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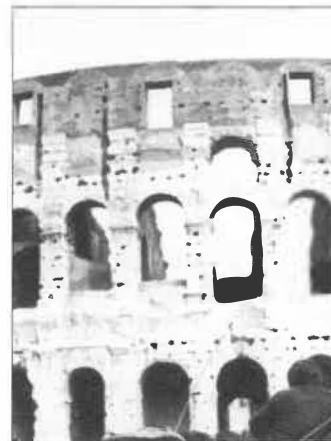
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BY ROBERT H. JERRY II



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SUNDAY'S READINGS

The Real Answer

'Out of the depths have I called to you, O Lord'

(Psalm 130:1a)

The Third Sunday After the Epiphany

Jer. 3:21-4:2; Psalm 130; 1 Cor. 7:17-23; Mark 1:14-20

These lessons are about the conversion of those who are already known as the people of God — perhaps the most difficult mission field. Often it is much easier for those with no background in the church to see the promises of God in Christ and their need of conversion. The power of the gospel is evident to such persons whose lives are in desperate circumstances. But in the lessons for today, it is "Israel's children" who weep plaintively, for "they have forgotten the Lord their God." It is "Israel's children" who, growing up with the knowledge of the Lord, did not value that knowledge but turned away to "the hills," to "orgies on the mountains" — i.e., the worship of idols. Now recognizing their misery ("the hills are a delusion," "Truly in the Lord our God is the salvation of Israel"), they recognize that their misery is because they "have not obeyed the voice of the Lord our God."

Though the lesson from Jeremiah describes only the apostasy and resultant misery of "Israel's children," the psalm expresses the appropriate prayer for the situation: calling to the Lord with a plea for forgiveness, coupled with faith that he will forgive and redeem.

In the gospel, the call to repent is proclaimed to Jews ("Israel's children") in Galilee, and it is Jewish fishermen who are called to become disciples. While we may focus on how Simon and Andrew, James and John, "left their nets and followed," it is much more important to note why they did so: Jesus calls them to "fish for people." The preaching of the gospel and its call to repent begins with the need of the people of God themselves to be converted. The coming of Jesus is the real answer to the misery described in Jeremiah.

Look It Up

In today's epistle, what is it that Paul says is "everything," and what is "nothing"?

Think About It

What is the difference between knowledge about God and knowledge of God? What was the failure of "Israel's children," and how could that be a lesson to us today?

Next Sunday

The Fourth Sunday After the Epiphany

Deut. 18:15-20; Psalm 111; 1 Cor. 8:1b-13; Mark 1:21-28



The Very Rev. Alan Jones
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The Bible and the New York Times

By Fleming Rutledge
Eerdmans. Pp. 248. \$15 paper

Sadly, within the past few decades, preaching has become a lost art, replaced often by a benign if insipid folksiness. Many churchgoers have no idea what serious preaching entails, much less expect to hear it. Little wonder most books of sermons lead a transitory life.

Hence this book is particularly refreshing. The Rev. Fleming Rutledge, a well-known writer and lecturer in the Episcopal Church whose sermons now adorn the *Christian Century*, has long held a reputation as a most gifted preacher, whose biblically grounded messages confront, indeed unmask, the world as presented daily in that most thorough of all American newspapers, the *New York Times*. She does not use contemporary events and literary allusions to politicize the pulpit or to display erudition but to illuminate the continued tension between this world and the one to come.

Even in dealing with the most familiar of Old Testament narratives, Rutledge forces us to see things in a new way. The flood story is not that of Noah at all, but of God, who is already planning for our salvation. The tale of Abraham's sacrifice, which so tormented Søren Kierkegaard, really centers on "radical trust in the fate of God." The Babylonian exile speaks to "our prolonged and habitual disobedience."

When it comes to the New Testament, she is equally strong. Angels are not the mindless cherubs who adorn Christmas cards, but frightening messengers of God who strike terror into biblical figures. The wedding feast at Cana embodies the banquet of redemption in the kingdom of God. "The wine so freely given represents Jesus' gift of himself."

No believer in positive thinking, Rutledge is quick to acknowledge the inevitability of suffering and the real-

ity of death. Indeed it is only "the eternal word of God himself" and "the testimony of Jesus Christ our Lord" that can transcend history's inevitable tragedy and thereby assure us that human judgments are not the ultimate

judgments, human justice not the last justice.

Rutledge is far more than a simple preacher. She conveys superb theology.

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Note to readers: Sarah Knauss, identified in the Jan. 16 issue as 119 years old and believed to be the world's oldest living person, died Dec. 30 after that issue had gone to press.

Church Bookkeeper Charged with Theft and Forgery

The Rev. Canon Donald J. Muller asked for prayers for his parish — and for a former staff member charged with misappropriation of funds.

Susan Zingaretti, former bookkeeper at St. Stephen's Pro-Cathedral, Wilkes-Barre, Pa., was arrested and charged Nov. 12 for the misappropriation of funds recently approximated at \$96,000. She carried out her "elaborate forgery system" between November 1998 and July 1999, as evidenced by an audit of the parish's books.

The Wilkes-Barre *Times-Leader* reported that Ms. Zingaretti had been charged with 123 counts of theft, 117 counts of forgery and four counts of access device fraud.

Ms. Zingaretti had implemented a system at the church by which she was the only person to review bank statements, said the *Times-Leader*. She also had access to some parishioners' and employees' bank account numbers "and used (them) to cash checks by completing transactions with fraudulent endorsements."

Fr. Muller said the scheme was done in such a way that the standard audit wouldn't necessarily have discovered it.

"We are concerned for Susan and her family," said Fr. Muller in his letter to parishioners and friends of the congregation, dated just following her arrest. "She was employed by us for more than 16 months and in that time we thought we had gotten to know her and her family. Please keep them in your prayers..."

On Dec. 29, Ms. Zingaretti waived her right to a preliminary hearing. She remains free on \$25,000 bail. Her case has been forwarded to the Luzerne County Court of Common Pleas.

Fr. Muller said the best advice he can give to parishes is to make sure their insurance coverage is adequate. He said St. Stephen's insurance might not be enough to cover the entire loss.

Fred Swing, an agent for the Church Insurance Company, said that many churches do not keep their fidelity and blanket bond policies up to date.

Bishop Wetmore of New York Dies at Age 84

The Rt. Rev. J. Stuart Wetmore, 84, retired Bishop Suffragan of New York, died Dec. 28, at the Lutheran Care Center in Poughkeepsie, N.Y.

Bishop Wetmore was a native of Hampton, New Brunswick, Canada. He was a graduate of University Kings College. He was ordained deacon and priest in the Anglican Church of Canada and served that church from 1938 to 1953. He was director of Christian education for the Diocese of



Bishop Wetmore

New York, 1953-60, then was elected bishop suffragan, from which position he retired in 1987.

He also served as a canon at the Cathedral of St. John the Divine, New York City, secretary to the House of Bishops for Province 2, 1960-65 and president, 1973-79. He also served as board member, director or trustee for a number of church and civic agencies.

Bishop Wetmore is survived by his wife, Frances; five children, Nancy Faulds, Mary Bohun, Jane Robin Gulotta, Charles E. Wetmore, and the Rev. Stuart Andrew Wetmore; 11 grandchildren and two great-grandchildren.

Bishop-elect Resigns in Eastern Oregon

The Rev. A. James MacKenzie, elected to become the sixth Bishop of Eastern Oregon [TLC, Dec. 26] will not be ordained to that ministry, the Rt. Rev. Rustin R. Kimsey, the current bishop, announced Jan. 2. "Grace and peace be yours from our Lord Jesus Christ that you might be readied for the lament which follows," Bishop Kimsey said in a letter announcing the news.



Fr. MacKenzie

Fr. MacKenzie resigned as bishop-elect following "three weeks of attention to the questions and issues before us" which had been raised about his "appropriateness for this office."

In a letter sent to members of his parish, Church of the Redeemer, Pendleton, Ore., and to the 3,700-member diocese, Fr. MacKenzie said he had "engaged in inappropriate e-mail exchanges with four women over the past two years." The e-mails consisted of what he termed "unacceptable 'endearments' and 'romantic' allusions." He also admitted he was not truthful when first asked about these circumstances. In a wide-ranging apology, Fr. MacKenzie said he deeply regretted the impact of his actions on the church as well as on his wife and their three sons.

Fr. MacKenzie, 53, has been rector in Pendleton since 1991. As a result of a pastoral directive from Bishop Kimsey, Fr. MacKenzie will immediately begin a three-month medical leave of absence.

"The ... parish in Pendleton and I are in agreement to assist James MacKenzie in receiving the counseling and spiritual guidance he needs to deal with these issues," Bishop Kimsey said. Eastern Oregon's diocesan council will determine the next steps in the election process.

Midnight Bells Mark the New Millennium

Churches Hold Special Celebrations on New Year's Eve

The huge Byzantine church among the skyscrapers of Manhattan had 500 people, about half capacity. The tiny carpenter Gothic building on a hilly street in a small Wisconsin community, 90, about as many as it can hold. Another small building — the eastern most Episcopal Church on the continental U.S. — was filled to capacity, and then some.

Listeners and worshipers arrived at St. Bartholomew's, New York City, via taxicab and subway. Some drove to Christ Church, Bayfield, Wis., along the ice road, a county highway between Madeleine Island and Bayfield that exists only when a portion of Lake Superior freezes over. Visitors from far away swelled tiny Eastport, Maine, bringing an estimated 1,000 people to an ecumenical service in a community with a total population of 2,000.

"A Concert at the Threshold of the Millennium" featured William Trafke, organist and music director of St. Bartholomew's, Park Avenue, New York City, playing "what I feel were

the most beautiful organ works of the past millennium." Works included Bach's Passacaglia in C minor, Mozart, Brahms, Franck, and the "Litanies" of Jehan Alain. At midnight he played his transcription of Copland's "Fanfare for the Common Man."

A Choral Eucharist at midnight ushered in the year 2000.

The chamber music concert at Christ Church, Bayfield, was planned and performed by its vicar, the Rev. Dennis Michno, on harpsichord, and J. Michael Compton playing baroque violin. Titled "Bach into the Millennium," it included festive, mostly baroque, chamber music. The concert preceded the midnight peeling of the church bells and the beginning of a midnight Eucharist.

The Rev. John Phelps, rector of Christ Church, Eastport, said the community-wide celebration, organized by the Greater Eastport Clergy Association, went "beautifully." Christ Church had a traditional Anglican service of Lessons and Carols, attended by about 115-120 people — more than the church was designed to seat. The next morning, "all the churches rang their bells at 7:02 a.m.," Fr. Phelps said, marking the official sunrise in Eastport. The seven churches involved in the project served four meals — two lunches and two dinners — to visitors because the few restaurants simply didn't have the capacity to feed all the out-of-towners.

Trinity Cathedral in Portland, Ore., held its eighth annual community New Year's Eve concert. John Strege, organist and choirmaster, invites eight or nine community artists to play at the well-respected benefit event each. This year's performance included songs of Aaron Copeland, African American spirituals, jazz piano, a cellist, German lieder and a Brazilian percussion band. After the

last act, the associate rabbi from a local synagogue chanted, "for every there is a season" (Ecclesiastes 3), the congregation sang "O God our help in ages past," and a bagpiper piped "Olde Lang Syne." The concert benefited the Sisters of the Road Café, an organization that provides lunches to homeless people and Our House, a respite center for AIDS victims.

St. Philip's in the Hills, Tucson, Arizona, held a "quiet and reflective" service at 9 p.m. so as "not ... to put people at risk on the roads at midnight." It consisted of readings from Ecclesiastes, Thomas Merton, and John Steinbeck; prayers and psalms; and a time for sharing "thoughts, regrets, hopes, wishes ... about the passing year and the year arriving." The Rev. David Richardson said, "About 50 people came. About 10 shared some of their thoughts. The comments afterward over a cup of coffee were: 'We need more worship like this! Not just at New Year!'"

In Ponte Vedra, Fla., another Christ Church, this with a membership of nearly 4,000, observed the turning of the year with a sort of split service. Member Charles Rankin said people began gathering at 10:30 that evening, for an outdoor social. At 11:30, everyone moved inside for the beginning of the Eucharist. Following the peace, the congregation returned to the courtyard. "There were TV sets everywhere. We watched the New Year come in. We sang a few songs..." They then returned to the church, where the celebration of the Eucharist was concluded. This was followed by a champagne breakfast in the parish hall. The service was attended by "wholesome numbers, hundreds anyway." It was, Mr. Rankin said, "just the right thing to do to make it a spiritual occasion."

Patricia Nakamura and Judi Amey



Archbishop Desmond Tutu of South Africa (right) rings the bell at the close of trading of the New York Stock Exchange Dec. 23. With him is NYSE Chairman and CEO Richard Grosse. Archbishop Tutu was among leaders of the 20th century who were recognized at bell ceremonies from Dec. 15 to Jan. 7.

Bringing the Early Christians Home



By Robert H. Jerry II

That the church survived the horrific persecutions of its first three centuries must be counted as one of the great miracles in the history of Christianity. From the perspective of the relative security and comfort that Americans and many (although certainly not all) Christians around the world share at the beginning of the third millennium, the experiences of the early Christians can seem distant and remote. A useful reflection for a Sunday school class or study group involves bringing the early Christians home.

For a class interested in a more comprehensive examination of the tribulations of the early church, the entirety of the Christian History Institute's videotape series titled *From Christ to Constantine: The Trial and Testimony of the Early Church* is an engaging experience. This program can be completed in six sessions, but a discussion leader may wish, after consulting the valuable "teacher's manual," to focus on portions of the program. Among the "instructor's aids" in the discussion guide accompanying the series is an exercise in which a group is asked to imagine what it would be like if they were meeting in the year 303.

When presenting this material to a Sunday school class at St. Philip's Church in Memphis, I invited the group to consider a different set of questions: What if the conditions at the turn of the fourth century were faced by Memphian Episcopalians today? What would our lives be like? How would we fare? Translating the reality of Christian life in ancient times to the experiences of modern life, what would the leader of a group of Christians worshiping or studying together say when making the "routine" announcements? I gave this answer:

"I have quite a few announcements today, and let me tell you at the outset that there are many who need our prayers. [Leader turns to Ron, who is seated at the table] Ron, we are all so sorry that you lost your job last week. Don't despair, because all of us will help you, Jana, and your three children through this time of trouble. [Turning to the group] As most of you know, Ron is a government worker, and if you hadn't heard, virtually all government workers who are Christians were fired from their jobs last week.

"Frank isn't here today. I am sorry to report that the land he owned, where he farmed and his family lived, has been seized by the government. Frank isn't sure what he and his family are going to do just yet. Do keep them in your prayers.

"The pagans are now celebrating the feast of Terminus, their god of beginnings and endings. Many of us have heard the rumors that the pagans will soon try to put an end to us and our church, once and for all. Many of us have been asked a lot of questions by government officials. It seems they are trying to learn where and when we meet. So there is probably something to the rumors. We must pray for strength to survive this. And do be careful where you walk and drive. You can't be sure who is behind you, getting ready to seize you.

"I have some bad news about Bishop Coleman. He has been arrested and ordered to be sacrificed to the government gods. I wanted to go visit him, but I know I would be arrested if I did, so I haven't. He is in prison, though, and we know from some friendly sources inside the prison that he has been tortured and beaten. I wish this were all, but it is not. The executions in the Liberty Bowl football stadium have resumed, and the bishop is scheduled for his execution next week. We don't know whether he will be thrown to the lions or killed by a gladiator. The militia is using both methods right now.

"We were going to have our monthly potluck dinner in Sara and John's home this week, but we all received the message about moving to this location. That is because Sara and John have both been arrested, and are in prison. Their children are staying with David, and David, do let us know if any of us can help you with the children.

"We've received a letter from Christians in Nashville. Their bishop was eaten by the wild beasts about two months ago. He died valiantly. He spoke freely of his love for Jesus before the animals reached him. Our brothers and sisters in Nashville encourage us to keep the faith during the troubles that lie ahead.

"A quick word about the beatings



Left: Once accommodating 50,000 spectators, the Coliseum in Rome, Italy, was an ideal spot for someone to be “thrown to the lions.”

Right: John Calvin (standing), protestant reformer of Switzerland, addressing the Geneva City Council. Calvin and most other people of his time had no concept of the separation of church and state. In both protestant and Roman Catholic areas in the 15th century, the civil authorities were expected to enforce the moral and doctrinal stands of the prevailing church.



many of us have endured when we've been ambushed leaving our church services: Fear of the beatings has caused some of our new converts to stop attending. We need to pray for them. Let's also offer special prayers for Tim. He was arrested at his job last week and interrogated by soldiers. One of his co-workers tells us that he caved in. He performed a sacrifice to the government gods, and was released. But he is now too embarrassed to come to our meetings. I know this saddens us; I will try to visit with him soon, if he is willing to see me.

"I have some more information about the ambush that occurred as we were leaving our service last Sunday. Those who were not able to run off were taken to prison. Our sources tell us that each day they are urged to offer a small pinch of incense to the gods, and they are told they will be released if they do. But they have refused, and they are being kept in dark, rat-infested cells. Some have been crippled by their beatings; most of them, I am sorry to report, will probably die soon; those who haven't been beaten are very ill from disease.

"I do have some good news. Our governor (some of you call him "Diocletian") has announced that he will not run for re-election. He was no friend of the church, as you know. But before you get too excited, the bad news is that the lieutenant governor (some of you call him "Galerius") hates us even more. So things will get harder for us before they get better.

"Does anyone have anything else to report?"

It is hard to imagine coping with such pressures. Yet each of the challenges described above was faced by the early Christians in their own time. If we faced today the conditions confronted by the early Christians, how would we fare? Would we — could we — keep the faith? The question is a challenging one, to be sure.

Let's we despair at the contemplation of such a difficult question, two things should be kept in mind. First, through their actions, the early Christians showed that they disagreed among themselves about the right answer to the question. (Indeed, in disagreeing among themselves on matters of faith, the early Christians were very much like us.) Some thought that when confronted by the Roman authorities the right response was to

march directly to prison and the beasts or gladiators.

Others thought it was appropriate to try to evade persecution until it was absolutely impossible to do so (if there was a prevailing opinion, it was probably this one), and others (including some bishops) simply cooperated with the Roman authorities. No doubt, like the early Christians, we would find a wide range of responses to such conditions if they were present today.

Second, most of us probably react to images of such conditions with a feeling of inadequacy, as in "I could never do that" or "I could never cope with that." That feeling is a natural one to have, no doubt. But none of us knows that we could not cope. We cannot know how much strength we would have in such desperate circumstances unless we were forced to actually confront them. In fact, this is true with many things in life — such as a serious, perhaps terminal, illness; the loss of a spouse or loved one; the loss of one's job of livelihood; or many other tragedies or travails. From our faith in Christ, we should expect that somewhere, somehow we would find the strength to cope with circumstances so desperate as to be nearly unimaginable. It is unfair, then, to insist upon an answer to the question of how we would fare if we faced the same challenges as the early Christians. But posing the question reminds us that one of the blessings of our faith is that we can expect to find the strength to cope with life's desperations, even if as human beings we harbor doubt about whether we would be able to conquer seemingly insurmountable obstacles.

So, if then were now, and if the early Christians' challenges were ours, our faith in Christ would provide us, once we faced the desperate reality, with the strength to answer, to respond and to cope. When the early Christians are brought home, they bring with them a message of considerable comfort, one that applies equally well to any of the challenges we are likely to face in this life. □

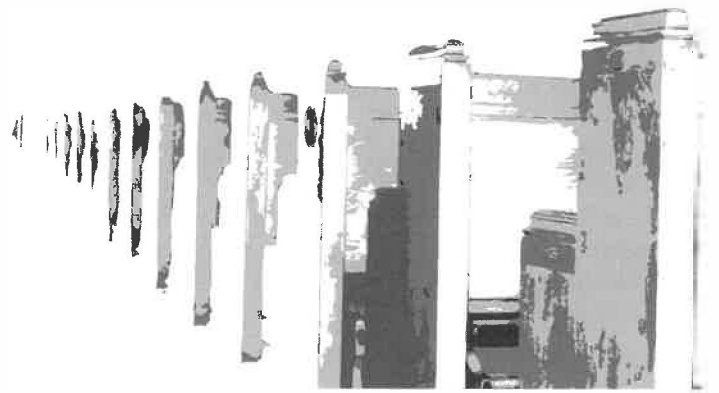
Robert H. Jerry II is a member of Calvary Church, Columbia, Mo.



The gateway to Worms through which Martin Luther entered the city in 1521. The cathedral where Luther appeared before the Diet to defend his beliefs is in the background.

Why I Sit Up Front

By Terry Lorbiecki



Some years ago a group of early service friends and I made a big decision. We four couples would boldly go where no person had gone before. We would leave our back-seat locations and colonize the virgin land that stretched three pews deep from gospel to epistle.

There was nothing to keep us from going. Our children — the reason we once chose the rear — were either grown or of an age where they no longer had to be coaxed out from under pews. So off we went, retreating from long-held habits and sacrificing the comfort of familiar surroundings.

One of our aims was to improve Sunday morning appearances. Rows of empty pews make for a dismal sight. Ask a priest or lector how it feels to stand at the east end searching for signs of life, all the while projecting like a Shakespearean actor. And what do such vacancies say to visitors (read, could-be new members)? Do they think, “Boy, it must be pretty scary up there?”

My personal agenda was to replicate the warmth and sense of belonging I felt in the church of my childhood. Standing shoulder to shoulder with other believers, sharing prayer books, singing and praising together ... You can't beat it. Why couldn't it happen in my parish? All it would take was for people to move up a pew or two (or three). Was this too much to ask? The answer proved to be, maybe not too much, but a lot.

Our revolutionary movement technique was to teach by example. We pressed no one to join us, but occasionally the subject would come up in conversation. It became clear that people sat where they did for reasons. Here are a few explanations I've heard:

“We always sit in the same spot no matter what church we belong to.”

“I don't know when to sit, stand or kneel, and I don't want to be responsible for the people behind me.”

“My husband and I sat here when he was alive.”

“I have arthritis. I don't want to bend my neck to look up at the priest.”

As might be expected, a study has been conducted on the deep-down motivations. The conclusions are not flattering. To illustrate: When I visit someone else's parish, I sit in the center of a pew. What I have in mind is that I'm not taking someone's traditional aisle seat, and others are able to fill in without having to climb over my knees. Or that's what I thought. Not so, according to clipboard types who tend to believe all behavior is egocentric. What I intend as good manners is interpreted as a bid for attention.

My husband, John, doesn't come off well either. A big guy, he's been heading for the back since middle school when he spurted to a height well over 6 feet. His concern is that people won't be able to see over or around him. (He's right. You should hear the groans when he sits down in a theater). According to those experts, though, backseaters cleave to the door to avoid involvement, and ensure a fast getaway.

Empty pews are nothing new and they certainly aren't peculiar to our church. A friend (an Episcopal priest who has “gotten accustomed” to no man's land) described how his uncle, the pastor of a big Lutheran congregation with an enormous nave, attacked his seating problem. At sermon time, he abandoned the pulpit, headed to the site of the first inhabited pew, and spoke from there. This went on for an entire year. On the day a parish member said, “Pastor, how nice of you to preach where the people are sitting,” he threw up his hands and conceded defeat.

So here we are in our parish more than 15 years later. John and I, having packed our bags once again, are now on the epistle side. Most Sundays, the two pews behind us are unoccupied. To be honest, John (who is still tall) prefers to

be in the back and out of the way, but I've learned to love up front. It's still for appearances and courtesy (to priest and to God) and the sake of togetherness, but now the advantages of being up front are part of the mix.

For one thing, the scripture is more intimate when it's heard face on. I like the idea that one can see what's being said without resorting to books or papers. The Hebrew scriptures become stories repeated from person to person, the epistles are letters read to an assembly, and the gospel is proclaimed as it was to the first believers.

In addition, the liturgy is more accessible when one can see what's going on. Those who have had a chance to join a small group around the altar will testify what a powerful experience it is to be there. In contrast, a friend told me about a visitor who strained to see what was going on as the priest folded linens into the burse. Her comment was: “What's he doing up there? Making sandwiches?” It was a flippant remark and meant as a joke, but it wouldn't have been made if the woman had had a clearer view. The dance that is the liturgy opens more readily when one knows the steps.

Think how often in life we rush to get good seats at a public event. We stand in line. We camp out for days at a curbside spot along a parade route. But in church, it's often otherwise. My Aunt says in her church back pews are favored above all others. Latecomers “have to” sit near the altar. Of course, God can be worshiped at any distance and from any angle. But if God is everywhere, then God has to be somewhere. On Sunday mornings that place is in the sanctuary. So, as much as possible, go east, good people, go east. □

Terry Lorbiecki is a freelance writer who lives in Milwaukee. She is a member of St. Francis' Church, Menomonee Falls, Wis.

My Journey to Postulancy

In response to the Episcopal Church's great awakening to the dearth of young clergy, may I have a moment to whine?

I entered seminary (VTS '86) in 1983 at the age of 23. The trek to seminary began a couple of years earlier when I was 21 and still in college. I grew up in a parish in the Diocese of Ohio and so I spent those years navigating the undecipherable ordination process under the episcopal oversight of Bishop John Burt. I met with my rector, vestry, the bishop, several people from the commission on ministry, attended BACAM (Bishops' Advisory Committee on Applicants to the Ministry), had a physical exam, a psychiatric exam, and another face-to-face meeting with Bishop Burt. I remember that meeting quite well.

Bishop Burt was the only bishop I had known up to that point. He confirmed me only eight years before. I had always thought him an imposing figure, very "bishop" looking. He was tall, somewhat thin and bald. So there I was, sitting across from him on a plush couch in his huge, hallowed office at the wee age of 21. Graduation from college was still a year off. I had just successfully leaped through the many hoops of the "discernment" process and I knew, as I sat there nervously praying in the Spirit, that if the bishop was a little cranky that day I could get the ax. The bishop thumbed through a pile of papers — my journey to postulancy. His attention landed on my psychiatric report.

"It says here that you may be a bit immature for seminary," the bishop intoned.

If we had been playing baseball, the curve ball that just went by me would have sent me diving for cover. Silence was the only response I could give.

"You are also overweight, don't you think?" he continued.

That non sequitur snapped me out of my daze. I took a deep breath and spoke the only words that came to mind.

"Sir, am I immature because I am 21 or am I immature for my age?"

That pretty well sums up my experience as a priest in the Episcopal Church since my ordination in 1987. I have experienced first hand the sentiments like those shared by participants of a retreat for young clergy held last fall at Sewanee [TLC, Dec. 5]. TLC reported one participant to say, "I don't believe I will be accepted as a priest until I am 50."

I know the feeling. By the way, the retreat for "young" clergy was for those priests and deacons age 35 or younger. This past October I turned 40.

For 13 years I have been praying that my hair would turn prematurely gray. So today I am a middle-aged priest who, it appears, is still too young for many of my colleagues 55 and older, and, now, too old to be considered a "young" clergy person by the self-described young clergy.

Here is a news flash:

First, to my older, wiser colleagues, may I remind you that at 40 years of age with my 13th anniversary to the priesthood this month, I have had as much as 13 years more experience than many of you had at my age. To put it another way, if the average age of the current graduating class of seminarians is 45, when they turn 50 they will have all of five years of experience. When I turn 50 I will have had 23 years of experience as a priest in the Episcopal Church.

And to my "young" colleagues, may I remind you that I am not dead ... just 40.

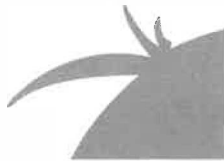
Our guest columnist is the Rev. Bennett G. Jones II, interim priest at Christ Church, Cape Girardeau, Mo.

Did You Know...

Church of the Nativity, Mineola, N.Y., has a Sunday Eucharist in Portuguese.

Quote of the Week

The Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, on heterosexism: "Every time the church blesses the marriage of a straight couple, without sanctioning the covenants of gay and lesbian couples, it strengthens the heterosexism of the society and the domination of straight people."



A Growing Concern

The article "What Makes Churches Grow?" by Peter A.R. Stebinger [TLC, Jan. 2] has created a bit of a stir. At least two general reactions to that article have come forth. One is that the topic is of interest. Several rectors already have asked to reprint the article in their newsletters and two other priests have told us they're planning to use the article as a topic for adult forums. The other reaction is that Episcopalians are quick to point out that there is no sure-fire method of church growth.

In recent years, the thinking has been that in order for a church to grow, it needs to meet seekers and visitors "where they are," and not try to force our ways of doing things on them. As a result, "seeker services" have sprung up in many congregations. Often held at an unusual hour, perhaps late afternoon on Saturday or Sunday, or on a weeknight, these services usually feature informality, fewer or no vestments, lighter music or none at all, and no juggling of prayer book and hymnal. They may be non-eucharistic and the sermon may be more instructional than theological. In some churches, these services have caught on immediately. In other places, they have been dropped.

In his article, Fr. Stebinger pointed out that churches that grow have common characteristics, rather than a formula for bringing souls to Christ or adding to membership. For example, they have small groups of persons praying for the congregation and its members. Churches that grow may be focused on social ministries. They may be heavily involved in charismatic renewal or committed to an Anglo-Catholic liturgy, or low church in their approach. Likewise, churches of all sorts fail to grow for a number of reasons.

What should be most encouraging to all is the author's conclusion that congregations which have moved from an emphasis on social life to a focus on spiritual life are bearing fruit. That should be kept in mind as the church continues to plan for the new century.



Congregations which have moved from an emphasis on social life to a focus on spiritual life are bearing fruit.

Much to Observe

This is a busy week on the church calendar, with four commemorations. While the Feast of the Conversion of St. Paul (Jan. 25) is widely observed, especially by the many churches named for the apostle, the other days are worthy of our attention.

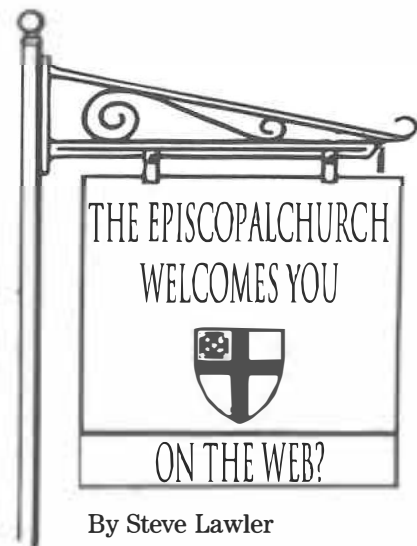
On the day following Paul's feast, his companions, Timothy and Titus, are honored. Both accompanied Paul on important journeys and were trusted messengers of the gospel. They are the authors of important letters of scripture, both skillfully listing the desirable qualities of a bishop, and writing pastorally.

John Chrysostom (Jan. 27) is best known in the churches of the East and was renowned for his preaching. He preached and taught vigorously on the Eucharist, and the Easter homily he delivered as Bishop of Constantinople is well known in Anglican churches.

Next, on Jan. 28, is Thomas Aquinas, philosopher, teacher and theologian of the Middle Ages. His writings continue to influence Christianity today, and his hymns are found in our hymnal. His teaching emphasized the distinct difference between faith and reason, and his proof for the existence of God was considered brilliant.

The observances of these "lesser" saints, if they are held at all, usually take place with few participants. This, of course, is unfortunate, but understandable. We can pause and remember we have a glorious inheritance in the saints.

The Lord is glorious in his saints. Come let us adore him.



By Steve Lawler

Now that the new relationship with the Evangelical Lutheran Church in America (ELCA) is rounding the bend and it looks like we are going to find new ways to be the church together [TLC, Jan. 16], I would like to make a proposal. I make it sitting in my provocateur chair wearing my mischief maker hat.

I propose that the Episcopal Church join the trend articulated by a host of business gurus and cyber-crazies and migrate ourselves onto the web.

That's right. Close the churches. Sell the seminaries. Find useful places to park the endowments. End the charters. Get rid of the church camps and the retreat centers and go "poof" and be gone. (Of course I might want to argue with the disappearance of the Church Pension Fund, but then, maybe not)

Then let's take all of that money and become the Amazon.com of churches, the Yahoo.com for finding God.

Now you might ask yourself, who is this guy and what's his problem? I can see the eyes rolling. I can hear the muttering — "Here we go, another new reformation crackpot theory." And maybe so.

Then again, maybe not. If we looked at the whole of what we connect to when we think about the Episcopal Church, we might be surprised to discover how much time we spend busily maintaining what we have instead of discovering who we might be. Let me give you an example of what I mean.

I was with a very dedicated group of people who are trying to make a go of being an urban church in a neighbor-

hood that has changed a lot since most of them began attending their church. As a way to try and connect with the neighborhood, these good people virtually gutted their endowment to buy a house next door to the church. It is now in use as a youth center. Kids hang out. They get homework help. They care for one another. They say their prayers.

It sounded good to me. Yet there was a feeling with some of these folks that the program wasn't succeeding because none of these young folks had volunteered to mow the lawn or hang the greens. They were not doing their part to maintain the buildings and grounds.

This would be an easy example to dismiss except that it can be followed by the litanies I hear about the drudgery of serving on a diocesan committee or the continued problem of finding acolytes, church school teachers, vestry members — well, you get where I am going here.

And lest you should think this is a cranky and uncaring thing to say, let me add another few brush strokes to the painting.

In part of my life I am a consultant. I work with a host of clients and organizations. In a variety of organizations, including some that are focused on the health and vitality of the Christian faith, there is a theme that has emerged to the point of becoming a fact:

The world we live in is one of increased connectivity and speed. People really do want to connect, with one another, with information, with a product or service. And they want to do it quickly.

Here's an example from our family's recent experience. With the recent tragedy in Turkey, we did not have to wait for the daily newspaper to tell us what was going on. We could give money before the Presiding Bishop's Fund or the Red Cross solicited us. We got information about Turkey from Turkey on-line and we sent money through the digital space as well.

Now I can hear it coming. "But that's not community!"

Well, if I remember correctly, the

Pharisees said what Jesus was up to was not religion either.

And if you are following any of the continued unfolding of life in the digital age, you would see that on-line communities are huge. People are discovering prayer circles, Zen Benedictine monks and, yes, hate groups and pornography; all of it on the web. The web is morally neutral. It is ours to shape and explore. It is not a beautiful sanctuary or a lively coffee hour, but for more and more people it is the first places they go to connect, to meet others and, yes, to find God.

Which brings me back to my proposal. Some scholars of the early church say that the growth of the church in its earliest centuries owed a great deal to the structures already developed by the Romans as they built their empire. Later historical and political developments were similarly powerful in changing the shape of the church. Our own tradition owes a good deal to developments that were political and economic almost before they were theological.

So what are we waiting for now? Our demographics are not exactly harbingers of good news for the future. Let's migrate and migrate now!

Oh sure, I am being a little out-

What bold new thing are we being called to do?

landish. And yes, I do really love our church. But as I sit and watch our 15-year-old whiz around the web and I think about what the people I see day in and day out really need, I do not see a huge pool of talent available for church maintenance. What I do see are groups of people who are God's own, looking for a deeper connection, a way to live life.

And if we are not going to go the way of the corner grocery, we might just want to ask ourselves this:

What bold new thing are we being called to do? □

The Rev. Steve Lawler is a priest of the Diocese of Missouri. He is an online columnist for the St. Louis Post Dispatch and a consultant on business ethics to a variety of organizations.

The Wrong Goal?

I saw church facilities bulging with the spiritually satisfied while, outside, people were still dying of hunger and lack of medical care...

Peter Stebinger's "What Makes Churches Grow?" [TLC, Jan. 2] left me with a chilling image. I saw church facilities bulging with the spiritually satisfied while, outside, people were still dying of hunger and lack of medical care, schools in poor neighborhoods were still woefully underfinanced, too many workers still had no protection from exploitation, and too many children were still getting not love but blame and anger at home.

What else could result when the desired goal of church program is to grow in numbers? What else could result when the assumed key to growth is spiritual strength measured by increases in the number of worshipers and their financial contributions?

In this article, the institution has, once again, seduced the mission to be its servant rather than its reason for being. The members still do not know themselves to be the missionaries in each of their daily arenas that Jesus Christ calls them to be.

(The Rev.) A. Wayne Schwab
Essex, N.Y.

Solid Foundation

Was it an act of the Holy Spirit or an example of good, solid, editorial work to position the article "Not So Great Expectations" by John Ruef and the letter by John Thomas Farrell regarding C. S. Lewis consecutively [TLC, Jan. 2]?

It really doesn't matter because there could never be a better illustration of some of the points made by Fr. Ruef than the polemical letter against the consideration of sainthood for Lewis.

Of course C.S. Lewis was polemic, of course he had a "hectoring wit," "a caustic manner," and "a patronizing style." And what better tools for the time in which he wrote? He also had God-given and Holy Spirit-directed apologetics, which brought many in my generation into a deeper understanding of the faith, and gave us a sound and solid foundation in Jesus Christ and his church. Discovering *The Great Divorce* during my first year in college was the beginning of a lifelong devotion to Lewis and his writings and a major influence in my call to the ordained ministry of this church.

(The Rev.) Frederic S. Burford III
Alvin, Texas

I have always had difficulty with persons who take their personal experience and generalize it on to the rest of us — especially when an indictment does not fit my experience. Specifically, the Rev. John S. Ruef's article, "Not So Great Expectations" may account for his experience with the

ordination process. But it does not fit mine or ours here in the Diocese of Missouri.

The commission on ministry in this diocese does not question an individual's call, nor do we look for what is wrong with the aspirant. What we do is evaluate the aspirant's gifts and graces for the lay or ordained ministry. Not only do we have a responsibility to the individual's experience of his/her call, we also have a responsibility to the church to select individuals who can live into the orders of the church. It is not a matter of "mediocrity." It is a matter of integrity — both to the individual and to the church.

I am sorry that Fr. Ruef's experience has had its challenges. We are in quite a different place in Missouri. I only wish that he had checked around before he produced such a bleak article. My hope is he will find in our experience some hope for his bleak conclusion.

(The Rev.) J. Edwin Heathcock
Chesterfield, Mo.

Survey Says...

We were disturbed to read the account of the conference for the Association of Diocesan Liturgy and Music Commissions [TLC, Dec. 19]. The Rev. Charles Fulton is quoted as saying, "The Episcopal Church works well for those over 50 years old ... we are really off base with the unchurched Gen. Xers ... we have got to offer more than one kind of liturgy, music, Christian education ..."

This is a "yes, but" here. This limited

presentation of Episcopal Church life and, apparently, the Book of Common Prayer contrasts sharply with the largest study of its kind, *The Zacchaeus Report*, in which some 2,000 Episcopalians were interviewed during 1999. An overwhelming 95 percent of participants said the Book of Common Prayer was central to the life of their congregation.

We, like many contemporary Episcopalians, welcome positive growth and change in the church, and many of our friends serve on diocesan liturgy and music commissions. We respect their talents and dedication. But when such a large group of across-the-board Episcopalians say the prayer book serves them well and is central to their lives, that mandate must be affirmed, especially in these uneasy times.

William G. Andersen, Jr.
Executive Director, the Episcopal
Church Foundation
Maplewood, N.J.
(The Rev.) Lindsay Hardin Freeman
Long Lake, Minn.

Regarding the article "Needed: More Than One Kind of Liturgy," could we please have further explanation of the sentence, "They hate our music"?

In the past decade in Episcopal churches I have experienced much from traditional English chant to excessively repetitive lyrics to strum-along camp fire style songs, with folk hymns from various cultures and even 1979 hymnal music along the way. Parenthetically, I would venture that there are parishes where all of the above might be found in one service of lessons and carols.

If "they hate" all of that range of music, pray what would "they" have for music in the Episcopal churches today?

Ann Buxton
Vienna, Va.

Bureaucratic Nightmare

I am in whole-hearted agreement with the opinion expressed by Sam Portaro in his Viewpoint article [TLC, Dec. 19], "A System That Fails." Having served a number of years as a

The bureaucratic nightmare mandated by the Title III canons does not serve the needs of the church.



member and as chairman of a diocesan commission on ministry, as well as having seen nine people successfully through "the process," I am convinced that the bureaucratic nightmare mandated by the Title III canons does not serve the needs of the church. I became a postulant for holy orders in 1965 when responding to the Spirit's call to ordained ministry was much simpler. I do not believe that the rigors, bureaucratic delays, and frustrations created by the present system have resulted in better-qualified, more spiritually vital, superior new clergy for the Episcopal Church than the simpler, more pastoral system in place 30 years ago. I pray that General Convention will change the system.

(The Rev.) Bruce McNab
Midland, Mich.

In Good Standing

Even if I could agree with Fr. Henriques [TLC, Dec. 5] I would insist that he get his facts straight. He calls Fr. Hans Küng a "defrocked, excommunicated, silenced, R.C. priest." The only part of this which is true is that he is an R.C. priest.

Fr. Küng is neither excommunicated nor defrocked. He is to this day a priest in good standing and celebrates Mass. I have been many times to the church where he functions. He is free to express his teachings (not "silenced") but no longer can hold the title of being a Catholic theologian at a church-owned university. Is this really so harsh? Cannot any church draw a line and say when someone no longer teaches the views of the church? Is the better alternative to be like the Anglican model where bishops and priests like Spong, Holloway, and a bishop in England can go as far as they want and

deny the virgin birth, Resurrection and divinity of Christ?

The Roman Catholic Church is not "an infallible church" as Fr. Henriques put it and his quote of George Tavard is good. Simply let *Apostolicae Curae* die, i.e. be set aside. An example of this was accomplished with the lifting of the excommunication of Luther and the doctrine of justification in the latest signing at Augsburg in October. The same could be true of the Leo XIII Bull. Couldn't we pray for this and that we "all may be one" instead of holding resentments and grudges from a past century which may be irrelevant today?

(The Rev.) Kurt Behrel
St. Andrew Church
Grayslake, Ill.

The publication by the Anglican-Roman Catholic International Commission (ARCIC), commented on by E. Frank Henriques should serve as a wake-up call for Episcopalians who should understand that reunification, if it happens at all, will occur most probably under terms dictated by Rome.

Two major stumbling blocks which must be overcome are the Episcopal Church's ordination of women and promotion of homosexuality within the church.

Additionally, Anglicans will have to abandon much tradition and theology. Our clerics will be subject to some sort of "re-education" program and pledge of loyalty to the pope and Rome.

The Roman Church is nothing if not persistent.

Edward A. Watkins
Decatur, Ga.

Delicious Irony

What, another letter about Bishop Spong [TLC, Nov. 28]? Not really. Simply a remark on the delicious irony of the fact that the Spong profile appeared in the same issue as a piece on C. S. Lewis [TLC, Jan. 2]. See "Through Darkest Zeitgeistheim" in *Pilgrim's Regress*.

(The Rev.) William J. McGill
Cornwall, Pa.

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PEOPLE & PLACES

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The Rev. **Katherine F. Ryan** is associate at St. Thomas', 1200 Snell Island Blvd. NE, St. Petersburg, FL 33704-3099.

The Rev. **Elizabeth Joan Sausele** is deacon at Christ Church, 2950 S University Blvd., Denver, CO 80210.

The Rev. **Timothy B. Stafford** is rector of Christ Church, 20 N American St., Philadelphia, PA 19106.

The Rev. **Albert Zug** is middle school chaplain and teacher of religion at Episcopal Academy, 376 N Latches Ln., Merion, PA 19066.

Ordinations

Deacons

North Dakota — Barbara Lander, Betty Starkweather

Rochester — Julie Cicora, Mary Darling, Sara M. Heiligman, Louise Johnson-Toth

Religious Orders

The Rev. **David Bryan Hoopes** is father superior of the Order of the Holy Cross.

Resignations

The Rev. **Judith Beck**, as vicar of St. Peter's, Germantown, PA

The Rev. **Richard Lyon Stinson**, as rector of Washington Memorial Chapel, Valley Forge, PA.

Retirements

The Rev. Canon **David Cannon**, as rector of St. James', Poquetanuck (Preston), CT.

Next week...

Toward Unitarianism

Epiphany Meditation #4

John 2: The Wedding Feast

Jesus saith unto them, Fill the water-pots with water.

The very instant it began to happen
 I remembered the old story of the sculptor
 who said it was his role in life
 with hammer, chisel, file,
 not to create, but, rather, to *release*
 from the hard stone an imprisoned angel.

So, for me, at Cana. Just so.

There was a brief interval of waiting, wanting,
 watching: expectation. A holding of breath. A stillness.

And then, it seemed to me, there was something letting go —
 a bursting of the dam.

At that moment, twelve stone jars were nothing.
Nothing. That's all I can say.
 Water into wine was . . . nothing.

It was as if the whole world was yearning
 to be something else, to be more than what it was,
 if only I would let it.
 And this was dizzying. Magical. Beyond belief.
 Anything seemed possible.

What it was like: a holding of breath. A stillness.
 All the vast oceans, every water molecule that ever was,
 wanting right then to be wine,
 if I would say the word.



— Bruce Monroe Robison

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 Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol); 6 Sol Ev & B. Daily
 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
ST. LUKE'S 2961 University Blvd., N. (904)744-2133
 The Rev. Kenneth M. Roach, univ. chap & r
 Sun 10

ILLINOIS

Northern Illinois Univ. DeKalb
ST. PAUL'S (815) 756-4888 900 Normal Rd.
 Sun H Eu 7:30 & 10:30
Canterbury Center (815) 756-7000 401 Normal Rd.
 Cooperating with Lutheran Campus Ministry
 Please call for schedule

INDIANA

Purdue Univ. West Lafayette
EPISCOPAL CAMPUS MINISTRY
 545 Hayes St. 47906-2947
 The Rev. Peter J. Bunder, c
 E-mail: sheep@goodshp.org
<http://www.goodshp.org>
 Sun HC 8:30, 10:30, 7

IOWA

Grinnell College Grinnell
ST. PAUL'S 6th & State (515) 236-6254
 P.O. Box 365, Grinnell, IA 50112-0365
stpauls@pcpartner.net
 H Eu Sun 10; Thurs 12:15; MP daily 9. Canterbury on Campus:
 Thurs 6-6:55 Steiner 305

IOWA

Iowa State Univ.
EPISCOPAL STUDENT CENTER
 2338 Lincoln Way Ames 50014
 The Rev. Matthew Cobb, chap
 Sun Eu 8; Wed 12:05. st.johns-ames.org

MARYLAND

Univ. of Maryland
EPISCOPAL/ANGLICAN CAMPUS MINISTRY
 2116 Memorial Chapel College Park 20742
 The Rev. Susan Astarita, v/chap (301) 405-8453
 Sun H Eu 5, Ev/H Eu 1st Sun/Dialogue Sermon; Biblical Study &
 Dinner Fri 5; Youth & Service Ministry. FAX (301) 314-9741. E-mail:
astacom@wam.umd.edu. Campus Episcopalian Newsletter

MICHIGAN

Univ. of Michigan Ann Arbor
CANTERBURY HOUSE
 721 E. Huron St., Ann Arbor, MI 48104 (734) 665-0606
 The Episcopal Center at the Univ. of Michigan
 The Rev. Matthew Lawrence, chap
 Sun eve. E-mail revml@umich.edu

Wayne State Univ. Detroit
EPISCOPAL/LUTHERAN CHAPLAINCY 687 Student Center
 Jenny Gale Tsering, chap (313) 577-8306
 The Rev. Morsal Collier, ass't chap (313) 577-8305

MINNESOTA

Univ. of Minnesota
UNIVERSITY EPISCOPAL CENTER (612) 331-3552
 317 17th Ave., SE, Minneapolis, MN 55414
 The Rev. Janet Wheelock, chap
 Sun Eu 6; Wed Eu 11:45
 World Wide Web: <http://www.umn.edu/rac/uec>

NEBRASKA

Hastings College Hastings
ST. MARK'S PRO-CATHEDRAL 422 N. Burlington
 The Very Rev. Richard J. Martindale, Dean 462-4126
 Sun Eu 8, 10. Eu: Mon 7; Tues 7; Wed 10; Thurs 12:10; Fri 7

Univ. of Nebraska Lincoln
ST. MARK'S ON THE CAMPUS 1309 R Street
 The Rev. Dr. Don Hanway, v & chap (402) 474-1979
 Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW HAMPSHIRE

Univ. of New Hampshire Durham
ST. GEORGE'S Main St. at Park Ct. (603) 868-2785
 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
ST. PAUL'S 401 E. 4th St.
 The Rev. Charles T. Dupree, chap (252) 752-3482
 Sun 8 & 10:15 Holy Eucharist. Wed 5:30 Episcopal Student Fel-
 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

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>

PENNSYLVANIA

Lehigh Univ. Bethlehem
CATHEDRAL CHURCH OF THE NATIVITY (610) 865-0727
 The Very Rev. William B. Lane 321 Wyandotte St.
 Sun H Eu 8, 10:30. Wed H Eu with anointing 9:30. Sat H Eu 5.
 Daily Office 9, 12, 5 wklys. World Wide Web:
<http://www.nativitycathedral.org>

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

Univ. of Pennsylvania Philadelphia
ST. MARY'S 3916 Locust Walk (215) 386-3916
 The Rev. James H. Littrell, chap stmaryshv@aol.com
 Sun Eu 8, 11, 10:10. Tues, Thurs Eu 12:15, Wed Eu 6. Canter-
 bury Club 2d Sun 4 meal

VIRGINIA

Radford Univ. Radford
GRACE CHURCH 210 Fourth St. (540) 639-3494
 Sun Rite I, Rite II 11. Canterbury Fellowship Mon night 8:30, meet
 @ Heth clock.

Virginia Military Institute Lexington
 Washington & Lee Univ
R.E. LEE MEMORIAL (540) 463-4981
 The Rev. David Cox, r; the Rev. Mark Lattime, assoc
 Sun H Eu 8:30, 10:30, 5. Canterbury Fellowship Sun 5:45

Virginia Tech Blacksburg
CHRIST CHURCH 120 Church St. (540) 552-2411
 The Rev. Clare Fischer-Davies, r; the Rev. Jack F. Wilcox,
 Jr., chap

WASHINGTON

Univ. of Washington Seattle
CHRIST CHURCH—Canterbury
 4548 Brooklyn Ave. NE, Seattle 98105
 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

The College Services Directory is published in all January and September issues of THE LIVING CHURCH.

To the Clergy:

If your church serves in a college community, and your listing is not included, please contact the Advertising Manager for information on rates.

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.

REFER TO KEY ON PAGE 19

CLASSIFIEDS

BOOKS

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

RICHARD HOOKER PROPHET OF ANGLICANISM. Burns & Oates/Anglican Book Centre, 1999, by Philip B. Secor. Send check made out to Philip Secor for \$39.95 (includes postage) to **Burns & Oates USA, Box 1511, Bethlehem, PA 18016.**

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PREACHERS! Learn to use symbols effectively at the Academy of Parish Clergy's International Conference being held at Princeton Theological Seminary, Princeton, NJ, **May 9-11, 2000**, with Dr. Leonora Tubbs Tisdale, author, *Preaching as Local Theology & Folk Art*. For reservations/information write: **Dr. Robert L. Yoder, Admin. VP, P.O. Box 96, Wade, NC 28395-0096**, or see website at www.apclergy.org

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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.**

DYNAMIC AND ENERGETIC 100-year young parish seeks curate to help enlarge the kingdom of God through our common witness and to teach the truth of Christ. Our primary interest is youth. See our website at www.stlukes.dsm.org or contact: **The Rev. Robert Elfvin, St. Luke's Episcopal Church, 3424 Forest Ave., Des Moines, IA 50311.**

DIRECTOR OF CHURCH RELATIONS—Trinity Episcopal School for Ministry, an Anglican seminary in the evangelical tradition, is seeking a qualified individual to fill the position of Director of Church Relations. Primary responsibilities include planning, coordinating and implementing a comprehensive student recruitment plan in conjunction with the admissions office, as well as public relations duties. The successful candidate will be evangelical with demonstrated abilities in recruitment, communications and marketing. Please submit your resume, including references, to: **Tied Welty, Director of Administration, Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.**

POSITIONS OFFERED

MINISTER TO YOUTH IN THE HEART OF CAJUN COUNTRY. The Episcopal Church of the Ascension in Lafayette, LA, is seeking an experienced, young adult to fill the post of full-time minister to youth. A parish of 1,400+ members, with a K-7th grade Episcopal day school of 425+ students—a wonderful opportunity to build a ministry from the ground up. Duties include creating a comprehensive ministry to youth for 6th-12th graders including education, social and outreach opportunities, confirmation process for youth. Also, included is the opportunity to teach Christian education to the children of our day school. Salary ranges begin at \$33K plus benefits and continuing education. For more information, please contact: **The Rev. Dr. Russell Levenson, Jr., Rector (337) 232-2732**; or send resume and references to: **Ascension Church, 1030 Johnston St., Lafayette, LA 70501.**

RECTOR, Transfiguration, Dallas, TX. Transfiguration, a caring, diverse family, seeks a leader for its suburban church who will continue our tradition of excellence in worship, liturgy, music and sermons. As the fourth largest parish of the Dallas diocese, with 60% of our communicants under age 50, we seek to improve Christian education and youth programs. Interested applicants must be committed to our active, healthy, lay ministries. A progressive parish in this diocese, we were the first to ordain a woman, and we are responsive to contemporary social issues. A blue-ribbon pre-K through 6th grade parish day school is an important component of the parish. Please send letter of interest by February 1 to: **Search Committee, c/o R. Jack Ayres, Esquire, 4350 Beltway Dr., Addison, TX 75001.**

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.**

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.**

TRINITY CHURCH, the largest parish in New Jersey, is a diverse, open congregation serving the greater Princeton area. We seek to educate ourselves and others to live the Gospel, to grow in personal and active faith, and to invest our resources to enrich God's creation. Staff members are partners in the ministry of the rector. Three positions to fill by June. **Associate Rector:** One of three clergy who share general ministry. We are seeking a person of experience. Women and minority candidates encouraged. **Director of Religious Education:** Large Sunday school, youth ministry, adult education program. Parish has experience with catechesis and rite 13. **Outreach Minister:** (new staff position). Lay or clergy leader to coordinate existing, diverse outreach programs and develop a new outreach arm. Further information from and applications to: **Search Committee, Trinity Church, 33 Mercer St., Princeton, NJ 08540.**

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POSITIONS OFFERED

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PROGRAMS

CLERGY — Tired? Burnt out? Sick and tired? Sick and tired of being sick and tired? It could be your drinking is bigger than you are. There is help from people who have been there and come back to life. Call us: **RACA 1-808-524-2822, ext. 211** or email us at standy@aloha.net

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THE HOLY TRINITY CENTENNIAL SCHOLARSHIP TRUST provides financial aid to persons engaged in, or planning to pursue, ministries in the Episcopal Church or larger Anglican Communion. Scholarships fund education and training for clergy or lay persons and may support expenses such as tuition, books and fees. For application information, please write: **Centennial Scholarship Committee, 515 E. Ponce de Leon Ave., Decatur, GA 30030.** Deadline for applications, March 30, 2000.

TRAVEL

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

CELTIC PILGRIMAGES 2000. Prayer and study programs to Ireland, Wales, Scotland, Lindsifarne and the Isle of Man. Deepen relationship with God through lectures; worship; visits to holy sites. **Sr. Cintra, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6435. FAX (212) 779-4009.**

GET CONNECTED TO CANTERBURY. The Friends of Canterbury Cathedral in the United States is pleased to sponsor a trip to Canterbury from May 11-19, 2000, under the leadership of the Rev. John C. Harper. Join us for a unique opportunity to participate in the life of the cathedral for a week. Space is limited. Call toll-free (888) 212-8994 or e-mail canterbury@tidalwave.net for further details.

VACATION OPPORTUNITIES

THE RECTOR OF ST. STEPHEN'S, Billings, MT, offers his home for clergy vacations while on sabbatical, May through September, 2000. Offer involves the responsibility of two Sundays of worship each month during stay. Wonderful vacation opportunities in Montana and Wyoming. Active, growing congregation, multiple staff. Contact: **The Rev. John Naumann, 1241 Crawford Dr., Billings, MT. Phone (406) 259-5017.**

CHURCH DIRECTORY

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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

CARLSBAD, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. W. Neal Moquin, SSC r
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

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CHRIST CHURCH, Georgetown
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Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

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2430 K St., NW — Foggy Bottom Metro/GWU Campus
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The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

AUGUSTA, GA

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

CHICAGO, IL

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

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

KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, 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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Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

BOSTON, MA

CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street
Email: office@theadvent.org Web: www.theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Charles L. McClean, Jr., the Rev. Franklin E. Huntress, Jr.; the Rev. David J. Hogarth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, MP 7; Mass 7:30; EP 5:30; Wed, C, 5 PM, Mass 6 PM; Sat, MP 8:30, Mass 9, C 9:30

LENOX, MA

TRINITY PARISH 88 Walker St. (413) 637-0073
The Rev. Edward Ivor Wagner, r
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
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HACKENSACK, NJ

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Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

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SANTA FE, NM

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Sun 8, 9 & 11. Weekdays as anno

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