gospel lesson present an experience of rootlessness, even to the point of desperation. In one lesson from Matthew, the Holy Family must flee to Egypt to save the life of the infant Jesus; later they must bypass Judea to get to Nazareth. In the other, the magi visit the Holy Family, in humble surroundings far from home; the threat from Herod is anticipated. In Luke, Mary and Joseph are frantic when they cannot find Jesus for a period of five days.

Underneath all these lessons, however, there is the assurance of God's presence and protection. The flight to Egypt, the land of their ancient slavery, nonetheless prepares the way for the Messianic fulfillment of scripture. The magi are guided by the star, indicating that all is within the providence of God. Though Mary and Joseph are stricken with anxiety when Jesus is missing, Jesus is content and knows he is "at home" in his Father's house.

All three gospel lessons are balanced by the lesson from Jeremiah, which prophesies a long-awaited and triumphant homecoming for the people of God. The psalm presents a picture of deep contentment where even a sparrow has a home by the altars of God. Finally, the epistle speaks of a radiant "belonging," as the birthright of those whom God has called, and who have chosen to make their home in him.

Look It Up

In the description of God's people who are being returned to their homeland, in the lesson from Jeremiah what kind of people are particularly marked out as being included in the company?

Think About It

In the epistle, Paul almost gushes with his exuberant list of the rich blessings God has for the faithful, but he doesn't fail to note that our responsibility is "to be holy and blameless before him in love."

Next Sunday

The First Sunday after the Epiphany

Isa. 42:1-9; Psalm 89:1-29 or 89:20-29; Acts 10:34-38; Mark 1:7-11.

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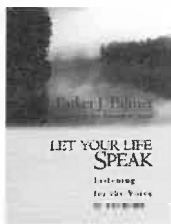
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All Walks of Life

By Travis Du Priest

MEDITATIONS FOR NEW MEMBERS. By June J. McInerney. Morehouse. Pp. 86. \$6.95 paper.

A new booklet from Morehouse's "Faithful Servant Series." This one for new members, those who have just joined or re-joined the church. Covers such topics as unworthiness, not knowing the liturgy by heart and being put off by being asked for money so soon.



LET YOUR LIFE SPEAK: Listening for the Voice of Vocation. By Parker J. Palmer. Jossey-Bass. Pp. 117. \$18.

Using a Quaker phrase for his title and reviewing his own search for authentic vocation and selfhood, Parker Palmer, teacher par excellence, says, "Before you tell your

life what you intend to do with it, listen for what it intends to do with you." Excellent on the "monsters" that block our vocational and spiritual growth.



SINGLE AGAIN: The Uncertain Journey. By Jim Smoke. Servant. Pp. 214. No price given, paper.

A divorce recovery specialist offers his thoughts on widowed and divorced Christians. Focuses on growth rather than developing a "tentative lifestyle."

MIRRORS OF GOD. By Joseph W. Goetz. Forward Movement. Pp. 128. \$6.95 paper.

Reflective vignettes of six women who mirror differing images of Christian reality: Dorothy Day, Anne Morrow Lindbergh, Simone Weil, Dorothy L. Sayers, Evelyn Underhill and Mother Teresa.

THE BEAUTY WITHIN: A Celebration of Teenage Life and Faith. By Peter Tassi. Living the Good News. Pp. 96. \$19.95 paper.

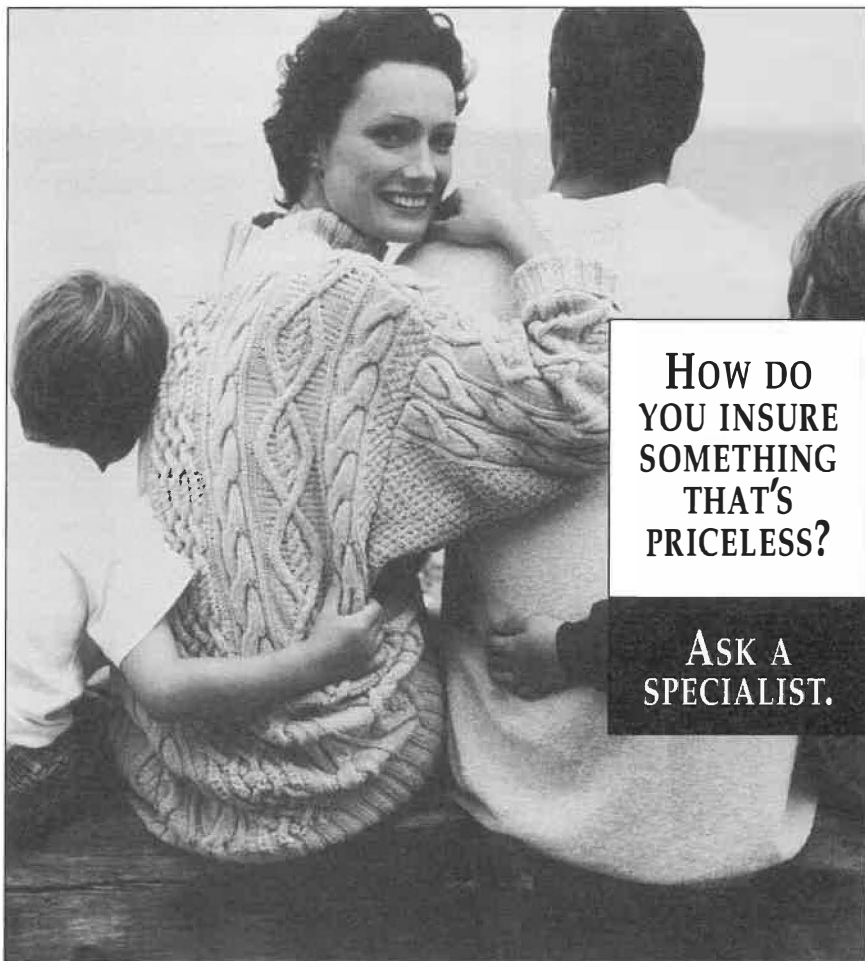
I was happy to see the popular press presenting stories on the teenage mind, and am equally pleased to see this book of inspirational stories and advice for those who live and work with teenagers. By a teacher working to help, not demonize, teenagers.



CALLING YOU: A Confirmation Course for Young Christians. By Sharon J. Swain. Continuum. Pp. 96. \$7.95 paper.

A 21st-century edition of a 1993 book originally published by Mowbray in England. Very good on liturgical basics and the Book of Common Prayer. Simple black and white illustrations.

FINDING YOUR WAY AFTER YOUR PARENT DIES: Hope for Grieving Adults. By Richard



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January 15, 2000

2 to 4 p.m. Central Time

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SHORT & SHARP

Gilbert. Ave Maria. Pp. 124. \$9.95 paper.

Deals with such questions and statements as "What's wrong with me? I feel so empty and alone," I've experienced a "double whammy." Being in retreat work myself, I was especially glad to read the author's suggestion of finding a safe place and taking time for retreat and committed prayer.

MAKING THE EUCHARIST MATTER. By Frank Andersen. Ave Maria. Pp. 144. \$12.95 paper.

In an interesting chapter called Forming the Eucharistic Mind, the author probes such questions as, what do we imagine we're doing when we engage in the Eucharist, what does the celebration mean, what is being achieved?

MAKING THE Eucharist MATTER



COME, LORD JESUS: Devotional Readings from The Imitation of Christ. By Thomas a Kempis. Edited by David Hazard. Bethany. Pp. 173. \$8.99 paper.

Key passages from this devotional classic are here presented in short readings for a contemporary reader: The sweetnesses of life, the little heavens the soul seeks, the deep longing of the soul for God — it's all here.

MORE DAILY PRAYERS FOR BUSY PEOPLE. By William J. O'Malley. St. Mary's. Pp. 189. \$8.95 paper.

Brief scriptural and literary readings and prayers for daily use.



EXPLORING SPIRITUAL DIRECTION. By Alan Jones. Cowley. Pp. 161. \$12.95 paper.

The 1982 "classic" on spiritual direction by the dean of Grace Cathedral, San Francisco, is now back in a new edition from Cowley.

EYES ON JESUS: A Guide for Contemplation. By Michael Kennedy. Crossroad. Pp. 271. \$14.95 paper.

A Jesuit priest invites us to connect Jesus' story with our own by using prose-poetry "contemplations," guided meditations which creatively unite the exterior and interior of the gospel narratives.

The Shape Of Behavioral Healthcare For The New Century.

The Saint Francis Academy, Incorporated, is a national, not-for-profit behavioral healthcare organization. The Saint Francis mission is to be an instrument of healing for children, youth, and families in spirit, mind, and body, so they live responsibly and productively with purpose and hope. The Rt. Rev. Robert H. "Father Bob" Mize, Jr., founded Saint Francis in 1945 in Ellsworth, Kansas. From the beginning, Therapy In Christ has been the foundation of Saint Francis programs. The four basic principles of Therapy In Christ are: unconditional love, forgiveness, honesty, and starting and ending each day with God. In 1948 a second residential facility was established in Salina, Kansas. The Adirondack Experience, a blend of traditional and adventure-based therapy, began in 1990 in Lake Placid, New York. A campus in Atchison, Kansas opened in 1991 to provide secure living for chronic runaway boys and girls. The former St. Michael's Farm for Boys in Picayune, Mississippi merged with Saint Francis in 1992 as a residential program for developmentally disabled and behavior disordered boys. In 1995 a residential facility for girls near Philadelphia joined Saint Francis, and case management services were established in New Mexico. A family preservation program began in 1996 in Hays, Kansas. In 1998 The Bacot Home for Youth in Pascagoula, Mississippi joined Saint Francis, and the St. Francis Center at Salina became the fourth residential facility in Kansas. In 1999 the Bridgeway Apartments, an assisted living complex for developmentally disabled adults, was completed. Saint Francis also provides therapeutic services in Ohio and Indiana. Additional Saint Francis programs include: outpatient services; ropes challenge courses; emergency shelters for temporary care; independent living transitional programs; early-intervention and prevention programs; and family ministry curriculum. Saint Francis programs are accredited by the Joint Commission on Accreditation of Healthcare Organizations. A broad continuum of quality services will shape behavioral health care in the new century. Saint Francis is committed to maintaining its leadership role as a Christ-centered healthcare provider in 2000 and beyond.

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News in 1999 tended toward more routine matters.

Perhaps It Was a Calm Before a Storm

A General Convention deputy called it "the calm before the storm." An assistant to a bishop said it was "the church taking seriously our Presiding Bishop's wish that we engage in conversation." Whatever the reason, 1999 turned out to be a year in which major news stories did not prevail in the Episcopal Church. There was no shortage of news. Rather, the news tended toward more routine matters.

The conflicting points of view above referred to the 73rd General Convention, to be held in Denver in July. The Most Rev. Frank T. Griswold, Presiding Bishop, has said he hoped controversial legislative matters wouldn't mar the convention. Meanwhile, Pamela Chinnis, president of the House of Deputies, said in a letter to convention deputies, "I don't need to remind deputies that bishops cannot make decisions for our house, as we cannot make decisions for theirs."

Bishop Griswold observed his first year in office in January by a teleconference with church members at various sites to discuss the state of the church.

Another bishop in the news was the Rt. Rev. Joe Morris Doss, Bishop of New Jersey, who ended a long struggle with a portion of his diocese by resigning in March. Bishop Doss took a sabbatical leave of absence from the diocese in June, with a \$1.27 million package. His official resignation date is Sept. 30, 2001.

A two-year investigation by the New York State attorney general into the church's handling of its trust funds was concluded. The attorney general vindicated the church's treatment in a statement issued Jan. 5. The statement includes a consent agreement wherein the church will continue or institute specific procedures ensuring that changes in financial management are carried out with the approval of the Executive Council's administration and finance committee. The investigation was brought about by concern shown by the Trust Group, a committee of 10 persons represented by

Mobile, Ala., attorney James Crosby.

A lawsuit brought by the dioceses of New Jersey and Newark against the corporation PECUSA (Protestant Episcopal Church in the United States of America) was settled with PECUSA agreeing to adopt a new name. The two-year-old organization had been founded to be an "umbrella for orthodox individuals, organizations and parishes."

Another organization making news was First Promise, a group of conservative Episcopalians who began to have serious discussions about creating a non-geographic province, and even named the Rev. John Rodgers, former dean of Trinity Episcopal School for Ministry, as a candidate to be consecrated bishop. Later in the year, leaders of First Promise, headquartered in Pawleys Island, S.C., held discussions with Anglican primates and others in Uganda about the state of the Episcopal Church.

Some of those primates sent a letter to Bishop Griswold expressing their

concern over the Episcopal Church's failure to pay attention to the **Lambeth Conference resolution** on sexuality, adopted in 1998. The Presiding Bishop responded to those bishops with an invitation to visit the Episcopal Church and to engage in conversation with some of its members. Several primates or their representatives did come to the United States later in the year and spoke with persons in several dioceses.

The Executive Council, the national body that makes legislative decisions between sessions of General Convention, met three times during 1999. In February, council members met in Denver and heard of plans for General Convention. Bishop Griswold told council he wanted to make this convention a time of jubilee.

In June, council members traveled to the Diocese of Fond du Lac, where they confirmed Minneapolis as the site for the General Convention of 2003.

The third council meeting was held in Honduras in October, where members saw hurricane damage, assisted in the building of houses for victims of the storm, and experienced many of the ministries of the fast-growing diocese.

Continuing its practice of recent years, the House of Bishops stayed away from business sessions and spent much of its time in a more retreat-like setting. In March the bishops went to Camp Allen, in the Diocese of Texas, and in September they traveled to San Diego.

Ecumenical involvements were emphasized in 1999, highlighted by *Called to Common Mission*, the revision of the Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA). The ELCA's Churchwide Assembly approved the document in August. It awaits approval by the Episcopal Church at next summer's General Convention in order for full communion between the two



Bishop Doss



Alexander "Sandy" Harvey photo/Colorado Episcopalian

One of the poignant moments was a service at St. John's Cathedral, Denver, in honor of those killed and injured at Columbine High School.



Judi Amey photo



Bill Dalgligh photo



E.T. Malone photo

From left: Bishop Whitmore at his consecration service; tornado damage at Trinity Church, Clarksville, Tenn.; floodwaters surround a tombstone at Calvary Church, Tarboro, N.C.

churches to be achieved.

In May, a document titled "The Gift of Authority: Authority in the Church III," was issued by the Anglican Roman Catholic International Commission (ARCIC). It was the third statement issued by ARCIC, and speaks to various types of authority.

The Consultation on Church Union (COCU), involving nine churches, met in January and agreed to form a covenant communion, but participation by the Episcopal Church seemed doubtful. Bishop Griswold told representatives of the churches that if COCU could not resolve more fully the role of the historic episcopate in the plan, "we might have to go our separate ways."

As usual, some major conferences attracted large numbers of Episcopalians. Living the Covenant, a gathering designed to address the development of ministry within a baptismal context, was held at St. Olaf (Minn.) College in June.

The church lost one of its giants with the death of the Rev. Canon H. Boone Porter, educator, liturgist, author and editor, in June. Canon Porter, former editor of TLC, died June 5 in Connecticut. Another noted educator, the Rev. Charles Price, long time member of the faculty at Virginia Theological Seminary, died a few months later.

The House of Bishops lost several of its members during 1999. Bishops who died were: Lloyd Gressle, Bethlehem [p. 10]; Alexander Stewart, Western Massachusetts; Jeffrey Terry, Spokane; Moultrie Moore, Easton; Nelson Burroughs, Southern Ohio; Fred Wolf, Maine; George Bates, Utah; Harold Gosnell, West Texas; Stewart Zabriskie, Nevada; Robert Appleyard, Pittsburgh; Albert Van Duzer, New Jersey, and Gray Temple, South Carolina.

Bishops recently consecrated were: the Rt. Rev. James Kelsey, Bishop of Northern Michigan; the Rt. Rev. Keith

Whitmore, Bishop of Eau Claire; the Rt. Rev. Bruce MacPherson, Bishop Suffragan of Dallas; the Rt. Rev. Charles von Rosenberg, Bishop of East Tennessee, and the Rt. Rev. William Persell, Bishop of Chicago. Bishop Suffragan Andrew Smith of Connecticut is now diocesan there; the Rt. Rev. Jack McKelvey, Bishop Suffragan of Newark, became Bishop of Rochester. Elected but not yet consecrated are the Rev. Robert Trache, Atlanta; the Very Rev. Jon Bruno, Los Angeles; the Rev. George Packard, Bishop Suffragan-elect of the Armed Forces; the Rev. Edward S. Little II, Northern Indiana, and the Rev. David Bena, Albany suffragan.

A significant study of the Episcopal Church, the report of the Zaccheus Project, was issued by the Episcopal Church Foundation in June. The report is a compilation of responses to questions asked during interviews with nearly 2,000 Episcopalians, 85 percent of them lay persons, in nine dioceses.

Bishop Paul Marshall of Bethlehem made news in May when he announced he would try to be more inclusive in his diocese and would allow bishops of the Episcopal Synod of America (now Forward in Faith North America) to celebrate the sacraments and that he was hopeful that any prayer book adopted for use in this church could be used in his diocese. Bishop Marshall's generosity resulted in the Rt. Rev. Donald Parsons, retired Bishop of Quincy, confirming 38 persons from the Diocese of Pennsylvania in St. Stephen's Church, Whitehall, Pa. Those persons who crossed diocesan boundaries to be confirmed are members of FIFNA-affiliated congregations which have been at odds with Bishop Charles Benenson of Pennsylvania.

One Pennsylvania congregation which did not participate was St. James', Philadelphia, which decided it

would disaffiliate from the diocese because Bishop Bennison would no longer give permission for visiting bishops to function in his diocese unless parishes agreed to visits from him as well.

The Rt. Rev. Steven Charleston, former Bishop of Alaska, became dean and president of Episcopal Divinity School in Cambridge, Mass. Two American priests were named to take over leadership positions at foreign seminaries. The Rev. George Sumner, rector of Trinity Church, Geneva, N.Y., became principal (dean) of Wycliffe College of the Toronto School of Theology, University of Toronto, and the Rev. Stephen Noll, a member of the faculty of Trinity Episcopal School for Ministry, was appointed vice chancellor (president) of Uganda Christian University. Another American priest, the Rev. Stephen Woods, director of pilgrimage ministries of FreshMinistries, Jacksonville, Fla., was appointed dean of St. George's College, Jerusalem.

As usual, there were major stories involving churches and the weather. On Jan. 2 and 3 a blizzard struck several Midwest states, making churchgoing virtually impossible in some places. Trinity Church, Clarksville, Tenn., was heavily damaged by a tornado, and churches in several dioceses in the East and Southeast were called upon to help the victims of floods caused by the heavy rain of a hurricane.

Elsewhere, in August, a celebration of 25 years of ordained women was held in Philadelphia, site of the ordinations of the "Philadelphia 11" in 1974. A group of Anglican primates gathered at Holy Cross Monastery, West Park, N.Y., in November at the invitation of the Archbishop of Canterbury to discuss matters concerning human sexuality. As the year came to a close, the Rev. Miriam Pratt, deacon of the Diocese of Southeast Florida, continued to be missing.

Bishop Gressle of Bethlehem Dies

The Rt. Rev. Lloyd E. Gressle, sixth Bishop of Bethlehem, died Dec. 7 in East Quogue, N.Y. He was 81.

Born and raised in Cleveland, Ohio, he attended Oberlin College and Bexley Hall Divinity School, Kenyon, Ohio.

He was ordained deacon and priest in 1943 and consecrated bishop in 1970. He served as rector of St. James', Wooster, Ohio, 1943-48; rector of St. John's, Sharon, Pa., 1948-56; dean of the Cathedral Church of St. John, Wilmington, Del., 1956-69; and rector of St. James', Lancaster, Pa., 1969-70, at which time he was elected bishop coadjutor. Before retiring to eastern Long Island in 1983, he served as the Bishop of Bethlehem for 13 years.

Bishop Gressle sought to rectify injustice and discrimination. In the 1960s, as the local chapter president of the National Conference of Christians and Jews, he pushed for legislation to end housing discrimination in Delaware. During the Vietnam era, he marched with Daniel Berrigan in 1973 to protest the Harrisburg trial of seven war dissenters.

"Lloyd Gressle was loved throughout the Diocese of Bethlehem," said



Bishop Gressle

the Rt. Rev. Paul V. Marshall, Bishop of Bethlehem. "He was a pastor to the clergy and exhibited a passion for social ministry with the poor and marginalized and for justice and peace. During the Vietnam era, he was one of the first bishops to put himself on the line as a committed public advocate for justice and peace."

His concern for social ministries and social justice resulted in the establishment of the Diocesan Advance Fund in Bethlehem, a kind of endowment for social ministries that was begun in 1975 and intended to be spent down over 15 years. During that time it provided seed and operating money to enable an extraordinary amount of ecumenical and diocesan outreach ministry. Many significant social ministries throughout the 14 northeastern Pennsylvania counties of the diocese received their seed money from this fund.

After retiring in East Quogue, he was elected to the school board and served as president for one term.

Bishop Gressle was married to the former Marguerite Kirkpatrick. He is survived by his wife and three children: Richard of Nyack, N.Y., Katherine Haritos of Hyde Park, Mass., and Mark of Wilton Conn., and six grandchildren.

(The Rev.) Bill Lewellis

Saint Gabriel's Conference

A group of New England clergy, in 1998, developed the concept of a conference for adults, which would teach the basics of the faith without rancor or party spirit. The result, the first St. Gabriel's Conference, was held Nov. 12-14 at the Calvary Retreat Center in Shrewsbury, Mass.

The Archangel Gabriel was chosen to be patron of the conference because his announcement to the Blessed Virgin Mary that she would give birth to Jesus, the redeemer of the human race, is the beginning of the proclamation of the gospel. Under St. Gabriel's patronage the conference was planned to present the good news of Christ in the historic tradition of the catholic and evangelical faith, as Anglicans have received it and attempt to live it out in the world.

The conference included basic seminars on: "The Old Testament," "The Creed of Nicaea," "The Ten Commandments," "The New Testament," "The Gospel of Mark" and "Praying with Scripture."

(The Rev.) Douglas Burger

BRIEFLY

A group of **Evangelical Lutheran Church of America** members, dissatisfied with Called to Common Mission (CCM), met in St. Paul, Minn., Nov. 15-16 and agreed to form their own organization. The "Word Alone National Gathering I" elected the Rev. Roger C. Eigenfeld, a pastor in Minnesota, to lead them.

The **Anglican Church of Canada** is appealing a decision by the British Columbia Supreme Court that it pay 60 percent of damages to a former student of the St. George's Indian Residential School in Lytton, B.C. A former

child care worker at the school sexually abused the student. The Canadian government was found responsible for the remaining 40 percent of damages.

The Diocese of **Trinidad and Tobago** in the Province of the West Indies has ordained its first woman to the transitional diaconate. The Rev. Pam Margaret-Rose Greaves was ordained Nov. 23 by the Rt. Rev. Rawle Ernest Douglin, bishop of the diocese.

The Most Rev. **Keith Rayner**, Primate of Australia and Archbishop of Melbourne, retired Nov. 24, ending 46

years of ministry with the Anglican Church of Australia. During his final sermon, Archbishop Rayner spoke of the "old Church" caught up in the death of an "old world" — and the signs of new life "amid the decay."

The Episcopal Church's efforts on behalf of the **debt relief bill to poor nations**, which was passed in Congress in November, was "particularly noted" by legislators. The church worked closely with the Catholic Conference, Oxfam America, Bread for the World, and the Church World Service to gain passage of the bill.

Breaking the Mold

"Let me tell you what a remarkable thing has happened. People have been calling the diocesan office for weeks now, asking if they could possibly be allowed to attend this convention. That does not often happen." So said the Rt. Rev. Robert L. Ladehoff in his address to the **Diocese of Oregon's** convention Nov. 18-20 in Salem.

Bishop Ladehoff referred to "Breaking the Mold," the convention theme, and the eight workshops scheduled. The calls he mentioned came from people who wanted to attend the workshops but weren't convention delegates.

Workshops, created by clergy and lay teams from around the diocese and reflecting programs now in place, included: "Studio C: Exploring Creativity and Spirituality"; "Identifying and Cultivating Young Vocations"; and "Rites of Passage — Empowering Our Youth through Journey to Adulthood."

A celebration of the Eucharist at St. Paul's Church in Salem opened the convention. Bishop Ladehoff was celebrant and convention keynote speaker, the Rev. Arlin Rothauge, was preacher. The next day Fr. Rothauge's presentation on innovation and change provided a lead-in to the "Breaking the Mold" workshops. A professor at Seabury-Western Theological Seminary, Fr. Rothauge is the founding executive director of Seabury Institute.

Convention highlights included recognition of St. Matthew's, Eugene, as a parish. In celebration, some 50 St. Matthew's members, led by a bagpiper, acolytes, crucifer and the Rev. Bryce McProud, rector, filed proudly into the convention hall.

Bishop Paul Swanson, of the Ore-



A logo was created to represent Oregon's convention theme.

gon Synod of the Evangelical Lutheran Church in America (ELCA), discussed Called to Common Mission, recently approved by the ELCA. "Let's break the mold together," he said.

"Mark Hatfield sees public service as a ministry," said Bishop Ladehoff when introducing the banquet speaker. "The church has penetrated where government can't in poverty-stricken neighborhoods," retired Senator Hatfield said.

Convention adopted a budget of nearly \$1.8 million.

Arlene Pickard

Loans Become Grants

The convention of the **Diocese of Ohio** met Nov. 12-13 at The Lodge at Sawmill Creek in Huron, Ohio. Nearly 500 participants attended the business sessions, visioning workshops, banquet and Eucharist. The theme of the convention was "Jubilee."

In his address during the Eucharist, the Rt. Rev. J. Clark Grew II, Bishop of Ohio, challenged the 107 parishes of the diocese to live and act on their faith "outside the box" of their own parochialism. Bishop Grew called upon the congregations to take a more active role in peace and social justice issues and to reach out to the poor, the marginalized and the oppressed.

In the spirit of Jubilee, Bishop Grew declared that all loans made to parishes by the diocese would be forgiven and converted into grants. These same parishes were then charged by the bishop to use these grants in the interest of reaching out to the communities around them.

The convention also considered 13 resolutions. Among them it passed a resolution asking people of the diocese not to purchase items bearing the 'Chief Wahoo' logo of the Cleveland Indians baseball club and asking that the club end its use. Other resolutions adopted included reaffirming the church's position against capital punishment and seeking to broaden the

scope of hate crimes legislation. A proposal presented to increase clergy by 10 percent over the next four years was passed. Convention also voted to extend the diocese's companion relationship with the Diocese of Kilmore, Elphin and Ardagh in Ireland through the year 2002.



The convention welcomed the new church planter for St. Patrick's Church, Brunswick, awarded a \$50,000 grant for a parish nurse program, and announced a \$400,000 gift to the Cedar Hills Conference & Retreat Center. Delegates also adopted a projected \$3 million budget for 2000.

(The Rev.) Gregory A. Jacobs

'Good Posture'

The Rt. Rev. Mary Adelia McLeod, **Bishop of Vermont**, told the convention of the Diocese of Vermont Nov. 5-6 at the Cathedral Church of St. Paul in Burlington, that the diocese has what she called, "grace-filled posture."

"Posture does communicate things about us," Bishop McLeod said. "There are postures not so beneficial for the kingdom of God and good posture that is beneficial." Giving examples of both, she said, "This diocese has good posture: We are doing things here that show to Vermont and the church at large that we take our baptismal calling seriously."

At a festive Eucharist on Saturday, delegates joined with the bishop in installing the Very Rev. Kenneth Poppe as dean of the cathedral.

A resolution to set the compensation and housing arrangement for the bishop coadjutor to be elected in the fall of 2000 provoked extensive discussion. It would allow the bishop to choose to live either in the bishop's house at Rock Point and receive an

(Continued on page 26)

What Makes Churches Grow ?

By Peter A.R. Stebinger

Frequently we hear that the Episcopal Church is "dying." It is true that since the 1960s many congregations have shared the experience of a dramatic decline in participants. After all, the church has lost one-third of its members. However, some congregations have managed to prosper. What do they have in common?

This article is the result of an extensive study of one of the larger dioceses in the Episcopal Church, referred to as New Canterbury. Seventeen congregations which had experienced significant growth in worship attendance, membership and budget over the past 30 years were examined. My assumption, as the lead researcher, was that numerical growth would be a result of spiritual strength. In other words, congregations that were outstanding at deepening the spiritual lives of their members would also be those with the greatest increases in number of people joining, attending worship and contributing financially to the mission and ministry of that particular local church.

This has proved to be the circumstance in the overwhelming majority of cases. Even more important was a pattern for spiritual growth. Most parishes which had grown dramatically had followed one of three strategies: a "broad-minded" view of spiritual growth and development, a more traditionally "Jesus-focused" approach to holiness, or a strong ministry of serving a particular population group.

The largest group numerically, seven churches, I have labeled "broad-minded." These were spiritually focused liberal congregations that were liturgically centered, driven by neither social life nor social justice issues, but dominated by spiritual concerns in their common life. Asserting no single path or practice for the Christian life, this group felt that there were many ways in which one would grow in the faith. It is perhaps not surprising that in a church widely perceived as politically liberal, this should represent a plurality of growing congregations.

A deep commitment to the spiritual life is

key to these "broad-minded" congregations. Yet it is linked in these congregations to spiritual diversity, a self-consciously "broad-minded" stance. "We're liberal but spiritually serious while being diverse," said one member. Our parish is a place "where one could go seven days a week" and do something different, said another. In that congregation, diversity was manifested by the number of different groups in existence: from renewal-oriented groups like Cursillo, to intellectual groups like the Education for Ministry program, to the outdoor worship service in good weather. One can be "charismatic or conservative as long as one is growing in commitment."

At the center of this spirituality is preaching. All of the congregations in this group cite the sermon as a key place that the spirituality of the community is formed. The preaching was described by one group as "very down to earth, inspired by the Holy Spirit, grounded in scripture, and topical." At the one multi-staff congregation, the very theological diversity of the three-person clergy team was cited as an asset. One could grow spiritually no matter what religious perspective one had.

"Broad-minded" congregations placed emphasis on the Holy Spirit and on the Bible as it applied to daily life. There was much, little or no talk of accepting Jesus as personal Lord and Savior, let alone being "born again," in the "broad-minded" congregations. This produced a notably wider theological space into which new congregants could come and it was a major attraction for new members. One congregation proclaimed an "intense tolerance for people of different views." Each congregation took spiritual growth seriously while asserting that the paths to God may be many.

This "broad-minded" spirituality manifests itself in another important way in these congregations, an assortment of program and learning opportunities catering to a wide range of spiritual interests. One particular congregation was the best example of diverse programming. Music, the arts, a spiritual fair all support the larger goal of

growing in the spirit. One could go to something “each day of the week.” A pastoral caregivers program, a four-year study program in theology called Education for Ministry, care for the elderly, a prayer chain, an annual fair and other less regular activities were all available. Each activity attracted persons of similar views but taken as a whole they allowed the congregation to be known for “tolerance among people of differing views,” said one respondent.

Finally, worship is seen as excellent in these growing mainstream congregations. “We are broad-minded, but the worship is serious and strong,” was one remark.

Noted for faith-centered diversity, the spiritually-oriented mainstream parishes managed to help people grow spiritually, especially through preaching and program while remaining “wide enough to receive all.” Their theological language was different from that of the more “Jesus-focused” congregations with less emphasis on Jesus Christ and more on the Holy Spirit. In spite of a climate in which “Jesus-focused,” high-demand congregations seem to do better numerically than more classically “broad-minded” congregations, these communities seem to be able to move counter trend.

The second largest group was labeled the “Jesus-focused” congregations.

While the Episcopal Church in general has tended to confirm a liberal approach to scripture, an intellectual approach to healing, and a skeptical approach to the action of the Holy Spirit, these congregations affirm a different set of core values. Evangelistic in tone, seeking aggressively to bring in new believers, clear about the centrality to salvation of a belief in Jesus Christ as Lord and Savior, these congregations are self-consciously different from “normal” Episcopal congregations, and rejoice in this knowledge.

Like the “broad-minded” group, the congregations serve a wide variety of communities from affluent suburbs to rural towns, yet, they all would claim affiliation with the “renewal” movement in the Episcopal Church.

These congregations share four common characteristics. First, they are quite clear and “Jesus-focused” in their theological language. Second, all bring an evangelistic fervor to leading others into their belief system. Third, unlike many Episcopal congregations, they take their theological beliefs seriously. Finally, all have prayer chains and prayer

teams made up of small groups of people who pray for the congregations.

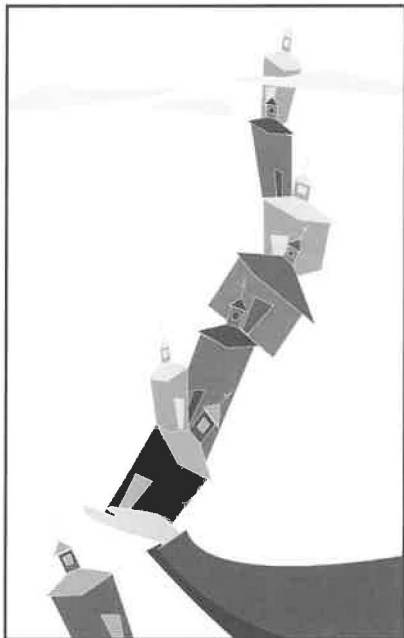
The quantity and quality of theological language is quite striking in these congregations. “We have been blessed by the Holy Spirit” was a common remark. “We have grown because Jesus Christ is the head of this congregation.” “This is a New Testament church.” It is clear that this dedication to theology of a “Jesus-focused” type is very important.

These churches also seek to grow. “We are exporters of people turned on for Jesus Christ” was a comment made at one congregation. “I was an atheist and they reached out and brought me in.” “We’ve grown because people have centered their lives on Christ and it overflows into the community.” “We’re here to win people to Jesus Christ.” This kind of language was markedly different from the “we have a nice family feeling” type of remark from the other congregations, although all of the congregations felt they were friendly and welcoming. The purpose of being friendly was to encourage persons to adopt a certain form of belief which was viewed as central to salvation.

This leads to the third shared trait, a marked seriousness about theological issues. One large parish was so concerned about the decline in the theological correctness in the Episcopal Church as a whole, that it developed a

ministry to other churches, conducting very successful weekday classes for clergy and lay leaders. They helped form a group which would occasionally challenge resolutions at the diocesan level because the resolutions were not clear enough about the uniqueness of Christ as the way to salvation. Each of these congregations places theological language in the center of its common life.

The final common characteristic was small groups of persons involved in prayer for both the congregation, its members and organization, and those outside of it. The lay leaders interviewed in one of the “Jesus-focused” parishes attributed much of the growth of the congregation to prayer. “Whenever we’d hit a snag, people would just stop and say “let’s pray about this.” Another congregation places



High-demand congregations seem to be able to move more counter trend when using a “Jesus-focused” strategy rather than the more classically-used “broad-minded” approach.

prayer in the center of its life, especially for healing. One congregation used a formal lay pastoral caregivers training series and deployed many persons in this way. These kinds of groups were seen as key components of growth.

Jesus centered, looking for personal salvation and emphasizing a more traditional personal spirituality, these congregations have prospered in a church with a quite different set of norms. Still recognizably Episcopalian in worship, their devotion to prayer, Bible study and Jesus as Lord set them apart.

The last group of growing congregations contained two that served growing communities with specific needs. I have labeled them “special-purpose” congregations and have included them because their theological center is deeply affected by the needs of each community. Truly their path to holiness was linked to the communities they served. One was the only fast-growing urban congregation in the diocese, and the other had the largest percentage growth over the past 30 years in the entire Diocese of New Canterbury.

Leading the community into a more abundant life is the core theological theme for the one urban congregation in the study. Primarily serving agricultural workers in the 1960s, this congregation now provides leadership for both congregation and diocese. “This church represents black leadership in the Episcopal Church,” said one interviewee. The former superintendent of schools for the state capital, many physicians and other people in management and leadership positions belonged. Many had grown up in the inner-city neighborhood in which the parish building is located and came back for worship even after moving to more affluent suburbs. They stated that they had learned how to lead from the people in the congregation. “I have my biological family and my church family, and if anything happened I would have someone here to reach out for and to help me,” was one comment.

But this concern extends beyond individuals. Several times the congregation had studied the question of whether it should move east into a suburb in which many people of color reside, including many members of the congregation. A decision was made, after much prayer, to try to transform the neighborhood instead. This began the Second Century Project, an \$80 million undertaking to provide both elderly and affordable housing.

The other special-purpose congregation served a town with the highest average age in the state. This is because in 1969, Senior Village, the first and largest of several elderly retirement complexes in the community, was built. The worshipping congre-

gation is now described as 60 percent elderly with 40 percent “younger.” However, the parish is even more elderly because so many of the members were homebound because of illness or advanced age.

When asked why the congregation had grown, the interview group responded, “the rector.” His personality and theology suited people who wanted a liturgically conservative community and superb pastoral care. “Private communion to the homebound, and visiting people at home is a crucial part of his work.” “He visits the elderly all the time, has a tremendous amount of spiritual depth and devotes a great deal of time to prayer.” In fact, during the time of the group interview, the rector was out visiting three or four different individuals. This approach has led to a community with “lots of personal outreach” in which the gospel mandate to visit the sick and lonely was given highest priority. While the rector is seen as the mainstay, this congregation has grown by attending to the special needs of a particular growing population.

It may seem that these two congregations grew by providing services to a special population group. In part, this is true. However, in each one scripture was cited and theological arguments made to explain both the orientation and

Strategies for Parish Growth

- a “broad-minded” view of spiritual growth and development
- a more traditionally “Jesus-focused” approach to holiness
- a strong ministry of serving a particular population group

growth of the congregation. So central was the call to minister to specific needy groups that for these two congregations such service was a path to holiness.

The past 30 years have been difficult ones for the Episcopal Church nationally and in New Canterbury specifically, but the results of this study should make us hopeful. Congregations can grow and thrive if they are centered in their spiritual task.

The Episcopal Church has turned a crucial corner. We have moved from an emphasis on social life to a focus on spiritual life. This change is bearing fruit, and based on this study the next decade may be one of the best eras in the life of the Episcopal Church. □

The Rev. Canon Peter A.R. Stebinger is the rector of Christ Church, Bethany, Conn.

(One of a series)

How to Educate the Parish

By David Montzingo

You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea, and Samaria, and to the ends of the earth (Acts 1:8).

Much of my time during the past eight years has been spent educating my parish for mission. When I began my work here in 1991, the parish was just trying to survive like many other Episcopal churches. My goal as the new rector was to lead us toward becoming a mission-minded parish, witnessing to our Lord Jesus in our neighborhood, throughout San Diego, among different cultures nearby, and in foreign countries. I found various components helpful in educating my parish for mission, under the guidance and inspiration of the Holy Spirit:

1. Start with a mission-minded priest. Whether we like it or not, the mindset of the rector or vicar is crucial for the congregation's direction. If the clergy person is not mission minded, it will be difficult for the congregation to move in that direction. On the other hand, if the rector or vicar cares about the mission of the church, teaches about it often, and gets involved personally in mission at some level, then the people should eventually follow.

2. Educate the lay leadership about mission. One of the first places education for mission needs to start in a congregation is among the official and unofficial lay leaders. Because vestries control the purse strings, it is important to help the elected leadership look beyond simple maintenance to the larger issue of the church's mission. I have found it helpful to ask my vestry this question: What is the specific mission God is calling this parish to undertake in this time and place? Outside the vestry are other leaders in the parish who also must be educated to think about mission. How we go about this process is key to educating the parish for mission.

When we examine Jesus' ministry in the gospels, we may discover that he used four phases to educate his apos-

ties, his leadership group, for mission. In phase one, his early ministry, he did the work alone. In phase two, he called his apostles to join him in ministry and watch him do it. For phase three, he sent them out to do the ministry, but supervised them. And with the last phase, the apostles carried on the ministry themselves after he had ascended. This is an excellent process for educating the lay leadership in a parish for mission.

3. Preach and pray regularly about mission. Because preaching has a cumulative effect, I believe we should use every opportunity possible to instruct a congregation about the mission of the church. Mission-minded preaching creates a climate in which the Holy Spirit changes individuals, then groups, and finally the whole church. This preaching should not all come from the rector or vicar, but also from other mission-minded people. I have found that lay persons who are involved in various mission work outside the congregation are especially helpful in educating the parish for mission because they open eyes to more possibilities for doing God's work.

We must also pray regularly for and about the mission of the church as part of the education process. In a book I read recently, prayer is defined as "talking to God about what we are doing together" (Dallas Willard, *The Divine Conspiracy*, HarperSanFrancisco: 1998, page 243). When we pray personally, in groups, and at the Holy Eucharist for missionaries and for other groups, God's concern for the whole world becomes our concern too.

4. Look for God-given opportunities for mission. Eucharistic Prayer C of Rite 2 has some words addressed to God that I think are important for mission: "Open our eyes to see your hand at work in the world about us." This is

what I pray for in my own leadership: that my parish would see and seize all the opportunities the Lord sends to us. Part of educating the parish for mission is helping people recognize the open doors God gives us for personal witness and parish involvement right around us. Many American cities today are teeming with international students, immigrants, and refugees from other continents. Prisons are overflowing with men and women who need their lives touched by the good news of Jesus Christ. The opportunities abound.

My parish was fortunate to have a missionary family come to live in it back in 1992. While they prepared for a new assignment in Africa, they lived and worked among us, building friendships that now span thousands of miles. Their presence in our midst then, and their furlough home in 1997, did more to educate the parish for mission than I could have done alone.

5. Send out people for mission. In the final analysis, a mission-minded parish is a sending parish. God calls people to mission and the parish confirms that call and offers its support. This process can be jump-started by linking people with short-term opportunities. For example, a youth group spends a week building a church in Mexico, a doctor volunteers his or her services for a month in Africa, a couple teaches in a rural school. Educating a parish for mission means knowing about these opportunities and linking up interested parishioners with them. By doing so we communicate the true meaning of the priesthood of all believers: Mission is not just something for the professional church worker, but for all God's people.

These are five of the components I have found necessary for educating my parish for mission. This education is an ongoing process, not a finished product. Because all parishes suffer from organization entropy, I continue to pray for God's Spirit to empower us to be Christ's witnesses in our Jerusalem and beyond. □

The Rev. David Montzingo is the rector of St. Luke's Church, San Diego, and chairperson of the diocesan World Mission Committee.

TOP 10 NEWS STORIES OF THE 20TH CENTURY

OK, as long as everyone else is doing it, I'm going to go along with the crowd. As the 21st century gets underway, it's time to pause only briefly to look back at the top news stories of the Episcopal Church during the 20th century:

1. Women are ordained to the priesthood. Like winter, everyone knew it was coming, but that didn't make it any easier for some people to take. The General Convention of 1976, meeting in Minneapolis, adopted a resolution, which said women could be ordained to the priesthood and the episcopate. The topic remains controversial to this day, not so much in this country, but in other parts of the Anglican Communion.

2. The Eucharist is emphasized. The Anglo-Catholic revival, which probably peaked in the 1930s, was marked by a strong emphasis on eucharistic worship. This movement affected the rest of the church, for more frequent celebrations of the Eucharist became the norm, and the 1979 prayer book made it clear that it is the church's principal service of worship.

3. The 1928 Book of Common Prayer is replaced. If the ordination issue wasn't enough to make the Minneapolis General Convention lively, debate on prayer book renewal did. Following trial liturgies in such volumes as the "Green Book" and the "Zebra Book," General Convention approved prayer book revision, and in 1979 a new book went into use. The decision led thousands of church members to seek membership elsewhere.

4. The advent of charismatic renewal. In 1960, the Rev. Dennis Bennett, rector of St. Mark's Church, Van Nuys, Calif., announced to his congregation that he had begun speaking in tongues. Though he resigned two days later, Fr. Bennett went on to become "the father" of charismatic renewal in the Episcopal Church, a movement which has had a major effect on the church's spirituality, worship and music.

5. Women become deputies to General Convention. While it was not until 1967 that women were permitted to be deputies to convention, they were elected to that triennial body as early as 1949. Three women were elected by diocesan conventions to participate in the national body at San Francisco that year, but were not seated, even though Mrs. Randolph Dyer of Missouri had participated with voice

and vote in 1946 on a somewhat provisional basis.

6. The Episcopal Church's growing relationship with Lutherans. Episcopalians and Lutherans have been in official conversations since 1935, when a meeting was held with representatives of the Augustana Evangelical Lutheran Church. Official dialogue with the Evangelical Lutheran Church in America (ELCA) and its predecessors began in 1969, and could lead to full communion between the two if General Convention of 2000 adopts resolutions on "Called to Common Mission."

7. The church deals with social upheaval. In 1967, the \$9 million General Convention Special Program was adopted to deal with "social inequities." Two years later, a special session of General Convention was held in South Bend, Ind., to discuss that program and tensions ran high. Convention voted to continue the program, which remained in effect until 1973.

8. Women in the episcopate. The Rev. Barbara Harris was elected Bishop Suffragan of Massachusetts in 1988 and consecrated the following year, becoming the first woman elected to the Anglican episcopate. As the century drew to a close, there were four women diocesan bishops and two suffragans. New Zealand and Canada also have women bishops.

9. The church reaches non-English-speaking peoples. By the end of the second millennium, the Holy Eucharist was being celebrated in a myriad of languages all over the church. In such culturally diverse dioceses as Los Angeles, Southeast Florida and New York, large congregations of Hispanic Episcopalians were flourishing.

10. Henry Knox Sherrill is elected Presiding Bishop. Bishop Sherrill was elected in 1946 and became the first Presiding Bishop to function full time, without being a diocesan at the same time. The ministry of the Presiding Bishop was changed forever, with all of Bishop Sherrill's successors holding the position on a full-time basis.

That's my list. Remember, it's subjective. You'll have your own. I'm sure we'll have all sorts of letters to the editor asking how in the world such and such could be left off the list. Thank you in advance for writing.

David Kalvelage, executive editor

Did You Know...

Some members of Old Trinity Church, Md. arrive for services by boat.

Quote of the Week

The Rev. Christopher Hershman, pastor of St. James' (ELCA) Church, Allentown, Pa., on the ELCA's agreement with the Episcopal Church: "The issue is not about being ecumenical. It's about being told you have to believe something you don't believe because an assembly voted on it."

Worship for All Ages

Statistically it is true that fewer members of Generations X and Y attend established churches than their Baby Boomer parents or their what-were-they-called grandparents. These 30s, 20s and teens are not unspiritual but are, perhaps, unreligious, turned away by staid, traditional forms of worship and music. Sometimes they are repelled by hypocrisy of Sunday Christians who are definitely other, Monday through Saturday. Perhaps the rituals seem foolish, meaningless, show without substance. They see no connection between events in Israel 2,000 years ago and their frantic, spinning lives.

New shapes of worship seem to have success drawing the young, services with livelier or more emotional — trendier — music, relevant and plentiful activities, hipper language. The Rev. Charles Fulton, lured into watching “Ally McBeal” by his daughter, suggested [TLC, Dec. 19] that this is their liturgy.

And yet . . . the 40+ year observance of Compline in the vast cement cube of St. Mark’s Cathedral, Seattle, draws hundreds of people of all ages each Sunday night. They sit in pews or lie on the floor and absorb in silence that beauty and mystery, the Spirit in that place. Boys’ and girls’ choirs sing chant and Bach and Neswick happily, and perfectly, enriching Morning Prayer, Eucharist, and Evensong around the country.

Perhaps it is not a particular form of worship, but what we do with it, and how we relate it to our lives, that draws or repels others. Even more, it is how we use these things to tell each person the timeless truth of Christ.

Not every 20-year-old loves rock and hates Mozart, nor is the reverse true of every 60-year-old. What is true of every one of us is a craving to be reached, recognized, touched as an individual. And these individuals, then, will show us how they may be engaged. They, and we, will shape new liturgies of beauty and life and mystery.



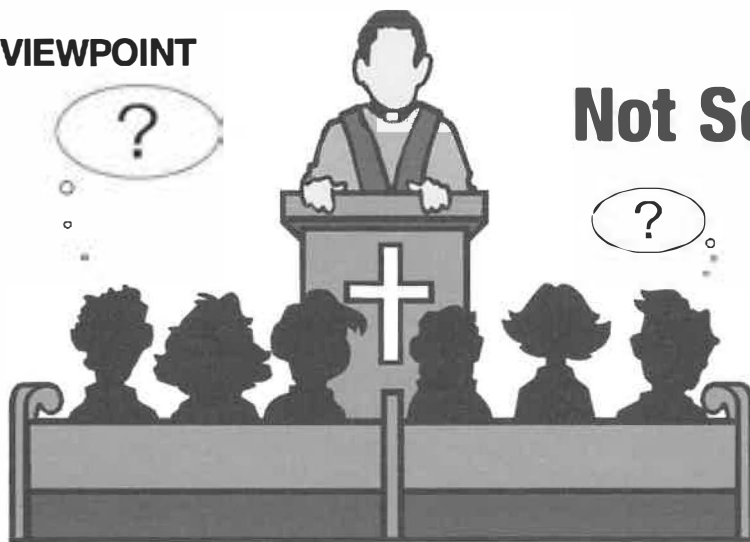
Not every 20-year-old
loves rock and hates
[classical music],
nor is the reverse true
of every 60-year-old.

Parishes Take Priority

At the beginning of every calendar year, it is our practice to publish a Parish Administration Issue, which we hope will be of interest to all clergy in charge of congregations as well as wardens, vestry members, bishops, church administrators, heads of parish committees and others who may deal with the ongoing management of the church.

Having this Parish Administration Issue as the first of the year, indeed, the century, is no accident. It shows where our priorities are. We have long believed that the life of the church is what goes on week by week in congregations where countless faithful persons gather to worship, to learn, to witness, and to engage in fellowship.

There will be other Parish Administration Issues during 2000 — in March, June and September. We hope the articles and advertising in all of them will be helpful to all involved in decision making at the parish level.



Not So Great Expectations

The Ordination Process
Seems to Reward
Mediocrity

By John S. Ruef

When I was young and expressed a desire to be ordained, there was some discussion among my rector, the bishop and me of a call to the ordained ministry. There was never a questioning of its validity, but only a kind of quiet giving of thanks. It was like the talks which I later had with those who wished to rejoice with me about getting married. There was never any question about the call since I was, after all, the only one who had it, so to speak.

Times have changed. Bishops have abdicated their pastoral responsibility to those called to the sacred ministry. Now there are committees which have been given the task, not of helping the aspiring cleric to prepare him or herself for the ordained ministry, but rather to discern, as the present jargon goes, the validity of that call. This is done mainly by well-meaning, but theologically untrained, people who have a smattering of pop psychology and a very know-it-all attitude about how the institutional church works.

This is all done, of course, with the most benign appearing posture, all presumably designed to help. What comes across, however, is an intense desire to find out what is wrong with this person. It is an attempt to find out all the real reasons why this person wants to hide behind, gain personal solace from, or exercise an undue measure of authority by means of the ordained ministry. Tension is palpable, if and when it becomes clear that the aspirant, if we may give the person this title without examination, has a minimum of hang-ups and really presents no psychological handles to be pumped by the committee in efforts to find out what is really ailing this poor soul who has somehow been

deluded into thinking that he or she wishes to seek ordination.

Tension, on the other hand, is greatly eased if and when a real problem emerges. But this process has to be helped along. If the person is married, every effort is made to uncover some underlying misgivings which the spouse may have about the coming venture. If the person is not married, the chase is really on because it is assumed that this person has some sexual hang-ups which will provide real sport for the members of the committee.

But the real fun only starts when and if the poor benighted soul gives any indication of intelligence beyond the ordinary. The flares go up and the alarms are sounded because, as everyone knows, intelligent people, who are referred to as cerebral, are not (are you ready for this?) in touch with their feelings. If the person is fortunate enough to survive this anti-intellectual hazing, he or she probably will be sent off to a psychiatrist for sensitivity therapy and analysis. What this means, of course, is that the good old D+, C- person has a much better chance of coming through one of these committees than someone who has really worked hard in school, and, as a consequence, actually knows something.

When I was teaching in seminary, which was for some 30 years, something of the same malaise would overcome the faculty when presented with an academically borderline person. Inevitably someone on the faculty would sigh and say, "Well, you know, So and So is not a top student, but he/she will make a wonderful pastor." Little did they know that they were sending prime candidates for the current

process who may have indeed been in touch with their feelings, but nothing else, and were ready to carry their muddled understanding of the gospel message into the world.

Bill Muehl, who taught homiletics at Yale Divinity School for many years, put it very well in a commencement address: "God save us from the simple people with their simple solutions to complicated problems."

What we could use in the church today, as it slowly sinks into secular oblivion, are some people who indeed know what they are talking about and are able to communicate that to other people who, admittedly, will be of varying degrees of intellectual acumen. My experience is that most of my intelligent friends are in touch with their feelings. Not only that, but they are quite able to articulate those feelings in a way which makes use of language intelligible to most people. Not only should we not throw road blocks in the way of those folks who feel called to the ordained ministry, we should be out recruiting them and perhaps even suggesting that they could have a call. Or are we afraid of a truly competent ordained ministry? Would we rather settle for a mediocre group of affectionate, but not terribly bright, individuals?

It is quite possible that once in a great while an Episcopal version of the *Cure d'Ar* may pop out of the great electronic maw at the Church Deployment Office. In the meantime, I would prefer to go with persons who really know something — that is, of course, if they are in touch with their feelings.

The Rev. John S. Ruef is the rector of Emmanuel Church, Chatham, Va.

Hardly a Saint

Twentieth-century England is replete with reactionary religious gadflies and embittered theological satirists. Most of these figures, Hilaire Belloc as an example, were Roman Catholics. Some, like G.K. Chesterton, Malcolm Muggeridge, and Evelyn Waugh, were not just Roman Catholic, but ex-Anglican as well. But among those who remained in the Church of England, the most prominent of them all would be C.S. Lewis — or “Saint Jack of Oxford” as Richard Mammana dubs him in his Viewpoint article [TLC, Nov. 28].

I suppose Mr. Mammana’s call to add Clive Staples Lewis to the calendar of the Episcopal Church was

inevitable. In a church factionalized by division, why shouldn’t our self-styled “traditionalists” have their own patron saint?, one might reasonably ask. Such a step would be a triumph of political positioning, if not of spiritual enrichment.

But C.S. Lewis? I know many saints were not the easiest people in the world to get along with or even to like, but canonizing Lewis may be crossing the boundaries in this area. Among the living are many who have cause to remember Lewis’ hectoring wit, his caustic manner, and his patronizing style. There are loyal church members (lay and clergy alike) who still wince at how Lewis crudely and cruelly



The Episcopal Church needs saints who are models of reconciliation, not of polemic.

depicted themselves and their values in such characters as Mr. Broad and Mr. Neo-Angular in *Pilgrim’s Regress*, Father Spike in *The Screwtape Letters*, and the bishop in *The Great Divorce*.

Does the church really need a “saint” who, on his better days, routinely characterized those who disagreed with him as irreligious and, on his crankier ones, regarded them as doing the work of the devil? In its cur-

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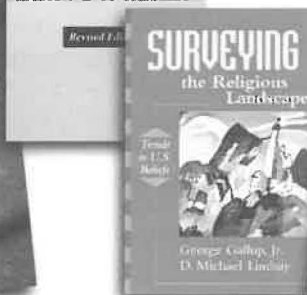
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LETTERS TO THE EDITOR

rent climate, the Episcopal Church needs saints who are models of reconciliation, not of polemic.

(The Rev.) John Thomas Farrell
St. Paul's Church
Prince Frederick, Md.

Usually Welcome

As I read Fr. Gitau's Viewpoint article, "The Church Is Essentially Closed" [TLC, Dec. 12], I was compelled to wonder what Episcopal Church he is describing.

It would be foolish to deny that American institutions, churches included, bear the scars of racism. Nor would I deny that Fr. Gitau experienced a particularly virulent example in our own church, noting, however, that he does not date the event.

My experience and observation during 20 years as an Episcopalian, lay and ordained, leads me to believe that whatever happened in the past, our parish churches would welcome worshipers of whatever pigmentation. To the degree that the "God's Frozen People" phenomenon exists, I have found the attitude to be rare and entirely non-discriminatory. If the Episcopal Church does not attract large numbers of African-Americans, could it be because many grew up in other Christian traditions and are not drawn to our often highly liturgical styles of worship? Those to whom our worship appeals — and that includes white folks as well — will most certainly find a welcome in any parish of which I've been a member.

(The Rev.) David Apker, deacon
Oconomowoc, Wis.

Our brother Fr. Gitau's article highlights an experience that is common to many American churches across denominational and class lines. I, however, must thankfully and gratefully testify that my reception experience in the Episcopal Church when I arrived a few years ago was the complete opposite of Fr. Gitau's. Not only was I welcomed at the very first church attended, but I was actively sought out even against my initial reticence, and was eventually initiated into special and rare active ministry opportunities as clergy, even though I

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was a singularly distinct minority.

Although some of the passive welcome mentioned in the article may still exist, a lot of that has changed and continues to change in many parishes.

In the parishes I have served with, I have directly participated in ministries that are actively seeking, reaching out, and welcoming non-upper-class and minority members, even including them in the active life of the churches. There is now more talk of growing numbers through active evangelism.

Fr. Gitau's reminder behooves each of us to ask, "When was the last time I effectively shared Christ to a person not attending my church?" And this Christmas season is an opportune time to "go active" once again.

(The Rev. Canon)

*Benjamin B. Twinamaani
Dallas, Texas*

No Surrender

I write in reference to the Viewpoint article, "Old Proposal Was Better Than the New One" [TLC, Nov. 14] and appreciate issues raised by Frs. Thompson and Kreft about the proposed Concordat with Lutherans.

With the authors, I value the historic episcopate as one of the four bases "essential to the restoration of unity" (Lambeth Quadrilateral) among our divided branches. My concept of ecumenism is that we should always be trying to find bases for discussion, but that it is not necessary to a devoted ecumenism to "surrender" anything that we feel is quite essential to our polity. Instead, we offer what we feel are our best gifts, and if a denomination does not in turn find value in that gift, then all are free to decline, but must be ready to worship and work together in all ways that remain possible.

I fear the historic episcopate is being increasingly devalued. In fact, I go a bit further than the authors do, for I strongly object to any waiving of the ordinal whatsoever. So far, I have not read anything or heard anyone address the issue of the validity of the sacrament should a non-episcopally-ordained pastor be celebrant. Waiving the ordinal, while "recognizing min-

istries," would nevertheless allow pastors who are not priests as celebrants. Not to be sticky, but I have always understood that validity requires priesthood.

I ask, with the authors, what is the purpose of a full communion that requires our devaluing of the historic episcopate? We surely can continue worshiping, talking, and working together in social action and social service.

*(The Rev.) Sinclair D. Hart
Williamstown, Mass.*

Where Unity Is Found

I cannot speak for the "reactionary conservatives" that my friend Ian Douglas condemns in his article, "Unity in Mission" [TLC, Dec. 5]. I can only speak for myself, an "old-guard liberal." It seems, however, according to Fr. Douglas, that all who opposed his pet project are to be accused of being "invested in the culture wars of current theological and ecclesiological

debates..." Isn't that phrase a bit of a hyperbole?

As Fr. Douglas is well aware, one of my main objections to the original proposal, as found in my dissent to the report of the Standing Commission on World Mission, was that it subverted our constitutional system of checks and balances by making a standing commission a program agency.

Apparently, the General Convention through its legislative committee shared my concern by adopting a substitute resolution, A204s. The substitute mandated the formation of the Episcopal Partnership for Global Mission by the Executive Council. The partnership is now accountable to the entire Episcopal Church through its elected representatives. Our unity in mission remains in the Domestic and Foreign Missionary Society.

I have only one question: What culture wars?

*(The Rev.) William James Wood
Standing Commission on World Mission
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Parish Visitation

Should We Take Another Look?

By James P. Jones

Although it is a time-intensive and often frustrating approach to ministry these days, parish visitation is often cited as one of the most effective ways to increase church membership. In the parish I interviewed for as a seminary graduate decades ago, the rector told me it was his policy to visit each family in the church once a year. It was his expectation that a visit to a newcomer is expected to result in a "return call" the following Sunday in worship.

Despite this "rule of thumb," parish visitation has been on the decline in the years since. In the 1950s, parish visitation was a high priority for most

protestant ministers. Today it is often seen as frustrating and difficult, primarily because of changing demographics. Congregations are spread out over a larger geographic area than ever before. Gated communities with security guards present challenges as does pressure on clergy to tend to administrative concerns. In many places parish visitation has gone by the wayside in favor of programs and small-group ministry.

Very little is written about parish visitation, and it is not emphasized in seminary education. Yet, the lack of parish visitation is a common and per-

sistent complaint among laity. This is especially ironic when family therapists and crisis counselors have employed home visitation as a strategy for intervention with families needing help but hesitant to make appointments to come to the office of a professional counselor.

In recent years, there has been a renewed interest in parish visitation as characteristic of churches with a commitment to growth and mission. This ministry is seen as vitally important in an age when people feel more depersonalized than ever before. It is often the first step in incorporating newcomers into the community life of the local congregation when shared by clergy and laity. It is precisely the lack of community in urban America, frequent geographic moves, and the rapidity of social change that leave many hungering for deeper personal relationships, especially with their pastor.

While most consultants discuss visitation as a means to build church membership or to reach out to the unchurched, there is another reason to conduct this ministry that is often overlooked. Parish visitation is an opportunity for what I call a "therapeutic or healing encounter." Parish visitation offers an opportunity to help a parishioner work through the loss of a beloved family member, a job transition, questions about a troubled child, or to resolve an ethical dilemma. Parish visitation offers a rare opportunity to intervene deeply in the life of a parishioner who may be struggling with a significant problem or concern. Clergy have a unique opportunity, for to no other profession are such doors open. No special invitation is required.

Unresolved grief is a major concern for many church members in almost any congregation. The high percent-

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The ministry of visitation should be seen as more than a church growth strategy.

age of widows in the church is one aspect of the problem, but other losses are evident. Divorce, the death of a child, the loss of a job and a host of other experiences result in a grieving process that may go undetected without a visitation where personal feelings can be shared on a deeper level. For the clergy, especially those with sensitivity to such issues and skills in counseling, parish visitation can be an opportunity for healing.

One woman in a previous congregation I served was still grieving over the loss of her daughter, who had died a decade earlier in a tragic accident. When I noticed pictures of her family on the mantle over her fireplace and asked about them, she began to tell me all about her children and grandchildren, and, then, about her daughter who had died years earlier. Tears began to well up in her eyes, and she shared with me details about her daughter's death and the impact on the rest of her family. As she did, it was evident that just sharing the pain and sadness of this loss, that had happened so many years before, was helpful. It was a small, but significant experience of healing and resolution. When I saw her again at church the following week, she thanked me for our time together. I sensed how important it was, and how it was much more than a perfunctory visit.

Parish visitation offers a rare opportunity for clergy to know their congregation more deeply and the issues with which they struggle. For clergy who are skilled and interested in pastoral care, parish visitation affords an opportunity to help someone struggling with a personal problem to experience a healing or a long-needed resolution of a personal problem. An experience of this kind invariably deepens their faith. In Luke 10:9, Jesus sent out the disciples on a ministry of visitation and said, "Heal the sick who are there and tell them the kingdom of God is near you."

The ministry of visitation should be seen as more than a church growth strategy. It is a proclamation of the

kingdom of God which comes to people as a ministry of healing. Perhaps the time has come to take a second look and reclaim this ministry of visitation as a ministry of healing, proclamation and outreach for the church as

we enter the next millennium.

The Rev. James P. Jones is the rector of St. Margaret's Church, Inverness, Fla.

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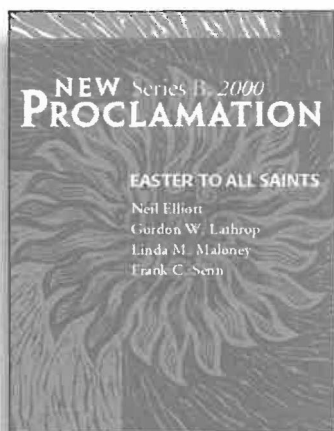
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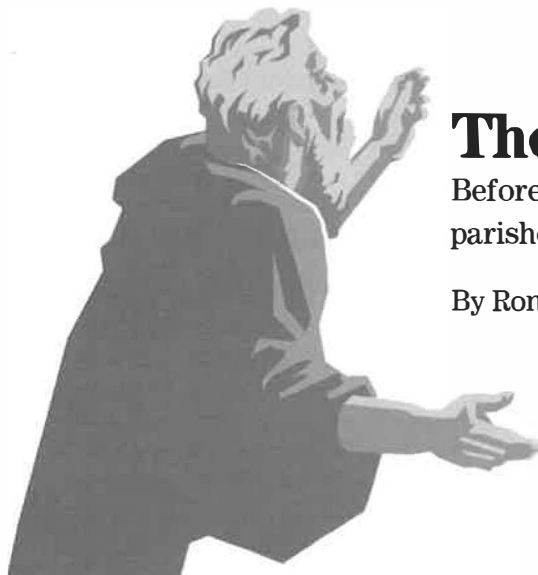
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The Transition

Before retiring, clergy should help parishes prepare for the change.

By Ronald G. Albury

As these thoughts are being placed on paper, we are in the midst of Advent. A key word which we usually associate with Advent is “prepare.” We are reminded to prepare our hearts for the coming of the Christ Child at Christmas, and for his second coming to judge the world.

There are many things in life for which a priest must prepare. Among the most important are the preparations which need to be made by the rector of a parish when the time comes to retire.

The priest who is about to retire needs to prepare both self and family. This involves many things. He or she must make plans for a place to live in retirement. If a church-owned rectory has been used during the years of active parish ministry, this will involve buying or renting a home or a condo — not the easiest things to do at age 65 or 72. Some have found the Church Pension Fund tax-deferred annuities as a way to put aside money before retirement so there will be a down payment available. Over the years of active ministry some clergy purchase inexpensive vacation properties and gradually winterize them for the retirement years.

In addition, preparation for retirement involves more than planning for a place to live. Over a lifetime, interests and hobbies should be cultivated, which will not only enrich the priest’s life before retirement, but also will be available when the long hours of an active parish ministry are no longer there.

Life in retirement years also may involve the doing of new things for which perhaps there were never opportunities or hours to do before — travel, garden-

ing, writing, handiwork, recreational reading, Elderhostel — the possibilities can be as unlimited as (our) imaginations and our financial resources will permit.

Some thinking should be done on how much or how little one wishes to remain involved in active ministry. Sunday supply work, longer-term interim ministry, assisting in a larger parish — these are a few of the opportunities which may be available. And, of course, the openings for volunteers within both the church and the community are endless.

The retiring priest also should help prepare the members of the parish for his or her departure. Unfortunately, this aspect of closure probably goes unaccomplished more often than the rector’s personal preparation because it is more subtle and doesn’t seem to be as urgent. But urgent it is. Even with good interim ministry, many churches have a more difficult time than they should because the parishioners simply do not understand the meaning and nature of their rector or vicar’s departure, and they are not sure what they should be doing. The retiring priest can do much to alleviate this misunderstanding and insecurity without becoming directly involved in the transition process.

One way to communicate to parishioners is through Sunday morning forums, between or after the regular services. Three of these sessions, one each month before the retirement, could be helpful in preparing for the rector’s departure, the interim period, and the new priest’s arrival.

The initial forum could be titled “Retirement and the Mechanics of Tran-

What should lay people be doing during the interim and afterward?

sition." The retiring priest may explain why it is time for him/her to retire. This also might be an opportune time to explain that after retirement the priest should not return. As much as he or she would like to baptize and marry old friends, there will be a new rector and that person should administer the sacraments and shepherd the flock in that place.

In the second forum, the retiring rector might concentrate on his or her successor-to-be. The new rector will be chosen, however indirectly, by the people. Congregational input will be sought in the questionnaire on which the parish profile is based. The congregation elects the vestry, which appoints the search committee and, using the findings of that committee, the vestry elects the new rector.

When the new rector arrives, the congregation should not expect perfection or the clone of the former rector. Memberships should be canceled in the WNDITWB (We Never Did It That Way Before) Club. Evaluate each change on its own merits and the temptation resist to be single-focus persons.

The second forum could be concluded with a discussion of the fact that the parish/rector relationship is not an employer/employee relationship. The new priest is not "hired." The canons speak about the "calling" of a rector. This calling is similar to a marriage. It is a covenant between two parties and God, and it involves work by both parties if it is to be a healthy, lasting relationship.

The final forum could deal with what the congregation can do both in the interim period and afterward. The subject could be introduced by using the Catechism (BCP, p. 855). "Who are the ministers of the Church?" Older prayer books answered, bishops, priests and deacons... The 1979 prayer book replies, "lay persons, bishops, priests and deacons." Note that lay persons are listed first.

The interim period can be a time of growth with renewed focus on the important issues. It should be a time of increased lay participation, and lay involvement is a priority, perhaps as never before.

Someone once said that Christians are in-between people. As followers of Christ, we always live in a sort of interim.

We live after our Lord's crucifixion and Resurrection, and we live before his second coming at the end of the age. The in-between period in the life of a parish can be very positive — a time for taking a hard look at ourselves and what we are doing, at what is important, and what our roles in the church should be.

What should lay people be doing during the interim and afterward? They should be united — we are the body of Christ, not just a collection of individuals. They should love one another — the parish needs to have an intense fellowship, especially during the time of transition. They should expand their ministries — this involves accepting responsibility, pitching in and pulling together. They must pray for God's guidance and help — prayer is extraordinary power.

What should they not be doing? Parishioners should not act unilaterally, but on the other hand should not put all the burdens on the wardens and vestry.

This final forum might be concluded

with a telling of the story of Moses' arms being supported by Aaron and Hur so that the Israelites might prevail against Amalek (Ex. 17:8ff.). The new rector must have our support to be the leader that is needed for the furtherance of God's kingdom in this place.

Clergy retiring from the parish ministry should begin thinking early about this milestone in their lives and in the lives of their parish family. This preparation should not be focused only on the priest's personal change in position, but also on the needs of the congregation in which he/she has been serving.

By bringing some of the oft-assumed issues into the open through a series of forums, a smoother period of transition may be facilitated and a stronger basis for a fruitful new rectorship will be provided. □

The Rev. Canon Ronald G. Albury, of Southamptton, N.J., retired in 1995 after 41 years of parish ministry in the Diocese of New Jersey.



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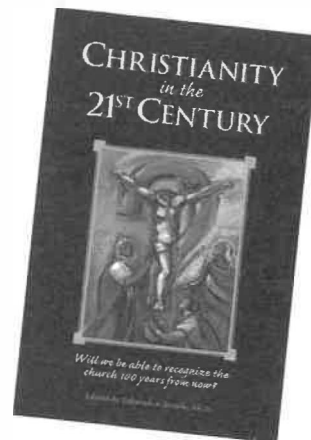
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ORDINATIONS / ANNIVERSARIES
RETIREMENTS

THE LIVING CHURCH
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AROUND THE DIOCESES

(Continued from page 11)

equity allowance, or to live elsewhere and receive a housing allowance. Rock Point is a large property that is also home to the Diocesan Center, the Bishop Booth Conference Center, and Rock Point School.

Those expressing concern felt the diocese cannot afford either the proposed salary or to provide a housing allowance.

Members of the search committee emphasized the importance of removing any barriers to finding the best candidates available. Proposed amendments were defeated, and the motion passed.

The convention approved a budget of \$757,513, with additional appropriations of \$15,590 for reserves, less parish arrears.

Anne Clarke Brown

Children's Charter

The 110th annual convention of the **Diocese of West Missouri**, chaired by the Rt. Rev. Barry R. Howe, bishop coadjutor, was a time of reflection, discernment and prayer Nov. 5-6 at the Airport Hilton Hotel, Kansas City.

Sister Ellen Morseth, BVM, of Worshipful Work, a center for transforming religious leadership, led the delegates in extensive reflection and discussion of the bishop's vision for the diocese. Both in small groups and as a unified assembly, delegates related scriptural concepts such as promised land, wilderness and freedom from enslavement to their work in the church.

St. Anne's Church, Lee's Summit, was admitted as a parish of the diocese. In other business, the campus ministry committee, in consultation with diocesan council, was directed to prepare a long-range plan for the future of campus ministry in the diocese and to develop a campus ministry in the Kansas City area in the year 2000; "A Children's Charter for the Church" was adopted as the diocesan vision for ministry with children; and a new ministry will be started to focus on the Spanish-speaking community

in the Kansas City area.

The Rt. Rev. Vernon Strickland, Bishop of Western Kansas, delivered the sermon at the opening Eucharist. He challenged listeners to cast aside self-righteous attitudes and to be open to the action of God's grace in their lives

The Rt. Rev. Alpha Mohamed conveyed greetings from the Diocese of the Rift Valley, Tanzania, giving news of the phenomenal growth of his diocese in the past five years.

A budget of \$1.7 million was approved.

Sharing the Faith

The convention of the **Diocese of Northwestern Pennsylvania** met in Sharon, Pa., Nov. 5-6, with St. John's Church host to the gathering. The Rt. Rev. Arthur B. Williams, Jr., Bishop Suffragan of Ohio, was chaplain. He preached at the convention Eucharist and opened each of three business sessions with a meditation and Bible study on the theme, "Discovering, Experiencing and Sharing Jesus Christ."

In his address, the Rt. Rev. Robert D. Rowley, Jr., Bishop of Northwestern Pennsylvania, challenged members of the diocese to share their faith with one person each month in 2000, to invite that person to worship, and to offer to accompany him or her to church.

Bishop Rowley told how a friend invited his family to accompany her to St. Timothy's Church in Aiea, Hawaii. That Sunday worship experience led to joining the Episcopal Church, seminary, and a term as rector of the parish before leaving Hawaii.

In business sessions, the \$645,000 budget for 2000 and the two resolutions considered were adopted. One of the resolutions was to endorse the proposal for full communion with the Evangelical Lutheran Church in America (ELCA). Bishop Paul E. Spring of the Northwestern Pennsylvania Synod, ELCA, addressed the convention and answered questions prior to the vote. The other resolution adopted concerned 2000 minimum stipends and allowances for parochial clergy.

Sharon L. Davenport

PEOPLE & PLACES

Appointments

The Rev. **Michael Bye** is vicar of Christ the King, 425 E 17th St., Charlotte, NC 28225.

The Rev. **John Robert Clarke** is interim of Ascension Memorial, PO Box 547, Ipswich, MA 01938.

The Ven. **Susan Rollins Drury** is archdeacon of the northeast and northwest convocations of the Diocese of Kansas; add. St. Michael & All Angels', 6630 Nall Ave., Mission, KS 66202.

The Rev. **Orville C. Gatti, Jr.**, is chaplain at St. Francis Academy, 709 S Ninth St., Atchison, KS 66002.

The Rev. **Gary W. Goldacker** is interim at Christ Church, 960 E Jefferson Ave., Detroit, MI 48207.

The Rev. **Tobias Stanislas Haller**, BSG, is vicar of St. James'-Fordham, 2500 Jerome Ave., Bronx, NY 10468.

The Rev. **Sally Harbold** is assistant at St. Paul's, PO Box 4345, Cary, NC 27519.

The Rev. **Stephen Harrop** is priest-in-charge of St. John the Evangelist, 16 W Third St., Essington, PA 19029.

The Rev. **Heather McCain** is chaplain at Canterbury School, 5400 Old Lake Jeanette Rd., Greensboro, NC 27455-1322.

The Rev. **Todd D. Smelser** is interim of St. George's, 550 Ridgewood Rd., Maplewood, NJ 07040.

The Rev. **Cynthia N. Taylor** is church planter for Church of the Holy Comforter, 605 Reynolds St., Augusta, GA 30901.

Ordinations

Deacons

Eastern Michigan – **Wanda Ray**, St. John's, Dryden

Montana – **Myrna Chaney**, Holy Spirit, Missoula

Retirements

The Rev. **William H. Brake, Jr.**, as rector of Pohick Church, Lorton, VA; serving as associate at St. Andrew's-by-the-Sea, Nag's Head, NC.

The Rev. **Carlton O. Morales**, as rector of Redeemer, Greensboro, NC; add. 901 Massey St., Greensboro, NC 27401.

Change of Address

The Rev. **Nancy W. Huston**, 3000 Farnam St., Apt. 9F, Omaha, NE 68131.

The Rev. **Alan C. James**, 6911 Highland Dr., Independence, OH 44131.

The Rev. **David L. Olsen**, 78633 Links Dr., Palm Desert, CA 92211.

Deaths

The Rev. **Marie Elizabeth Dyer**, 67, priest of the Diocese of Bethlehem, died suddenly of a cerebral hemorrhage on Dec. 2.

Ms. Dyer was born in Johannesburg,

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 Sun 8, 10:30, 6; Wed 10; Thurs 6; Dinner Sun

COLORADO

Univ. of Colorado Boulder
ST. AIDAN'S 2425 Colorado Ave. (303) 443-2503
 The Rev. Neysa Ellgren, campus minister, the Rev. Don Henderson, r
 Sun 7:30, 10, 5 Eu, 6:15 meal. Wed Pizza, Bible Study 6
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DISTRICT OF COLUMBIA

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 Sun H Eu 10 St. George's Church 2 St., NW at U
 MP/Bible Study Mon,Thurs, Fri Rankin 10:15
 Tues Bible Study & Supper 7:30—Rankin
 Wed H Eu Bible Study, noon Medical College, Room 200
 Tues EP 5 Bible Study Howard Center, Suite 818
 Mon-Fri H Eu 12 noon, St. George's Church

George Washington Univ.

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 Masses (ex Sat): 7, 6:30. Thurs & Prayer Book HDs; 12 noon also.
 Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat); Sat
 MP 9:15, EP 6

FLORIDA

Florida State Univ. Tallahassee
CHAPEL OF THE RESURRECTION 655 W. Jefferson
 The Rev. John Beach, chap (850) 222-4053
 Sun 8:30, 11. Wed 5; Thurs 12:30. www.rugehall.org
 E-mail: jbeach@atlantic.ocean.fsu.edu (John Beach)

Jacksonville Univ. Jacksonville
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 The Rev. Kenneth M. Roach, univ. chap & r
 Sun 10

ILLINOIS

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 H Eu Sun 10; Thurs 12:15; MP daily 9. Canterbury on Campus:
 Thurs 6-6:55 Steiner 305

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 The Rev. Matthew Lawrence, chap
 Sun eve. E-mail revml@umich.edu

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 The Rev. Janet Wheelock, chap
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 World Wide Web: <http://www.umn.edu/rac/uec>

NEBRASKA

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NEW HAMPSHIRE

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 The Rev. Michael L. Bradley, r
 Sun Eu 8 & 10. 4th Sun: 5 Univ. Eu

NEW YORK

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

NORTH CAROLINA

East Carolina Univ. Greenville
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 lowship Holy Eucharist/Supper

OHIO

Miami Univ. Oxford
HOLY TRINITY 25 E. Walnut St.
 The Rev. Grant Barber, r
 Sun 7 & 10:30 (8 & 9:30 summer). Wed 12:10 in chapel

REFER TO KEY ON PAGE 31

OHIO

Kent State Univ. Kent
CHRIST CHURCH 118 S. Mantua St.
 The Rev. Robert T. Brooks, r 673-4604
 Sun 8 & 10, 5 (Canterbury Club Eucharist). Wed H Eu 11:30.
Bob.Brooks@gwis.com <http://www.ne-ohio.net/cckent>

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 Jr., chap

WASHINGTON

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 The Rev. Mary Shehane, chap
 Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Program Wed 8. Sun
 6:30 H Eu. (206) 633-1611. E-mail: maryshehane@msn.com

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To the Clergy:

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To Parents and Friends:

The churches and chaplains listed in this directory welcome the names of students. Don't forget to write the students providing them with the names and addresses of the churches and clergy serving the area.

PEOPLE & PLACES

(Continued From Page 27)

South Africa. She was a graduate of the University of Witwatersrand, Johannesburg; St. Andrew's University, Scotland; Boston College; and Weston College School of Theology. She was ordained deacon in 1979 and priest in 1980. She served as a chaplain at Children's Hospital of Boston, MA, 1979-82; associate at Mediator, Allentown, PA, 1983-89 and rector of St. Elizabeth's, Allentown, 1990 until her death. Above all, Ms. Dyer was known for her service to "those whom the world was prepared to forget," said the Rt. Rev. Paul Marshall, Bishop of Bethlehem. Her husband, the Rev. Rt. Mark Dyer, former Bishop of Bethlehem and professor at Virginia Theological Seminary, seven children, three grandchildren and a brother survive Ms. Dyer.

The Rev. **Robert B. Hall**, 81, retired priest of the Diocese of Oklahoma, died Oct. 28.

Fr. Hall was a native of Marshalltown, IA, and a graduate of the University of Arkansas and the School of Theology of the University of the South. He was ordained deacon in 1949 and priest in 1950. He served as minister-in-charge of St. James', Eureka Springs, AR, and St. John's, Harrison, AR, 1949-54, and minister-in-charge of Redeemer, Rogers, AR, 1952-54; rector of Trinity, Winner, SD, 1954-56; rector of St. Luke's, Baton Rouge, LA, 1956-62; rector of Holy Comforter, Miami, FL, 1962-71; executive director for the Episcopal Center for Evangelism, Miami, FL, 1972-77 and 1981 until his death; between those times he served as dean of St. Paul's Cathedral, Oklahoma City, OK, 1977-81. His wife, Marjorie, survives him.

The Rev. **James L. Johnson**, 60, rector of All Saints' Church, South Charleston, WV, died Nov. 28 of cancer.

Fr. Johnson was a native of Charleston, WV, and a graduate of Virginia Theological Seminary. He was ordained deacon in 1991 and priest in 1992. He served as deacon at Christ Church, Clarksburg, WV, and as rector of St. Paul's, Williamson, WV, before becoming rector of All Saints'. His survivors include his wife Nila, a daughter and two sons, his mother, a sister, his grandmother and seven grandchildren.

The Rev. **William Rees**, 68, retired priest of the Diocese of Oregon, died of an aneurysm Oct. 21.

Fr. Rees was a native of Shaniko, OR. He was a graduate of Oregon State University and Church Divinity School of the Pacific. He was ordained deacon and priest in 1956. Fr. Rees' entire ministry was served in Oregon, including: assistant at City Missionary, Portland, 1956-57; vicar of St. Matthew's, Eugene, 1957-63; rector of St. Alban's, Tillamook, 1964-69; assistant at St. Aidan's, Portland, 1969-71 and associate, 1986-91; vicar of Good Shepherd, Prospect, and St. Martin's, Shady Cove, 1976-82; and vicar of St. Michael's, Newberg, 1982-86. He is survived by a son and two daughters, four grandchildren, his mother, a brother and a sister.

Next week...

When the Shepherd Becomes a Wolf

Epiphany Meditation #1

Mt 2: The Magi

... we have seen his star in the east . . .

At the far edge of our science we aren't looking so much at stars anymore as at the older light that was what the stars were before they were stars,

looking back over our shoulders, one might say,
at our own footprints, our own cosmic path
across the unimaginably distant past,

tracing subtle electromagnetic fluctuations,
the first whisper in the still tissue of space,

an infant's piercing cry,

a sound older even than the light, the pulse of energy that was,
then, the whole universe.

Bruce Monroe Robison

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CLASSIFIEDS

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THE BISHOP OF NEW WESTMINSTER is seeking to appoint an incumbent for the parish of Holy Trinity, Vancouver, B.C., Canada. This is a medium-sized parish located in Vancouver. A parish profile and job description is available from the synod office. Applications for this vacancy will be received until Monday, Feb. 14, 2000. Those who have applied in earlier rounds are not eligible to apply at this time. Applicants are required to provide 11 copies of their resume and response to the profile to: **The Rt. Rev. Michael C. Ingham, Chair, Diocese of New Westminster, 580-401 W. Georgia St., Vancouver, BC V6B 5A1, Canada.**

THE CHAPEL HILL REGION NEW CHURCH PLANTING COMMITTEE of the Diocese of North Carolina seeks a priest called to plant a new and dynamic congregation in a fast growing suburban area of Chapel Hill with the goals of empowering a laity-driven ministry and becoming self-sufficient in 3-5 years. Must be very motivated, have a heart for the unchurched and for extending ministry out into the community. Contact: **The Rev. Stephen Elkins-Williams, Search Committee Chair, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.**

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RECTOR: All Saints' Episcopal Church, South Hadley, MA (290 Communicants) is the only Episcopal church in a historic college community. Nestled in Western Massachusetts, we are a eucharistic centered congregation with music integral to worship. We have recently completed beautiful new church and facilities and are looking forward to renewing outreach, fellowship, and educational programs for all. Rectory and competitive package are provided for this full-time position. Send letter of interest and resume to: **Calling Committee, All Saints' Episcopal Church, 7 Woodbridge St., PO Box 361, South Hadley, MA 01075.**

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THE PEOPLE OF ST. JOHN'S CHURCH in Halifax, VA, are ready to answer the call of the Lord to be sent into his harvest, but they need someone to direct and guide them. Do you feel called to minister with a congregation who are accustomed to hear the Word preached and the Sacraments regularly administered? Would you seek ways to bring together the seniors, the young and the in-betweens to work together in the harvest? They are ready to be led into the church of the new millennium. Do you feel called to guide them in the way? For further information, please contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX (804) 575-1202.**

POSITIONS OFFERED

THE EPISCOPAL CATHEDRAL CHURCH OF ST. JOHN, in Albuquerque, NM, is seeking a director of cathedral operations. The cathedral exists to worship our Lord Jesus Christ, to spread the Gospel and to minister to those in need. Our calling as a cathedral is to inspire and achieve excellence in worship, music, education and ministry. The director of cathedral operations will lead staff and volunteers in areas of administration, communications and physical plant. The cathedral has an annual budget of \$1 million and over 1,800 communicants. The successful candidate will be a clergy or lay person who combines a strong Christian spiritual core with proven management and administrative experience. Strong financial ability, experience with physical plant management and excellent communications skills are very important. Experience with not-for-profit organizations would be especially useful. Mail replies to: **Mrs. Gloria Mallory, Interim Director of Cathedral Operations, Cathedral Church of St. John, P.O. Box 1246, Albuquerque, NM 87103-1246.**

ASSISTANT RECTOR, Memphis, TN. The Church of the Holy Communion in Memphis, TN, is seeking an approachable, enthusiastic preacher and teacher for our large suburban parish. Primary responsibilities would be young adults, newcomers and outreach ministries. Experience of 5 to 10 years with strong organizational and program development skills. Interested persons should send their resume to: **Search Committee, 3607 Cowden Ave., Memphis, TN 38111.**

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

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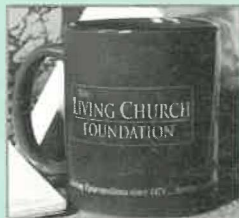
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