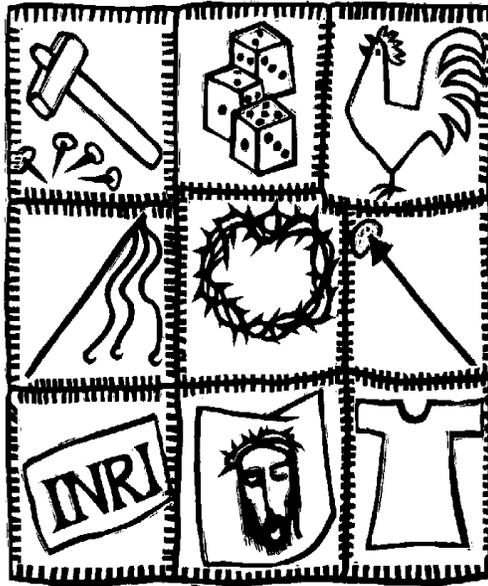


Renewal

From the Pastor’s Desk ... “And That’s to Keep Thy Lent”



I’ve lived in a lot of cities: Cincinnati, Chicago, Cleveland, Boston. But I’ve never lived in a city that takes Ash Wednesday as seriously as New York does. Each and every Ash Wednesday, as I walk from Fordham University to this church, I see scores of foreheads bearing testimony to the day’s meaning and observance. And in an ecumenical development that warms my heart, for the last several years on that day no fewer than 14 Roman Catholics have come into our church between our two services wanting to receive ashes, and I am happy to assist them!

Many people think of New Yorkers as thoroughly secular, or perhaps neo-pagan. And much of New York is that. But the enthusiasm of so many of us for

observing the beginning of Lent is to me a clear sign that many of us are searching for something much deeper than that.

Ash Wednesday is the first of the forty days of Lent, a period of time modeled on Jesus’s forty-day sojourn in the bleak, desert wilderness of Judea, the forty days following his baptism and before his ministry, the forty days spoken of in Matthew 4:1–11.

(In case you’re trying to count, the forty days of Lent run from Ash Wednesday through the Saturday of Holy Week, but exclude all Sundays, for Sundays are always feast days, never fast days!)

Well, how can we make the forty days of Lent as meaningful as possible? How can we best structure and use this time for reflection, repentance, reconciliation, and growth in faithfulness? How can we best order and arrange our lives such that when we come to the end of Lent we won’t be saying to ourselves, “Thank God that’s over!” but we’ll be saying, “Wow, what a great

experience! I can’t wait until next Lent!”?

How can we keep our Lent such that by its end we’ll have developed new disciplines of thought and action that we can carry over into our lives *beyond* Easter? How can we keep our Lent such that by its end we’ll have sorted out, wrestled with, and decided upon new ways for us to become “more like Christ”? How can we keep our Lent such that by its end we’ll have made good progress toward becoming the persons both Christ and we want ourselves to be?

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Nobel Laureates Call For Reform to Save the U.S.A.

reproduced from the Toronto Globe and Mail, December 7, 2001

On the 100th anniversary of the Nobel prize, 100 Nobel laureates warn that our security hangs on environmental and social reform.

The most profound danger to world peace in the coming years will stem not from the irrational acts of states or individuals but from the legitimate demands of the world's dispossessed. Of these poor and disenfranchised, the majority live a marginal existence in equatorial climates. Global warming, not of their making but originating with the wealthy few, will affect their fragile ecologies most. Their situation will be desperate and manifestly unjust.

It cannot be expected, therefore, that in all cases they will be content to await the beneficence of the rich. If then we permit the devastating power of modern weaponry to spread through this combustible human landscape, we invite a conflagration that can engulf both rich and poor. The only hope for the future lies in co-operative international action, legitimized by democracy.

It is time to turn our backs on the unilateral search for security, in which we seek to shelter behind walls. Instead, we must persist in the quest for united action to counter both global warming and a weaponized world.

These twin goals will constitute vital components of stability as we move toward the wider degree of social justice that alone gives hope of peace.

Some of the needed legal instruments are already at hand, such as the Anti-Ballistic Missile Treaty, the Convention on Climate Change, the Strategic Arms Reduction Treaties and the Comprehensive Test Ban Treaty. As concerned citizens, we urge all governments to commit to these goals that constitute steps on the way to replacement of war by law.

To survive in the world we have transformed, we must learn to think in a new way. As never before, the future of each depends on the good of all.

“To survive in the world we have transformed, we must learn to think in a new way”

THE SIGNATORIES

Zhohres I. Alferov Physics, 2000; Sidney Altman Chemistry, 1989; Philip W. Anderson Physics, 1977; Oscar Arias Sanchez Peace, 1987; J. Georg Bednorz Physics, 1987; Bishop Carlos F.X. Belo Peace, 1996; Baruj Benacerraf Physiology/Medicine, 1980; Hans A. Bethe Physics, 1967; James W. Black Physiology/Medicine, 1988; Guenter Blobel Physiology/Medicine, 1999; Nicolaas Bloembergen Physics, 1981; Norman E. Borlaug Peace, 1970; Paul D. Boyer Chemistry, 1997; Bertram N. Brockhouse Physics, 1994; Herbert C. Brown Chemistry, 1979; Georges Charpak Physics, 1992; Claude Cohen-Tannoudji Physics, 1997; John W. Cornforth Chemistry, 1975; Francis H. Crick Physiology/Medicine, 1962; James W. Cronin Physics, 1980; Paul J. Crutzen Chemistry, 1995; Robert F. Curl Chemistry, 1996; His Holiness The Dalai Lama Peace, 1989; Johann Deisenhofer Chemistry, 1988; Peter C. Doherty Physiology/Medicine, 1996; Manfred Eigen Chemistry, 1967; Richard R. Ernst Chemistry, 1991; Leo Esaki Physics, 1973; Edmond H. Fischer Physiology/Medicine, 1992; Val L. Fitch Physics, 1980; Dario Fo Literature, 1997; Robert F. Furchgott Physiology/Medicine, 1998; Walter Gilbert Chemistry, 1980; Sheldon L. Glashow Physics, 1979; Mikhail S. Gorbachev Peace, 1990; Nadine Gordimer Literature, 1991; Paul Greengard Physiology/Medicine, 2000; Roger Guillemin Physiology/Medicine, 1977; Herbert A. Hauptman Chemistry, 1985; Dudley R. Herschbach Chemistry, 1986; Antony Hewish Physics, 1974; Roald Hoffman Chemistry, 1981; Gerardus 't Hooft Physics, 1999; David H. Hubel Physiology/Medicine, 1981; Robert Huber Chemistry, 1988; Francois Jacob Physiology/Medicine, 1975; Brian D. Josephson Physics, 1973; Jerome Karle Chemistry, 1985; Wolfgang Ketterle Physics, 2001; H. Gobind Khorana Physiology/Medicine, 1968; Lawrence R. Klein Economics, 1980; Klaus von Klitzing Physics, 1985; Aaron Klug Chemistry, 1982; Walter Kohn Chemistry, 1998; Herbert Kroemer Physics, 2000; Harold Kroto Chemistry, 1996; Willis E. Lamb Physics, 1955; Leon M. Lederman Physics, 1988; Yuan T. Lee Chemistry, 1986; Jean-Marie Lehn Chemistry, 1987; Rita Levi-Montalcini Physiology/Medicine, 1986; William N. Lipscomb Chemistry, 1976; Alan G. MacDiarmid Chemistry, 2000; Daniel L. McFadden Economics, 2000; César Milstein Physiology/Medicine, 1984; Franco Modigliani Economics, 1985; Rudolf L. Moessbauer Physics, 1961; Mario J. Molina Chemistry, 1995; Ben R. Mottelson Physics, 1975; Ferid Murad Physiology/Medicine, 1998; Erwin Neher Physiology/Medicine, 1991; Marshall W. Nirenberg Physiology/Medicine, 1968; Joseph E. Murray Physiology/Medicine, 1990; Paul M. Nurse Physiology/Medicine, 2001; Max F. Perutz Chemistry, 1962; William D. Phillips Physics, 1997; John C. Polanyi Chemistry, 1986; Ilya Prigogine Chemistry, 1977; Burton Richter Physics, 1976; Heinrich Rohrer Physics, 1987; Joseph Rotblat Peace, 1995; Carlo Rubbia Physics, 1984; Bert Sakmann Physiology/Medicine, 1991; Frederick Sanger Chemistry, 1958, 1980; José Saramago Literature, 1998; J. Robert Schrieffer Physics, 1972; Melvin Schwartz Physics, 1988; K. Barry Sharpless Chemistry, 2001; Richard E. Smalley Chemistry, 1996; Jack Steinberger Physics, 1988; Joseph E. Stiglitz Economics, 2001; Horst L. Stormer Physics, 1998; Henry Taube Chemistry, 1983; Joseph H. Taylor Jr. Physics, 1993; Susumu Tonegawa Physiology/Medicine, 1997; Charles H. Townes Physics, 1964; Daniel T. Tsui Physics, 1998; Archbishop Desmond M. Tutu Peace, 1984; John Vane Physiology/Medicine, 1982; John E. Walker Chemistry, 1997; Eric F. Wieschaus Physiology/Medicine, 1982; Jody Williams Peace, 1997; Robert W. Wilson Physics, 1978; Ahmed H. Zewail Chemistry, 1999

Christmas Clowning at Rutgers!

The annual Rutgers Church Christmas celebration was attended by a large and enthusiastic crowd on Sunday afternoon, December 16, 2001 in the Fifth Floor auditorium.

The day started with fine weather; Dr. Shafer made an announcement of the event at morning service, and recited a blessing at the start of the festivities.

Tables were set in a festive manner by Ellen Caldwell and Doris Bryant; delicious Italian sandwiches were delivered by Manganaro's Delicatessen with

condiments, and punch, salads and cookies were contributed by committee staff members.

We had live entertainment for children and adults alike provided by Clown Magic of New York, and the Rev. Dr. Shafer was also called upon to participate in a demonstration of the magician's skills.

One of the highlights of the afternoon was the distribution of the gifts by Dermonte Alleyne as Santa Claus, assisted by Muriel Knight as Mrs. Claus and Bruce Bergquist as Santa's helper.

People came from near and

far to be present at this festive occasion, including Wellington Jones's grandchildren who traveled with their parents from Lansdale, Pennsylvania.

Special thanks go to Jeremiah Rosario, Louisa Berry, Stanley Piwoski, Stephen Whitley and Paul Callahan.

We are also looking forward to seeing all of you at our annual Easter Breakfast on March 31, 2002, which all are welcome to attend.

From the Pastor's Desk... continued from page 1 >>

Well, in response to questions like these I've long found help both in a passage of scripture that we read every Ash Wednesday, Isaiah 58:6-9a, and also in a poem by Robert Herrick—both of them printed elsewhere in this issue of *Renewal* (p. 5 and p. 17). Both make their own suggestions about how "to keep thy Lent," and in what follows I offer some additional suggestions about ways "to keep thy Lent."

First, in America it is *time* that is our most valuable commodity, so I begin by suggesting that sometime in the next day or two you set aside about half an hour as a quiet time when you can sit down and figure out your answer to this question: How can I carve thirty minutes out of my normal schedule each and every day, thirty minutes that I can reallocate to special Lenten practices?

Let me try to help you by suggesting some time-savings you might consider making.

Unfortunately, this year Lent begins during television's February sweeps period, when we spend lots of time watching "all new episodes" and specials. But try this: record all your favorite TV shows on your VCR.

Then, when you watch them, zap through all the commercials. You'll be able to watch an hour-long show in 45 minutes, saving 15 minutes each and every hour! And when the March re-runs come, vow to yourself: "This month, I will not watch any program that I've already seen."

Newspaper readers, try this: when you're reading *The New York Times*, give up one or two whole sections of it for Lent. For example, I regularly give up the Sports and Business sections every Lent.

Magazine readers, how about this: give up one or two whole magazines each week of Lent (and when you've figured out which ones you can live without, save some money by canceling those subscriptions!).

Junk-mail readers: no browsing allowed! Discard all that stuff with cold and ruthless dispassion, never even opening it.

Internet users: go cold turkey from all *surfing* during Lent; visit the net only when the needs of business or research demand it.

Lunch-hour takers: instead of going to the restaurant or cafeteria with someone else, take a brownbag, eat by yourself,

and re-deploy that extra time.

Well, you get the idea. Finding those thirty extra minutes every day may prove easier than you initially imagine.

OK. Now, you've figured out how to save thirty minutes every day, and you're ready for the next step. Again, sometime in the next few days, spend a second half hour deciding what you will do with that extra time you are saving during Lent.

And again, here are some suggestions for you to consider.

Spend some of that time in church-related activities, growing in your spirit within our community, at our Wednesday evening vesper services and adult education seminar, or else at our Wednesday noon (12:15 pm) or Sunday morning (9:45 am) adult class on the scripture lessons being used in the Sunday worship services of Lent. And if none of these times or topics works for you, check out the programs at churches located near your place of employment. You may be able to work one or more of those into your lunchtimes or coming-home hours.

And what about the rest of your saved time? Well, consider the following:

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"Internet users: go cold turkey from all surfing during Lent; visit the net only when the needs of business or research demand it."

Embrace change, leaders of failing churches are told

reproduced from the PC (USA) Newswire

MESA, AZ - North Presbyterian Church has been on the same corner near downtown Lansing, MI, for about 150 years.

Over time, many onetime members have moved to new suburban digs, and the Old Towne neighborhood, once predominantly white, has become more racially diverse.

The area also has attracted many people with "alternative" lifestyles, such as gays and lesbians.

And the members of North Church, mostly commuters who live in the suburbs, are looking for effective ways of reaching out to the new arrivals.

"Our big challenge has been, 'How do we maintain a church that has a rich history?'" said Lamont Clegg, an elder at the church, which averages about 75 people for Sunday worship. "How do we become relevant to a community that is a different community than when the church was begun?"

Clegg and two other elders traveled to Mesa, AZ, last week to look for answers during the Sixth National Churchwide Redevelopment Conference of the Presbyterian Church (USA).

He said the North Church elders hoped to learn "how to reach out to the community (when) many of the people who are members don't live in the community anymore."

Cultural changes in the United States, especially rapidly shifting demographic patterns in many areas, have profound implications for many congregations. Many churches have responded by retrenching and going into "survival mode," but many others, including Clegg's in Michigan, are embracing the changes through redevelopment ministries.

The four-day conference, which started Jan. 10, was intended to give the 530 registered

participants - clergy, lay leaders and presbytery and synod executives - a chance to share strategies that helped revitalize churches affected by drastic changes in their communities.

Church redevelopment, sometimes called "transformation," takes many forms. Sometimes it requires a fundamental overhaul of a church's mission and ministry. Sometimes it's as simple as a session retreat devoted to fine-tuning the existing program.

Often, the seeds of redevelopment take time to germinate, speakers noted during the conference, whose theme was "Come from the Four Winds, O Spirit ... That They May Live" (Ezekiel 37:9).

"There are no easy answers," Clegg pointed out. "Nobody can wave a magic wand. ... It won't happen overnight; and that's an important thing for us to realize. But through the process, we will get to where we want to go."

Among the keys to redevelopment identified by conference leaders: overcoming fear of change; rediscovering spiritual energy; coming to terms with the past; building a ministry team of leaders; developing a vision for the future; identifying and nurturing lay leaders.

The fact that two-thirds of the 11,200 churches in the PC (USA) are losing members dramatizes the importance of the denomination's redevelopment program, sponsored by the Churchwide Redevelopment Training Network and the Evangelism and Church Development Program Area of the National Ministries Division (NMD).

"I think there is a growing awareness across the denomination that a transformation of the church is needed," said Bruce Stevens, a member of the Churchwide Redevelopment

Steering Committee and one of the conference planners. "Redevelopment is one of the ways ... to (produce) greater vitality in our churches."

Conference officials had speculated that attendance might suffer because of the Sept. 11 terrorist attacks on New York City and Washington, DC, but could see no such effect. They were especially pleased that many participants, like Clegg, were attending the annual conference for the first time.

"People are seeing this as a way (to) come together with people who are in the same boat they're in," Stevens said. "They can pick up skills and get started here."

Conference newcomer Beth Wagner, a student at McCormick Theological Seminary in Chicago, was sent to the conference by the session of Lincoln Park Presbyterian Church, a redeveloping congregation that averages 60 Sunday worshippers, to pick up some fresh ideas.

Wagner said she heard suggestions on adult-education programming and redevelopment philosophy that she will recommend to the Lincoln Park church, including "the concept that (successful redevelopment) is a combination of the pastor and the congregation."

"It really is a team effort," she said. "I've heard that over and over. That's something that I'm going to have to sell, to both the pastor and the congregation, because both of them are going, 'You do it'."

"I think that's going to be my biggest point. I've already started thinking about how I'm going to do that."

The keynote speakers, the Rev. Veronica Goines, pastor of the multi-racial Marin City (CA) Presbyterian Church, and the

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Presbyterian Team Misses Olympics

reproduced from PC (USA) Newswire

“Presbyterian congregations in the Salt Lake City area will be ‘welcoming the world into (our) worship services.’”

LOUISVILLE - Shortages of time and money forced organizers to abandon a plan to build a Presbyterian Welcome Center in Salt Lake City, UT, for the 2002 Winter Olympic Games.

The idea was to provide a worship, hospitality and information center for visitors from around the world, a Presbyterian-Reformed presence at an Olympic venue in the heart of Mormon country.

Officials hoped to break ground at a Park City site in June 2000 and finish building the center last summer, in plenty of time for the 17 days of Winter Games, which began on Feb. 8. However, difficulties in raising the \$2m to \$7m cost of the facility forced planners to scale the project back, then drop the idea altogether.

“We scrapped the project because it was just too much money and not enough time,” said the Rev. Robert L. Sheldon, mission development director for the Synod of the Rocky Mountains, which was to be one of three welcome-center sponsors. “We had a year and a half

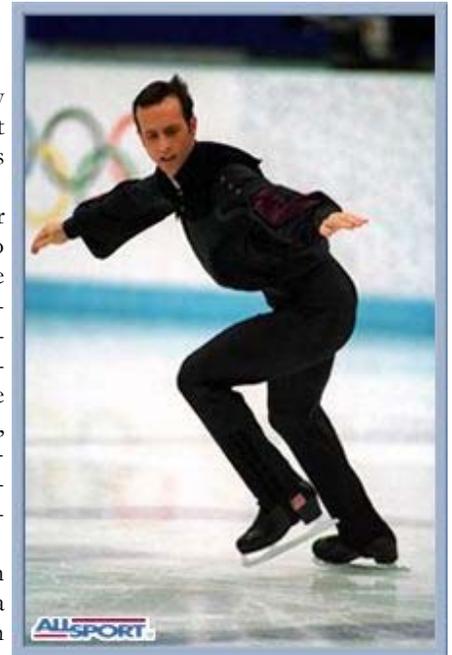
to raise \$7m without any kind of (process) in place. It was just impossible. It was just too much.”

Original plans called for the Welcome Center to serve as a respite from the Games, with big-screen televisions broadcasting Olympic events and other programming including Bible lessons, religious music, worship in a 10,000-square-foot sanctuary and multimedia presentations on Presbyterian missions.

Summit Presbyterian Church of Park City, UT, a recently chartered church that was to be a project co-sponsor, had hoped to make the new center its home when the Olympics ended. Planners also thought it might serve as a retreat/conference center for the Presbyterian Church (USA).

Sheldon, who said he knew from the outset that the Olympic project was a “long shot,” expressed gratitude for Presbyterians’ efforts to make the Welcome Center a reality.

“People said, ‘It’s insane,’ and ‘It won’t work’ - but try it



anyway,” he added.

Presbyterian congregations in the Salt Lake City area will be “welcoming the world into our worship services,” said the Rev. Marvin L. Groote, executive presbyter of the Presbytery of Utah.

Referring to the Welcome Center project, Groote said: “The timing was such that we didn’t have the time to make it work. We put a good effort forward, but it just wasn’t there.”

An Old-New Look at Lenten Vows

from the New Revised Edition of the Bible, Isaiah 58:6-9a

6 “Is not this the fast that I choose:
to loose the bonds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?”

7 Is it not to share your bread with the
hungry,
and bring the homeless poor
into your house;
when you see the naked,
to cover them,
and not to hide yourself
from your own kin?”

8 Then your light shall break forth like
the dawn,
and your healing shall spring up
quickly;
your vindicator shall go before you,
the glory of the LORD
shall be your rear guard.
9 Then you shall call,
and the LORD will answer;
you shall cry for help,
and God will say, “Here I am.”

Alaskan Congregation Battles to Beat Big Freeze

reproduced from PC (USA) Newswire

"They are spiritual in a way that you and I are not accustomed to. They may not be as well-educated or as well-informed about current affairs as many others, but they are devoted to Jesus Christ."

Gambell Presbyterian Church in Alaska is planning to build a new home for itself - a water- and wind-proof building where people won't have to keep their coats on during worship.

This is not your typical church-construction project.

The village of Gambell is on St. Lawrence Island, at the far western reach of Alaska, surrounded by the frozen-solid Bering Sea, just 40 miles from Siberia and near enough to the international dateline that you can stand on nearby Sevuokuk Mountain (elevation 617 feet) and peer into tomorrow.

The little settlement has about 700 residents, most of them Siberian Yupik Eskimos, whose people are believed to have occupied the remote island for more than 2,000 years.

When you build something in Gambell, every stick of lumber, every length of pipe, every panel of drywall, has to be brought in by barge during the brief period each year when the pack ice on the Bering Sea breaks up.

The building the congregants of Gambell Presbyterian envision is a modest, one-story frame structure - but they'll need \$1.5 million to make it a reality. At least one-third of that amount will go for transporting materials

to the site.

The Presbytery of the Yukon has committed \$100,000 to the project; the Presbyterian Foundation has donated \$20,000 so far; and the congregation in Gambell has pitched in almost \$20,000 since the fund-raising effort got under way in February 2001. Yukon Presbytery Executive David Dobler said in January that the total stood at "a few hundred thousand."

If "a significant portion" of the needed money hasn't been raised by this summer, Dobler said, the project will literally miss the boat and be delayed by a year.

Gambell was named for a Presbyterian missionary, Vene Gambell, who founded the church in 1894 and was lost at sea with his wife in 1898 when their boat, the Jane Grey, disappeared en route to the mainland.

The current pastor, the Rev. Nathan Lim, a native of Taiwan who came to Gambell with his wife, Rachel, two years ago, says the church is doing very well: "All the vitals are on the rise." On holidays, he says, Gambell Presbyterian sometimes draws a quarter of the village population. "The community is my parish,"



he says.

Lim, who notes that Gambell "has no corner Home Depot or WalMart," says his congregation has no complaints, although it worships in a building with cracked walls and water-damaged ceilings.

"The Lord has been very faithful, very gracious," he says. "We believe He is opening a door for us."

Lim says of the whale- and walrus-hunting Yupiks: "They are spiritual in a way that you and I are not accustomed to. They may not be as well-educated or as well-informed about current affairs as many others, but they are devoted to Jesus Christ."

The Gambell congregation is an anchor of the Bering Witness mission to the native peoples of Siberia. The Gambell Eskimos speak a dialect of the native language that is understood in Siberia but not in other parts of Alaska.

CROP Walk to Church World Service to Afghanistan

by Renee Lord

Last April, when we participated in the Hunger CROP Walk to benefit Church World Service, few of us knew much about Afghanistan, or the difficulties facing its people.

In less than a year, as those difficulties increased dramatically, we have learned much about the tremendous need in that part of the world and of the many obstacles to providing hu-

manitarian aid.

Church World Service is able to surmount many of those obstacles. According to Jesse Glick, working out of Colchester, CT, as Director of the Tri-State Regional Office of CWS: "When other organizations were forced to pull out of Afghanistan, CWS could continue delivering aid because virtually all of our workers and volunteers are

indigenous people." As CWS states in its latest annual report, "We don't just drop off packages and walk away."

A recent letter from CWS says: "Because of the long-term partnerships in Afghanistan and an almost 50-year history in Pakistan, CWS was able to begin responding to the humanitarian emergency early on. As

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From the Pastor's Desk... continued from page 3 >>

Use some of your time throughout the day to walk more slowly and to look more closely and to become more fully observant of the world around you.

Notice the bird hopping, the plant budding, the breeze wafting, the squirrel chattering, the cloud skiffing, the moon beaming, the child skipping, the youth running, the nanny strolling, the middle-aged man sauntering, the old woman hobbling, the homeless person shuffling. Become more aware, so that your heart may expand!

And then here's the thing of it: Every night before you go to bed, spend fifteen minutes writing a journal entry and reflecting on it, recording your observations and your puzzles, your experiences of growth and your feelings of helplessness, and then turning these over in your mind and heart and soul.

"Embrace Change..." continued from page 4 >>

Rev. Edward L. Wheeler, president of Christian Theological Seminary in Indianapolis, urged Presbyterians who find themselves in changing communities to reach out to groups not now in their pews.

The Rev. Daniel Watson, pastor of Pleasant Run Presbyterian Church in Cincinnati, OH, agreed that such outreach should be among the highest priorities in redevelopment.

"We are going to have to make a decision whether we want to reach out to groups who are not traditionally our constituents," said Watson, who was attending his third redevelopment conference.

"And what is our commitment to communities that have changed? Do we want to partner

For example, "Dear Diary, today, I wanted to smile at that homeless person, but I couldn't. Why was that? ..."

"I read an article about the volcanic eruption in the Congo, and I want to write a check. Tomorrow I must find out where I can send it."

"Dear Diary, today, I did something that I know pleased God. Let me tell you about it: ..." or "Dear Diary, I did a thing this afternoon that wouldn't please God. I don't want to write about it, but I need to: ..."

"The kindest words I heard today were these, ..."

"I saw something today that's got to change. Maybe by tomorrow night I can think of what to do about it."

"As I was watching the cashier ring up my new clothes, I realized I saved \$8 because there's no sales tax on them anymore. I'm going to keep track of all my sales-tax savings and

add it to my One Great Hour of Sharing offering."

"I'm not very good at showing my family how much I love them. Tomorrow, I'm going to do better by ..."

"As the waters of the shower fell on my head this morning, I was reminded of my baptism, and I found myself praying, 'God, today may all my thoughts, words, and actions show that I'm Your child.'"

"Sandy hurt my feelings today. Here's what I want to say to her tomorrow, ..."

"I read two things in the paper today that really upset me. Maybe I need to get involved more deeply by ..."

"Jim was telling me about this thought-provoking movie. I'll see it Saturday and discuss it with him Monday."

"I saw a person do the most wonderful thing today: That must be what it means to be a Christian."

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"A church is ...
an organic,
living entity -
either it grows
or it dies."

with them, as Ed Wheeler said? ... Do we really want to take the plunge, and identify with them? "

Since the mid-1990s, when redevelopment became a priority of the Evangelism and Church Development Program Area, the model of church-based community organization has spread across the nation. In late 1995, about 40 people representing presbyteries interested in redevelopment formed the Church-wide Redevelopment Training Network. The first national conference, in January 1997, drew about 300 participants.

Dealing effectively with change is crucial if the PC(USA) is going to thrive, said the Rev. Mark Deaton, pastor of Greene Street Presbyterian Church in Augusta, GA, which has about

43 members on its rolls.

"A church is ... an organic, living entity - either it grows or it dies," Deaton said. "We've got an awful lot of churches in this denomination that are not growing, so I think ... how we do church is going to be changing radically."

The conference participants also heard a preliminary report on the findings of the U.S. Congregational Life Survey, (in which Rutgers took part) which questioned more than 350,000 worshippers and 2,000 congregations from all faith groups to produce a comprehensive statistical portrait of U.S. worshippers and congregations. The \$1.3 million survey was part of a project funded by the Lilly Endowment and the Louisville Institute. Similar surveys also were conducted in England, Australia and New Zealand.

Worshippers "Shop Around" Before Deciding on Church Home

reproduced from PC (USA) Newswire

MESA, AZ - Nearly one-third of all worshippers in the United States have changed congregations in the past five years.

This high level of "turnover" is among the key findings of the largest survey ever conducted of U.S. worshippers. The U.S. Congregational Life Survey, which Rutgers took part in last year, questioned a random national sample of 350,000 people attending churches and other religious institutions; participants represented about 2,000 congregations in 50 denominations and faith groups.

Among the other findings: women attend worship services more often than men; nearly 40 percent of all attendees have college degrees; worshippers are more likely to turn out to vote; and people who worship regularly typically make good neighbors.

The survey, conducted at a cost of \$1.3 million, is part of a project designed to produce the first truly comprehensive statistical portrait of U.S. worshippers and congregations. It was funded jointly by the Lilly Endowment and the Louisville Institute and supported by the Presbyterian Church (USA).

Worshippers completed survey questionnaires last April. Similar surveys were conducted at roughly the same time in England, Australia and New Zealand. The four-nation study involved about 1.2 million worshippers from more than 100 denominations and about 12,000 congregations.

The survey, whose planning and execution took three years, was described as "the biggest religious survey on the planet" by PC(USA) officials who announced some preliminary survey results on Jan. 12 during the denomination's Sixth National Churchwide Redevelopment

Conference here (see related story).

The researchers hope the survey findings will help congregations find ways of renewing and enriching their congregations.

Questionnaires were filled out during services at participating congregations - including Catholics, Jews, Mormons, Methodists, Lutherans and Unitarians - in all 50 states.

"We don't want to give you the impression that all the findings were positive, or that we're looking at the data with blinders on, or rose-colored glasses," said Deborah Bruce, project manager for U.S. Congregations, a Louisville-based ecumenical research group that managed the survey. "There are challenges that congregations face."

Bruce and Cynthia Woolever, U.S. Congregations' director, flashed slides of cartoons and bar graphs across a movie screen during a light-hearted but informative presentation on the survey's findings. Bruce and Woolever are also staff members in the PC(USA)'s Research Services office.

The survey found that 83 percent of the people in the pews attend services regularly, nearly every week. Beyond weekly worship, however, participation is less regular. Fewer than half of churchgoers (38 percent) are involved with small groups in such activities as Sunday school, prayer, Bible study, discussion and social groups. Participation in small groups was considerably higher among Presbyterians (63 percent).

"It's not quite so bad overall for Presbyterians, but there's still lots of room for growth," Bruce said, adding: "Worship is the primary spot where people are connecting with their congrega-

tions. It is where they come to be spiritually fed."

There are more women (61 percent) than men (39 percent) in the pews across all age categories, the survey found. That women live longer than men accounts for only part of the gender difference in religious participation, Bruce said.

The survey found new members of congregations (those who joined in the past five years) come largely from four faith backgrounds: 7 percent are "first-timers," people who have never regularly attended services anywhere; 18 percent are "returnees," who once belonged to a community of faith and are coming back; 18 percent are "switchers," people moving from one denomination or faith group to another; and by far the largest group, 57 percent of all newcomers, are "transfers," worshippers who changed congregations within the same denomination.

The survey found that faith groups and individual congregations vary in attracting new members. Catholics have fewer "switchers" than Protestants. None of the faith groups does particularly well with "first-timers."

The average worshipper is well-educated; 38 percent have college degrees, compared to 23 percent of the U.S. population. The education level was higher than average for religious people in all four countries surveyed.

"This finding adds further evidence to what social scientists had observed about religious involvement for several decades now," Woolever said, "that the values and behaviors promoted by religious institutions like churches contribute to upward social mobility."

"We don't want to give you the impression that all the findings were positive, or that we're looking at the data with blinders on, or rose-colored glasses."

Continued on page 13 >>

CHURCH CALENDAR FOR LENT AND EASTER

* = Infant and Child Care Available

- Su February 10 Transfiguration Sunday—Holy Communion**
 9:45 a.m. *Sunday School ages 10 through Adult
 11:00 a.m. *Worship, The Reverend Cliff Frasier preaching;
 Sunday School ages 3–9
- Tu February 12 Shrove Tuesday**
 6:30 p.m. Third Annual Pancake Supper and Variety Show
 An Evening of Food and Fun for the Family
- We February 14 Ash Wednesday**
 12:15 noon Service of Penance (distribution of ashes)
 6:30 p.m. Service of Penance (ashes and communion)
- Su February 17 First Sunday in Lent—Presidents’ Day Weekend**
 9:45 a.m. *Sunday School ages 10 through Adult
 11:00 a.m. *Worship, Dr. Shafer preaching;
 11:15 a.m. Sunday School ages 3–9
- We February 21**
 12:15 noon Lenten Bible Study (Dr. Shafer; Ms. Pynch)
 6:30 p.m. Candlelight Vesper Service
 7:15 p.m. Adult Education Seminar
- Su February 24 Second Sunday in Lent— Ordination and Installation of Officers**
 9:45 a.m. *Sunday School ages 10 through Adult
 11:00 a.m. *Worship, Dr. Shafer preaching: Children’s Choir
 11:15 a.m. Sunday School ages 3–9
- We February 28**
 12:15 noon Lenten Bible Study (Dr. Shafer; Ms. Pynch)
 6:30 p.m. Candlelight Vesper Service
 7:15 p.m. Adult Education Seminar
- Su March 3 Third Sunday in Lent—Women’s History Month begins**
 9:45 a.m. *Sunday School ages 10 through Adult
 11:00 a.m. *Worship, Dr. Shafer preaching;
 11:15 a.m. Sunday School ages 3–9
- We March 6**
 12:15 noon Lenten Bible Study (Dr. Shafer; Ms. Pynch)
 6:30 p.m. Candlelight Vesper Service
 7:15 p.m. Adult Education Seminar

Su March 10 Fourth Sunday in Lent—Communion, Gifts of Women Sunday

- 9:45 a.m. *Sunday School ages 10 through Adult
 11:00 a.m. *Worship, Dr. Shafer preaching; Holy Communion;
 Children's Choir; Sunday School ages 3–9
 4:00 p.m. Ecumenical Benefit Concert—MLK, Jr. High School

- We March 13** 12:15 noon Lenten Bible Study (Dr. Shafer; Ms. Pyrch)
 6:30 p.m. Candlelight Vesper Service
 7:15 p.m. Adult Education Seminar

- Su March 17 Fifth Sunday in Lent**
 9:45 a.m. *Sunday School ages 10 through Adult
 11:00 a.m. *Worship, Elder Pyrch preaching;
 11:15 a.m. Sunday School ages 3–9

- We March 20** 12:15 noon Lenten Bible Study (Dr. Shafer; Ms. Pyrch)
 6:30 p.m. Candlelight Vesper Service
 7:15 p.m. Adult Education Seminar

- Sa March 23** 9:30 a.m. All-Church Retreat:
 “Being Christian Monday through Saturday.”

- Su March 24 Palm Sunday**
 9:45 a.m. *Sunday School ages 10 through Adult
 10:45 a.m. *Procession with Palms on Broadway
 11:00 a.m. *Worship, Dr. Shafer, preaching

- Th March 28 Maundy Thursday**
 7:00 p.m. *Tenebrae Service and Holy Communion
 (with footwashing)

- Fr March 29 Good Friday**
 12:00–2:00 p.m. *Service of the Seven Last Sayings of Jesus
 (come when you can; leave when you must)

- Sa March 30 The Vigil of Easter**
 7:00 p.m. *Service of Light, Scripture, & Baptismal Renewal

- Su March 31 Easter Sunday—One Great Hour of Sharing Offering**
 9:00 a.m. Brief Service of Holy Communion
 9:30 to 10:30 a.m. Breakfast served for all the Rutgers family
 11:00 a.m. *Worship, Dr. Shafer preaching; Holy Communion

Marshall Williamson Calls Time for his Postlude

On Labor Day Sunday, 1967, Texan native Mr. Marshall Williamson took his seat in the Rutgers Church Sanctuary for the first time.

And on January 20, 2002 – 35 years, 8 presidents, and 4 pastors later – Marshall shocked many at Rutgers with the announcement of his retirement from his position as Minister of Music this coming summer.

Marshall's musical career is long and varied. He has toured 49 states, Europe, Russia, China, as recital accompanist with Arroyo, Gedda, Gramm, Merrill, Peters, Uppman, Verrett, and others. His resume includes spells with the Metropolitan Opera Studio, Lake George Opera, the Manhattan School of Music, and Mannes College of Music. He has also taught piano and vocal skills at Juilliard School since 1978.

Since moving from the Creston Avenue Baptist Church in the Bronx, Marshall has delighted and enhanced services at Rutgers – which begs the question, why stop now?

"I want to go out while I'm still playing well," he says. "Before I fall off the organ bench or forget to play the doxology!"

Marshall was moved to tears as Dr. Vera Roberts paid tribute to Marshall with a special announcement at the end of the January 20 service.

Her speech echoed the emotions of many of the Rutgers faithful: "It is

difficult for me to imagine Rutgers Church without Marshall at the organ... he has inspired us with his heavenly music."

Marshall's response concentrated on the positive, while acknowledging his decision to retire had not been an easy one.

"It was difficult for me and my wife Margaret. We love everyone at this church.

"But we still have Lent, Good Friday, the Easter Vigil, Easter Sunday, Pentecost and many other services to make wonderful music with my beloved choir and soloists."

Over his many years of service here, Marshall remembers the Bicentennial celebrations in 1998 as one of many highpoints.

"That was a big year for us," he says.

"I will always vividly remember every one of the candlelight services, the Christmas Eve and Easter services – all the big musical events. And I remember clearly the installation of the pastors. They were always a breath-taking event."

The massive renovation of the Rutgers sanctuary in 1997 was a memorable time. "That was a wild adventure!" he laughs. "Sitting playing the piano under all those girders, with the pews and the carpet out! And the acoustics were terrible!"

Marshall's last service will be on



July 7, 2002 – but that won't be the last Rutgers sees of him. "While I intend very much to stay out of the way of the new person, I will be coming here as a member of the congregation.

"When I was in my wheelchair following an accident with a taxi in 1999 I sat in among the pews, I thoroughly enjoyed it. I loved being in that part of the worship service and seeing the other side."

Dr. Shafer and the Personnel Committee tried to change Marshall's mind about retiring, but in the end the Session accepted his decision and voted to honor him with the title of Minister of Music *emeritus*. Marshall will also act as a consultant to the search committee to find his replacement.

One thing is clear – whoever lands the job of Marshall's replacement has some pretty big shoes to fill.

"Your CROP Walk Money" continued from page 6 >>

the crisis has worsened, CWS is helping to provide food parcels and family shelter kits to uprooted families, with priority given to female-headed households."

A food parcel, which costs CWS \$256, contains enough rice, beans, wheat, cooking oil, sugar and tea to feed a family for about six months. The shelter kits, at \$90 each, include a family-sized tent, ground sheet, plastic tarp, and four

blankets.

In addition, CWS has helped organize a women's quilt-making cooperative whereby 400 Afghan refugee women living in Pakistan are making 60,000 blankets, 20,000 of which are allocated for the shelter kits. These women are providing extra warmth and comfort to other uprooted families, while also generating a small income to help support their own families.

Marvin Parvez, Pakistan/

Afghanistan Director for CWS, sums up the situation: "The only thing that is currently predictable about the situation in Afghanistan is that it is totally unpredictable."

But here, in New York, we can predict that the faith communities of our city will participate wholeheartedly in this year's CROP Walk. So, save the date – Sunday afternoon, April 28 – and watch for further details.

Lent 2002 movies at Rutgers

236 West 73rd Street, 5th Floor (212) 877-8227

Thursday Evenings at 7:00pm



sponsored by the Board of Deacons
Free Admission

Hosted by
DR. ROGER FRANKLIN



Feb. 14th • Keeping The Faith (2000) Color, 129 mins.

The re-entry of their best childhood buddy (**Jenna Elfman**), who has grown from a feisty tomboy into a beauty, turns this circle of friends into a complicated love triangle – because Jake (**Ben Stiller**) is now a rabbi, and Brian (**Edward Norton**) is a priest!

Feb. 21st • Brigadoon (1954), Color, 113 mins

While wandering through the Scottish highlands, New Yorkers **Gene Kelly** and **Van Johnson** stumble upon a magical village that only comes to life once every 100 years. Naturally, they dance up a storm! **Lerner and Lowe's** classic Broadway score is a delight.

Feb 28th • Billy Elliot (2000) Color, 111 mins.

Eleven-year-old miner's son Billy Elliot is on his way to boxing lessons, when he stumbles upon a ballet class. **Billy Elliot** is the heart-warming tale of one boy, who discovers a passion that will change his life forever.

Mar. 7th • Look for the Silver Lining (1949) Color, 100 mins.

Packed with wonderful songs and lavish dance numbers, this film biography traces the career of Marilyn Miller (**June Haver**), who began in Vaudeville and became one of Broadway's most popular stars, with the help of her mentor, dancer Jack Donahue (**Ray Bolger**). Also starring **Gordon MacRae**.

Suggestions for Keeping Your Lent – Rutgers Presbyterian Church, 2/12/02

Use some of your saved time to walk more slowly and look more closely
to become more fully observant of the world around you.

Notice the bird hopping, the plant budding, the breeze wafting,
the squirrel chattering, the cloud skiffing, the moon beaming,
the child skipping, the youth running, the nanny strolling,
the middle-aged man sauntering, the old woman hobbling,
the homeless person shuffling.

Become more aware, so that your heart may expand!

And then: Every night before you go to bed,
spend fifteen minutes writing a journal entry and reflecting on it,
recording your observations and puzzlements for the day,
your experiences of growth and your feelings of helplessness,
turning them over in your mind and heart and soul.

“Today, I wanted to smile at that homeless fellow, but I couldn’t.
Why was that? ...”

“I read an article about the volcano eruption in the Congo,
and I want to write a check. Tomorrow I must find out where I can send it.”

“Dear Diary, today, I did something that I know pleased God.
Let me tell you about it: ...”

“Dear Diary, I did a thing this afternoon that wouldn’t please God.
I don’t want to write about it, but I need to: ...”

“The kindest words I heard today were these, ...”

“I saw something today that’s got to change.
Maybe by tomorrow night I can think of what to do about it.”

“As I was watching the cashier ring up my new clothes,
I realized I saved \$9 because there’s no sales tax on them now.
I’m going to keep track of all my sales-tax savings
and add it to my One Great Hour of Sharing offering.”

“I’m not very good at showing my family how much I love them.
Tomorrow, I’m going to do better by ...”

“As the waters of the shower fell on my head this morning,
I was reminded of my baptism, and I found myself praying,
‘God, may all my thoughts, words, and actions today
show that I’m Your child.’”

“Sandy hurt my feelings today.
Here’s what I want to say to her tomorrow, ...”

“I read two things in the paper today that really upset me.
Maybe I need to get involved more deeply by ...”

“Jim was telling me about this thought-provoking movie.
I’ll see it Saturday and discuss it with him Monday.”

“I saw a person do the most wonderful thing today:
That must be what it means to be a Christian.”

This Lent, devote 30 minutes a day to these three tasks:
first, observe keenly the world around you,
then, record amply, in a journal, your impressions,
and finally, reflect deeply on what these things mean for your growth in Christ.

From the Pastor's Desk... continued from page 7 >>

So, as I was saying, I suggest you save thirty minutes a day this Lent, and then devote those thirty minutes to these three tasks: first, observe keenly the world around you; then, record your impressions amply, in a journal; and finally, reflect deeply on what these things mean for your growth in Christ.

Observe keenly, record amply, reflect deeply.

In this age of quick fixes, fast food, immediate gratification, and internet communication, Lent's call for slowing down, for disciplined inquiry and patient searching for the presence of God and the well-being of our neighbor goes against the temper of the times, but will make all the more evident the mistakenness-about-what-really-counts that dominates our lives.

So, from now until March 31st, I urge you to live more

deeply, so that your heart may expand and your actions may grow in love and compassion.

And that, dear friends, is "to keep thy Lent."

A Lenten prayer:

O God, help me to keep my Lent, so that, throughout these forty days, I may see You more clearly, love You more dearly, and follow You more nearly day by day. Through Christ, I pray.

U.S. Blocking Aid to World's Poorest

by Charlotte Denny, The Guardian 1/23/02 [distributed by the Washington D.C. Office of PC (USA)]

The U.S. government is blocking an international drive to increase aid for the world's poorest countries in the wake of last year's terrorist attacks.

With less than two months to go before a crucial UN summit on global poverty in Monterrey, Mexico, U.S. officials are trying to neuter the draft declaration which calls for rich countries to raise the amount they spend on helping the 2.8 billion people who live on less than \$2 a day.

The conference has been called to discuss ways of helping poor countries reduce poverty, cut infant mortality and provide universal primary education. But the U.S. is seeking to delete any mention of the internationally agreed development goals and of the suggestion that rich countries should meet the UN target of spending 0.7% of national income on aid.

Washington is already one of the least generous donors - despite being the world's largest economy - devoting just 0.1% of national output to its international aid effort. Other more generous donor countries, had hoped that the renewed U.S. interest in multilateral action during the war on Afghanistan would help bring about a



change of heart regarding aid within the Bush administration.

Some campaigners hoped that this signaled a willingness by western governments to consider radical new measures for raising revenue such as a British Tobin tax on foreign exchange transactions or a global carbon tax.

But these have been vetoed by the U.S. - even before the latest attempts to water down the draft communiqué.

Aid agencies at the Monterrey summit in New York reported that American officials have described the 0.7% target as an "outdated concept," and that they are pressing for it to be dropped from the final declaration.

The American attitude has provoked disquiet among fellow

donor countries and outrage among the development charities.

"It seems the U.S. will only tolerate multilateralism a la carte, and development, global redistribution and the interests of the poor are now off the menu," said Henry Northover, a policy adviser at Cafod, the Catholic aid agency.

Instead of discussing increased aid budgets, Washington wants the conference to focus on how poor countries can improve their own economic performance through further market liberalization.

The U.S. treasury secretary, Paul O'Neill, is skeptical about the effectiveness of international aid efforts, arguing that the money donated is wasted by corrupt and ineffective governments.

In Tokyo at an international conference on rebuilding Afghanistan last month, Mr. O'Neill warned that support for the interim Afghan government would be withdrawn if donors discovered the money had been misused.

The aid agencies say a proposed campaign to raise public awareness of the targets, led by the UN development program, is opposed by the U.S. - which believes it amounts to an infringement of national sovereignty.

"Washington is already one of the least generous donors - despite being the world's largest economy - devoting just 0.1% of national output to its international aid effort."

“Shopping Around...” continued from page 8 >>

Woolever said the stereotype of “Ward and June and Wally and Beaver” families filling up the pews is way off the mark. The survey found that large percentages of people in the pews either have never married or are divorced or separated. She said married couples with children are the “minority profile” in congregations, which she said “mirrors the U.S. population.”

Regular worshippers tend to make good neighbors; half of all those surveyed said they had prepared or given food to someone outside their family or congregation during the past year. Thirty-eight percent said they donated money to charita-

ble organizations (other than their own congregations), while more than one in four (29 percent) said they had lent money to someone outside their family.

Twenty-two percent of participants said they helped a non-family-member find a job, and more than 20 percent said they had cared for someone outside their family who was very sick.

Seventy-two percent said they'd voted in the November 2000 election, compared to 50 percent of eligible voters. Twenty percent had worked with others during the past year in trying to solve a community problem, and 18 percent had contacted an elected official about a public issue.

The main purpose of the project was to take a “snapshot” of the religious landscape at the start of a new millennium.

More specifically, planners hoped to be able to help congregations understand themselves better, assess their ministries and relate more productively with their communities; to create a database that will enable congregations to measure themselves against denominational, national and international benchmarks; and to help guide church leaders and planners.

Every congregation that participated will receive two free reports summarizing the findings and comparing their own responses to those of worship-

New Generation Getting On-line at Rutgers

By Diane Nicole



The computer lab on the second floor of Rutgers is crowded with participants in our Computer classes, which started last September.

“It’s hard to believe that we started teaching just three classes,” says instructor Yv Maciel, “and now we’re trying to fit in time to teach 15 classes!

“It’s very exciting to know that we are serving so many people who have wanted to get in touch with family and friends who live miles away and are now able to through e-mail.”

“You really are never too young or old to get started,” says Mildred Nagel who recently celebrated her 93rd birth-

day. Not only does she participate in our Computer classes, but also in the adult acting class!

“What Rutgers is doing for the community, particularly the savings for seniors or adults over 55 is just remarkable,” Midred adds. “It truly benefits the neighborhood and everyone in it. This really has been an enjoyable afternoon.”

Jack, who started at Rutgers taking a computer class is now involved in our Senior Movement and exercise class on Friday mornings at 9:00 am. “What a difference it has made in how I feel and the stamina I now have,” he says. “I’d like to see more people involved, but the amount of attention I receive is really great.”

If you’re interested in honing your skills, the next computer session begins on February 27th. **Contact Diane Nicole at (212) 877-8227 x212.**

Christian Education News

Lent is a time for turning and renewal, a time for prayer and reflection. We are offering several opportunities for study, conversation and meditation during Lent. Please call Cheryl Pynch at x205 for details.

Exploring Prayer: a Wednesday Evening Series. Following the Vesper candlelight services on Wednesday evenings, join us for a series on prayer at 7:15 in the Daniel Russell Room. We will talk about different kinds of prayer, share experiences, and do some reading. We'll look at challenges to prayer: finding time, finding words, and staying faithful. We'll even do some actual praying! All are welcome - occasional pray-ers, devout pray-ers, non-pray-ers, and

prayer-phobes (many of us). Led by Cheryl Pynch and other members of the pastoral staff. Childcare is available but must be arranged in advance. February 20, 27, and March 6, 13, and 20.

Bible Study: Following the Lectionary during Lent. Sunday mornings at 9:45 or Wednesday afternoons at 12:15. Studying the lectionary - the scriptures read in church each Sunday - is a wonderful way to journey through Lent. The readings help us to meditate on God's gracious promises and newness of life in Christ. They include some of the most compelling and well-known stories in the Bible: the covenant with Abraham, the woman at the well, the raising of Lazarus. Talking about the scriptures with the preacher also gives you a

"heads up" on the sermon and is a way to engage more deeply in worship. Led by Dr. Shafer and Cheryl Pynch.

Retreat: What does it mean to be a Christian, Monday through Saturday? Join us on **Saturday, March 23rd** and reflect on what your Christian commitment means - or might mean - in your day-to-day life, and what it means in our life together. We've invited an experienced and dynamic leader to guide us in discussion. We will also have fun! Child care is available but needs to be reserved by March 7th. **Location to be announced**, but it will be in Manhattan. Save the date and look for a letter with more details!

Archbishop of Canterbury to Retire reproduced from PC (USA) Newswire

The Archbishop of Canterbury, George Carey, has officially announced his retirement.

A press release from Lambeth Palace states that "his intentions have been conveyed to the Queen, who is Supreme Governor of the Church of England and who formally appoints an Archbishop of Canterbury." The decision will take effect on Oct. 31, 2002.

"By the end of October I shall have served eleven and half years in a demanding yet wonderfully absorbing and rewarding post," Carey commented in the statement. "I feel certain this will be the right and proper time to stand down. I look forward to exciting opportunities and challenges in the coming months, and then to fresh ones in the years that follow."

Carey's announcement prompted statements of appreciation from Anglican leaders around the world.

"His passion for the Gospel and dedication to the faithfulness and unity of the church, together with his insistence that the suf-

fering world is the proper sphere of our common engagement, have made George Carey an inestimable gift to the Anglican Communion and beyond," said Presiding Bishop Frank Griswold of the Episcopal Church (USA).

"I am deeply grateful for his ministry, together with that of his wife, Eileen, as are countless Episcopalians who have come to know and love them through their frequent visits to our shores."

"Archbishop George Carey will be greatly missed worldwide and especially in Africa where he has consistently supported our efforts to address the problem of unpayable debt which is such a burden to developing countries," remarked Archbishop Njongkulu Ndungane of Cape Town. "We are also mindful of his support in our drive to facilitate a generation without AIDS. More importantly we have, through his visits to this country,

Namibia and Mozambique, come to appreciate his commitment to unifying the global communion of more than 70 million Anglicans and his efforts towards global peace."

Carey, who will be 67 in November 2002, was appointed the 103rd Archbishop of Canterbury in 1991. He will continue to carry out all the duties and responsibilities of the office, both for the Church of England and the Anglican Communion, until autumn.

The Crown Appointments Commission will meet this spring to consider nominations for Carey's successor. Two names will be forwarded to Britain's prime minister, Tony Blair, who will propose one for appointment by the





Remembering Sally Murray

There will be a presentation and dedication of a plaque in recognition of our beloved Sally Murray's service to Rutgers Presbyterian Church on Sunday, March 3, 2002, during the 11 a.m. service.

This will give those of us who

weren't able to attend Sally's funeral on October 31, 2001 another opportunity to meet Sally's family and express our love for her.

If any member or friend would like to participate in this

service as an usher, lay reader, greeter or host in the Daniel Russell room on that day, please contact Jacquelyn Carpenter before Friday, February 15.

"To Keep a True Lent"

**by Robert Herrick
(1591–1674)**

**Is this a Fast, to keep
The larder lean?
And clean
From the fat of veals and sheep?**

**Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?**

**Is it to fast an hour.
Or ragg'd to go,
Or show
A downcast look and sour?**

**No: 'tis a Fast, to dole
Thy sheaf of wheat
And meat,
Unto the hungry soul.**

**It is to fast from strife,
From old debate,
And hate;
to circumcise thy life.**

**To shew a heart grief-rent;
To starve thy sin,
Not bin:
And that's to keep thy Lent.**

Rutgers Presbyterian Church

236 West 73rd Street
New York, NY 10023

Phone: 212-877-8227
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NJ Church Destroyed by Fire reproduced from PC (USA) Newswire



A midday fire on January 8th has destroyed much of West Side Presbyterian Church in Ridgewood, NJ.

The Rev. Barbara Worthington, executive presbyter for Palisades Presbytery, told the Presbyterian News Service it was “a big, big fire that went very, very fast.”

The fire is thought to have started when a workman repairing the boiler under the sanctuary sparked the blaze with his welding torch. Worthington said the sanctuary, which had stone walls, was completely gutted and the roof is gone.

She said the fire quickly

spread to the administration wing of the large facility, which had recently undergone a \$3 million renovation. Church offices and a brand new chapel were also destroyed.

Worthington said the education wing of the complex was apparently spared.

Organized in 1912, West Side Church is the largest congregation in Palisades Presbytery, with 1,500 members.

“It is an active, active church,” Worthington said. “It’s horrible right now,” she added, “but this congregation will be fine. All the sayings

about a church being much more than it’s building are sure true of West Side.

“My phone has rung off the hook all week with expressions of concern and offers of assistance.”

Although the Chapel is destroyed, a Scripture reading on the Chapel wall still appears, unscathed: “Be still and know that I am the Lord.”

Donations can be sent to: **West Side Presbyterian Church Recovery Fund**
6 South Monroe Street
Ridgewood, NJ 07450