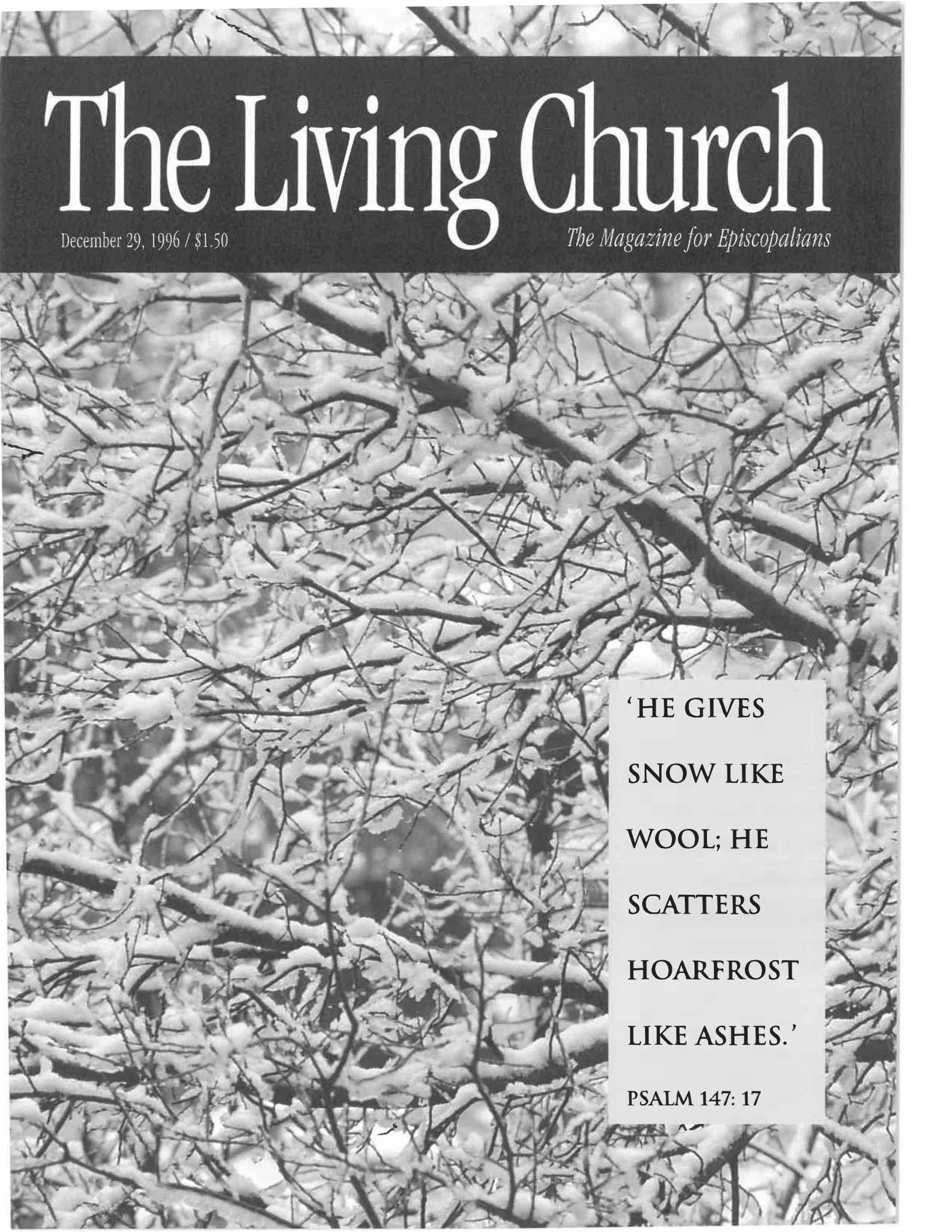


The Living Church

December 29, 1996 / \$1.50

The Magazine for Episcopalians



'HE GIVES
SNOW LIKE
WOOL; HE
SCATTERS
HOARFROST
LIKE ASHES.'

PSALM 147: 17

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out is his business
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Quote of the Week

Australian archdeacon Desmond Williams, writing in *Church Scene* on evangelism: "Badgering people is not evangelism. People have suffered too much from Mormons and Jehovah's Witnesses to tolerate that sort of thing."

In This Corner A Numbers Game?

Here's a quick quiz for readers concerned with numbers: The Episcopal Church has how many baptized members?

- a. 2,411,841
- b. 2,536,400
- c. 2,517,520
- d. 3,072,760

The right answer is a, but if you said b, you're also correct. Sort of. Obviously, this needs some explaining. The bottom line: The figures of baptized membership the church has been reporting aren't accurate.

When the national Executive Council met last month, the Rev. Canon Donald Nickerson, secretary of General Convention, presented "an extensive review of our parochial and diocesan reporting." The review came about after the General Convention office took over responsibility for parochial reports from the treasurer's office. This review process led to a recommendation of revising the forms used in the parochial reporting process.

"In 1990, it was discovered that up to 37 percent of our parishes were reporting different figures for the beginning of the current year than they reported for the last day of the prior year," Canon Nickerson said. "When this was brought to the attention of the person responsible for parochial reports, it was decided to 'roll over' prior year-end total baptized membership figures and adjust that number with current year increases or decreases."

As a result, there was the elimination of a slight decrease in the church's baptized

membership, stabilized figures for several years, then a slight improvement each succeeding year.

So in the report issued last month, two sets of numbers were presented for baptized membership calculations for domestic dioceses for 1995. In the first method, a start-of-year membership reported for parishes, plus or minus current-year adjustments, was used. That's where (a) listed above came from. The second method used the end-of-the-previous-year membership rolled forward, plus or minus current-year adjustments. That's how (b) was realized.

At this point, the logical question is what does all this mean? It means the Episcopal Church has about 2.4 million baptized members in 1995 rather than 2.5 million. It means that numbers probably were inflated for the past five years.

"It's a more accurate system, and that's what we're striving for," said Bruce Woodcock, of the General Convention office.

It's also possible that the new method of reporting isn't accurate. The Standing Committee on the State of the Church apparently will recommend to General Convention that the church improve its record keeping and reporting of statistics. And Canon Nickerson said the Church Pension Group is working with church center staff to improve recording of parochial report data.

When the process is finished, we may not like the numbers we see, but at least they ought to be accurate.

David Kalvelage, editor

Sunday's Readings

Offspring of the Father

Christmas 1: Is. 61:10—62:3; Ps. 147 (or 147:13-21); Gal. 3:23-25; 4:4-7; John 1:1-18.

Most of us adults, at some point, have to earn our living by working for somebody else. We're well acquainted, therefore, with the harsh realities of the employer-employee relationship. Our task as the latter is to meet the expectations of the former, and to the extent that we're able to do so we gain favor and a measure of security. Maintaining our benefits as employees, quite simply, is a function of how well we perform.

It is perhaps because the boss-worker relationship governs such a large part of the lives of modern people that many assume a relationship with God must run much along the same lines. Favor and security are assured when we're obedient to God's commands. Hardship and tribulation are the

expected results of low points on our "performance evaluation." Such a view is unfortunate indeed, for nothing could be further from the truth.

Christ, through his Incarnation, gives us "power to become children of God," insists John. "Through God you are no longer a slave but a child, and if a child then an heir," adds Paul. So a right understanding of our relationship with God is that of offspring to parent. The favor and love God bestows on us has nothing at all to do with our personal merit. There's nothing a child can do, after all, to increase or decrease the love and acceptance of a good parent. Our relationship with God is based on nothing less than his unconditional and unwavering love for us. We do well to respond by living our lives in such a way as to "cause righteousness and praise to spring forth."

Eligible for Membership

It is with regret that I read the letter from Edward W. Beals [TLC, Dec. 8] concerning his not being "qualified for membership" in the Association of Anglican Musicians.

Since I was not a member of the board of the association 10 years ago, I have no idea how he received the impression that he was not qualified. But I do know there are many members of our organization who have other professional careers outside of music. There are relatively few requirements for membership in the association: You are eligible for membership if you are a member of the Anglican Communion serving either a church within that communion or some other denomination, or you are a non-Anglican serving in a musical leadership role within a church in the Anglican Communion.

If Mr. Beals is currently serving in a musical capacity under either of these conditions, he is indeed qualified to apply for membership, and I urge him to contact our communications office for an application packet. (AAM Communications Office, 28 Ashton Road, Fort Mitchell, KY 41017.)

*Thom Robertson
President
Association of Anglican Musicians
St. Paul, Minn.*

I was sad to read Edward W. Beals' objection to what he calls "elitist policies" in the Association of Anglican Musicians, in particular with regard to the sentence in my report [TLC, Nov. 3] of our 1996 conference, to "professionals."

There is a basic difference between "elitist" and "professional," just as there is between "the glass half empty" and "the glass half full." Mr. Beals says that as a biology professor he believed he would not be considered by AAM to be a professional in church music, despite his fine credentials. I am a full-time professor of mathematics at Williams College, but have been working in Anglican music since I was a choirboy. I have been a member of AAM for 18 years and have served on the board for the past 15 years. For AAM, "professional" does not necessarily mean "employed full time in church music." It does mean that one has a deep commitment to church music in the Anglican tradition, a proven record of leadership in Anglican music, and a sense of upholding high musical standards, regardless of how large or small one's parish is.

Mr. Beals appears to be just the sort of person we're grateful to have in AAM. I hope he'll now apply for membership.

*Victor Hill
Williamstown, Mass.*

Circling Sharks

I was most saddened by the *Penthouse* magazine exposé [TLC, Nov. 17]. The charges must be thoroughly investigated, of course. I was equally saddened by what seemed to me to be the "knee-jerk" reaction of the bishops who signed the statement calling for an investigation. The image that came to my mind was that of sharks circling, and at the first indication of blood (in this case Bishop Orris Walker's) they struck. This is one of the most graceless and disrespectful acts I have seen in the Episcopal Church.

*(The Rt. Rev.) Sandy Hampton
Diocese of Olympia
Seattle, Wash.*

The House of Bishops, not just Bishop Browning or his critics, must examine the Long Island scandal but in the larger context of Maine, Massachusetts, Nava-joland, and "815," to cite a few of the locations of recent acts involving bishops in betrayal of trust or inadequate oversight.

The bishops collectively and rightly call the entire church to higher standards of conduct on issues ranging from racism to the environment. Yet they remain silent or divided when confronted by the misconduct or indifferent leadership of their colleagues.

It is time for our bishops, collectively, to look at this sorry record, to find ways by which they call themselves to higher standards and publicly to assure the church that they will be accountable for the conduct of all bishops.

Anything less forthright in the way of reform will hasten the unraveling of the institutional church and, by example, increase the trend toward congregationalism as an escape from the responsibility of leadership.

*Jack Carlsen
Flushing, Mich.*

A Good Decision

The Diocese of Fort Worth is to be commended upon its decision [TLC, Dec. 1] to no longer unconditionally accept the



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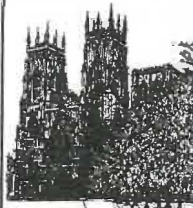
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Letters

authority of General Convention.

The church began in this country as a "diocesan church." Where the bishop is there is the church. Precedent for this decision was set in the 16th century when Archbishop Cranmer declared England no longer accepted the authority of the pope, and thus was born "the Church of England."

While the drafters of this decision did not imply cessation, this may be the only recourse whereby we preserve the authority of scripture and apostolic truth, when the Presiding Bishop, representing the Episcopal Church, persists in approving abortion and homosexuality.

*(The Rev. Canon) Philip E. P. Weeks
Barnabas Ministries, Inc.
Maitland, Fla.*

It would be best if General Convention not challenge the Diocese of Fort Worth for the recent qualification in its constitution. There's no telling where that path would end.

It seems to me that the diocese is following the logic of others who claim final authority in matters of doctrine. They are

not sanctioned; why should Fort Worth be sanctioned?

Two opposing forces are now joined on the question of diocesan authority. The traditional view of General Convention is left in the vortex. What a mess!

Even so, the final outcome can be viewed with confidence because the church will triumph in spite of ourselves.

*Walker Taylor
Wilmington, N.C.*

Selling All

Thank you for publishing Fr. Wickersham's thoughtful essay, "All of Us Are Called to Be Saints" [TLC, Oct. 27]. We need more reminders that "What we have must not be more important than following Christ." I would like to take the matter of "selling all that we have" a step further.

If I am not my own, I am bought with a price (1 Cor. 6:20), it follows that nothing that I have is my own. I am a steward, not a property holder. In the words of the old offertory:

"We give Thee but Thine own, whate'er

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Volume 213 • Number 26

Letters

the gift may be; All that we have is Thine alone; a trust, O Lord, from Thee."

God's portion in the Old Testament was the tithe. My understanding is that God's portion in Christ is 100 percent — my body, my soul, my time, my talents, my possessions — literally sold out to God. They are no longer mine to keep or to sell. It is for God to dictate what and when to sell and what to keep and care for. It means holding available to God all that I have and am. It means judging all that I say or do, or spend, in the light of his purposes. And when I fail to do so, it means recognizing my all-too-human need for forgiveness and grace.

(The Rev.) Anna D. Gulick, Deacon
Wilmore, Ky.

Try Recruiting

I am concerned at recent articles on the supposed impending shortage of clergy [TLC, Nov. 10, Dec. 8]. This is attributed to many reasons such as the fact that a majority of clergy today are over 45 years of age. Other factors include the rising age and lessening number of entering seminarians and the number of people who leave ordained ministry.

Most certainly the church is guided by the Holy Spirit, but we neglect a vital tool for church growth when we fail to recruit. We do this when a church forms a search committee for a new priest or a diocese seeks to call a bishop. When it comes to seminarians, we tend to wait for them to come to us. The armed forces, sports teams and legal and business firms all recruit to find the best candidates for their work. The church needs to follow this practice for discerning new leadership.

When it comes to young clergy, this problem is especially acute. I am 25 years old and probably would not have considered ordained ministry until later in life had I not been recruited. There are few models and little encouragement in most places for young people entering the ministry. I was asked to consider seminary and ordained ministry by my rector and bishop. Until we recruit young and new talent, we can expect such predictions of dwindling numbers and rising ages.

(The Rev.) Jonathon Jensen
St. Francis' Church
Potomac Md.

It Hurts

Thanks to Howard Anderson for "A Courageous Act" [TLC, Nov. 24] and for

letting the "cat out of the bag." It is true, secular society tends to categorize and exclude, and the Church of Jesus Christ, on the other hand, is commissioned to gather us all together and to present us to the Father.

Whenever the church forgets the intent of its commission, all hell breaks loose. People get hurt. When any of us is excluded, we hurt. Many years ago the vestry of an all-black parish elected me to be their rector. I knew the bishop didn't want me, but I didn't know why. I asked him. "I want a black man to be the rector of my largest parish," he said. Ouch! My category was a little different. I was excluded only because I was white. It hurt. Howard Anderson is right. Why don't we let God be the judge?

(The Rev.) W. Wesley Konrad
Caribbean Ministries
White Plains, N.Y.

Deep Faith

Thank you for printing the moving commentary on Sunday's Readings. "Simple, Gracious and Grace-Filled" [TLC, Nov. 24]. *Forward, Day By Day* gave many readers a unique opportunity to "visit" those in prison when it published the November 1995 meditations of Bo Cox, who is serving a life sentence in an Oklahoma prison. Those of us who began corresponding with Bo have been touched by his deep faith and his humility. Bo will be writing two more months of meditations for *Forward*, which will no doubt change more readers' perceptions and give a human face to those in prison.

Jacki Cooley
Jefferson, La.

Perspicacious

Re. "shoe-in" in the commentary on the Sunday readings [TLC, Nov. 3], If the shoe fits, wear it. Award yourself a slab of shoe-fly pie for perspicacity.

Perhaps the author thought the incumbent could not be "defected"?

Therrel Holt
Santa Rosa, Calif.

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published.



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(See back cover)

Archbishop Carey Hopeful After Meeting With Pope

The Most Rev. George Carey, Archbishop of Canterbury, paid his first official visit to Pope John Paul II Dec. 3-5 at Vatican City. Archbishop Carey had a private conversation with the pope, joined with the pontiff in a service at a historic church, and delivered a lecture.

Following their discussion, the two primates issued a "common declaration" on the possibilities for unity between their churches.

"The obstacle to reconciliation caused by the ordination of women as priests and bishops in some provinces of the Anglican Communion has ... become increasingly evident, creating a new situation," the declaration said. The two leaders called on the Anglican-Roman Catholic International Commission (ARCIC) to continue its work and to "deepen our theological dialogue" over issues of disagreement.

The talks also included Anglicans' objection to the supreme authority of the pope. "Without agreement in this area, we shall not reach the full visible unity to which we are both committed," the declaration said.



Jim Rosenthal photo

Archbishop Carey at an earlier, unofficial visit with Pope John Paul II at the Vatican.

The pope officiated at a service of Vespers in the Church of St. Gregory, from which St. Augustine left to take Christian-

ity to the Britons 1,400 years ago. Both the pope and the archbishop read lessons at that service. Several bishops from both churches were present.

At a news conference following the visit, Archbishop Carey said he found the pope "in very good form indeed.

"We've traveled a long way together," he said. "The conviction to go on fills me with hope. Anything can happen in the years to come."

Among those accompanying the archbishop were the Rt. Rev. Jeffrey Rowthorn, Bishop in charge of the American Convocation of Churches in Europe, and the Most Rev. Winston Ngonkulu, Archbishop of Cape Town.

Archbishop Carey also traveled to Milan, where he presented an address at the first Vespers of the Feast of St. Ambrose, which opened the 1,600th anniversary celebration of the death of St. Ambrose, the patron saint of Milan.

Archbishop Carey had met the pope once before, in 1992, when he was visiting Italy as a guest of the Anglican Church in that country.

Conventions

The Total Ministry program was the focus of the convention of the **Diocese of Northern California**, which met Nov. 7-9 in Eureka.



The Rt. Rev. Stewart Zabriskie, Bishop of Nevada, a diocese in which Total Ministry has been successful, addressed convention and presided over small-group discussions on the concept.

"Total ministry is a ministering community, not just a community gathered around a minister," Bishop Zabriskie said.

The Rt. Rev. Jerry Lamb, Bishop of Northern California, also spoke of Total Ministry in his convention address.

"Total Ministry moves away from a primary focus on the ministry of the ordained and encourages the ministry of the laity in the mutual work of ministry," Bishop Lamb said. "What I ask is that each of us, lay and ordained, seriously examine and pray about the call to ministry that we have been given. We can't wait for others to do ministry..."

Among resolutions adopted was one

which asks General Convention to rescind the canon which requires the retirement of clergy at age 72.

Episcopal Church Women of the diocese traced their history and took part in a procession.

The **Diocese of Massachusetts** held its convention Nov. 1-2 at the Cathedral Church of St. Paul in Boston.



A Eucharist for the feast of All Saints was celebrated Friday night and featured giant puppets and a Dixieland group playing "When the saints go marching in."

The Rt. Rev. M. Thomas Shaw, S.S.J.E., Bishop of Massachusetts, spoke of the development of a diocesan mission focus in his convention address. He said a mission focus committee had been at work studying leadership, youth and urban issues. A special convention will be held in May to present the mission focus proposal.

"We have a huge task ahead of us," Bishop Shaw said. "We could fail. For certain the final outcome will not be any-

thing like what any one of us or group of us has anticipated."

Six resolutions came before convention and five of them were adopted. Two resolutions on sexuality brought about the most discussion. Nearly 100 persons submitted a resolution asking General Convention to direct the Standing Liturgical Commission to study and develop rites for the blessing of committed same-sex relationships, and to present the forms to the General Convention of 2000 for inclusion in *The Book of Occasional Services*. That resolution was adopted.

A resolution that the diocese adopt a policy that members of the clergy be obligated "to model in their own lives the received teaching of the church that they shall abstain from sexual relations outside holy matrimony" was defeated.

A budget of \$4.5 million was adopted.

The convention of the **Diocese of Iowa** directed the bishop and diocesan council to continue efforts in developing a comprehensive long-range plan for mission and ministry when it met Nov. 1-2.

In other action, the convention directed

Conventions

the mission commission to consider changes which would virtually eliminate the distinction between parishes and missions, and gave seat and voice to three members of the diocesan youth council.

In his convention address, the Rt. Rev. C. Christopher Epting spoke of positive developments in the diocese.

"The most fundamental shift we are experiencing has to do with a move away from a hierarchical, top-down leadership model to one more appropriate for a diocese which truly believes in, and is trying now to live out, the ministry of all God's people, the ministry of the baptized," he said.

Bishop Epting stressed servant leadership as an appropriate style for the diocese.

A budget of slightly more than \$1 million was adopted.

"The Gifts of Anglicanism" was the theme of the convention of the **Diocese of Northwest Texas**, which took place Oct. 25-27 in a Lubbock hotel.



The Rt. Rev. Frank T. Griswold, Bishop of Chicago, preached at the opening Evensong at St. Paul's-on-the-Plains Church. He said that instead of the vitriolic attitudes so prevalent today, Episcopalians should seek wisdom.

"Are we just reacting or reaching from within our hearts where wisdom truly resides?" Bishop Griswold asked. "With wisdom we can follow God's will, which is larger than any state of mind we can create ourselves."

St. Barnabas' Church, Odessa, was accepted as a mission congregation of the diocese.

The convention was the last over which

Bishop Sam Hulsey presided, as he will retire in 1997.

"There is obvious affection for Bishop Hulsey and the bishop for the people," Bishop Griswold said. "There is a lot of energy, solidarity and good will. The church is alive and well in Northwest Texas."

The Diocese of Northern Michigan

began its process of electing a bishop in 1999 when it met for its convention Oct. 25-27 in St. Ignace.



The Rt. Rev. Thomas Ray, diocesan bishop who will retire in 1999, described the ministry of a bishop in his convention address. Small-group discussions were held about the characteristics the diocese might be seeking in its next bishop.

Three resolutions were considered by convention. Delegates adopted one calling for the diocese to commit itself during 1997 to the nature and ministry of children. Another resolution adopted amends the diocesan canons to clarify the duties of secretary of a vestry.

Considerable debate took place on a resolution directing the Standing Liturgical Commission to develop rites for the blessing of same-sex relationships. The resolution was tabled and will be sent to congregations for study and reflection.

The annual council of the **Diocese of Nebraska** heard its bishop's thoughts on the future when it met Nov. 1-2 in Columbus. The Rt. Rev. James E. Krotz, Bishop of Nebraska, spoke of ministry development during his council address, which was discussed by delegates in small groups. Among his topics was the possi-

bility of using "local" deacons and priests.

"In many congregations we are already accustomed to the ministry of lay persons as catechists, preachers, pastoral workers, administrators, and lay eucharistic ministers," he said. "The unfamiliar part of this proposal is the ordination of local priests whose activity is limited to the sacramental ministry of celebrating the Eucharist, pronouncing the blessing of the church, and granting absolution."

Bishop Richard Jessen of the Nebraska Synod of the Evangelical Lutheran Church in America (ELCA) preached at the council Eucharist and spoke during the banquet.

A budget of \$668,234 was approved.

Resolutions pertaining to diocesan restructuring, diocesan assessment, investment of funds in



tobacco-producing companies, stewardship and support for members of the companion diocese relationship with the Diocese of Jerusalem were major business items at the convention of the **Diocese of Olympia**, which met in Tacoma, Wash., Oct. 25-26.

Canonical changes were approved establishing nine regional ministries to replace the former convocations. Each regional ministry will elect a representative to the diocesan council and serve as a connecting link between congregations and the council.

Upon recommendation of the diocesan council, the annual diocesan assessment rate for congregations was lowered from 21.5 percent to 20.5 percent of net disposable income. The convention affirmed that no investment of diocesan funds will be made in tobacco-producing companies, and it reaffirmed the tithe as the minimum standard of giving.

The Eucharist was celebrated on both days of convention, with Saturday's service including the installation of the Rt. Rev. Sanford Hampton as assistant bishop.

The convention heard from the Rev. Donald H. Maier, Bishop of the Northwest Washington Synod of the Evangelical Lutheran Church in America (ELCA), who expressed hope and optimism that the Concordat of Agreement between the two churches will be approved.

Two new congregations were admitted to union with convention — All Saints' in Bellevue and Church of the Holy Spirit in Battle Ground. A budget of \$3.9 million was adopted for 1997.

(The Very Rev.) Gerald W. Porter

Briefly

Sixteen clergy who left the Church of England when they could not accept the ordination of women to the priesthood, have **returned to Anglican ministry**, the church's General Synod was told last month. Eight of the 16 returned from the Roman Catholic Church. A total of 391 resigned over the issue.

The Rev. **Janet Nunley**, rector of St. Peter and St. Andrew's Church, Providence, R.I., announced she will not sign marriage licenses issued by the state until licenses are also issued for same-gender

couples, *The Rhode Island Episcopal News* reported. The newspaper reported she began the strategy after the United States Senate adopted the Defense of Marriage Act.

The **Cathedral of St. John the Divine** in New York City will dedicate a memorial to the victims of TWA Flight 800, which exploded in July off Long Island. The Very Rev. James Parks Morton, dean of the cathedral, said the monument will be engraved with the names of the 230 persons killed in the explosion.

Getting the Word Out Is His Business

By DAVID E. SUMNER

Harry Griffith founded the Bible Reading Fellowship of the Episcopal Church in 1971, two years after leaving his job as vice president and corporate attorney for Mississippi Chemical Corporation. Although he has held other "day jobs" during this time, including 11 years as executive director of the Anglican Fellowship of Prayer, the Bible Reading Fellowship has always been closest to his heart.

"The Episcopal Church has more scripture per square inch of its liturgy of any church," he said recently. "And yet our people too often kind of let it go at that. That's all the Bible they get; the reading of the lessons on Sunday..."

This year, as it celebrated its 25th anniversary, the Bible Reading Fellowship published six Bible study resources for individuals and parishes: *Journey through the Word*, *New Daylight*, *Compass*, *This Week's Word*, *Good News Daily* and *Path of Life*. These are published by a full-time staff of three, along with 45-50 volunteer editors and writers scattered throughout the Anglican Communion.

Mr. Griffith works with the Bible Reading Fellowship of the Church of England, which is based in Oxford. The English office has regional offices in most of the provinces of the Anglican Communion to distribute its print resources. Although during its initial years, Mr. Griffith's office distributed these materials in the U.S., "We very soon realized that we needed to adapt some programs specifically for use by Episcopalians rather than receiving programs from England and redistributing them. So we started developing our own programs and materials," he said.

The Memphis native graduated second in his class from

the University of Mississippi College of Law, where he was editor of its law review. After a year as clerk to a federal judge and three years in the Judge Advocate General Corps of the U.S. Army, Mr. Griffith joined Mississippi Chemical Corporation in Yazoo City as a corporate attorney, where he worked from 1960-69. When he left, he was the company's vice president for administration.

He said he never regretted leaving the job. "The Lord made it so clear that I was being called into ministry as a lay person that I would have been very unhappy doing anything else," he recalled.

Mr. Griffith said he didn't come into contact with the Episcopal Church until college at the University of Mississippi where he met his wife, Emily, who was an Episcopalian. He wasn't confirmed until several years later.

"Soon after we arrived in Yazoo City," Mr. Griffith said, "an Episcopal priest came by and asked if I would like to attend an inquirers' class." Instead of talking about the mechanics and structure of the Episcopal Church, "he stressed the difference Jesus could mean in the different situations we face in life," he said.

"Now I didn't have a dramatic conversion experience. But that was the missing link in my life; I had never realized that Jesus was God and that he could help us in the situations we face in life. So I discovered that in the class. I've been sold out to the Lord since then."

To Central Florida

For two years after leaving the business world, he was president of SPEAK, publisher of the *Anglican Digest* in Eureka Springs, Ark. Then he accepted Bishop Folwell's invitation to become program and planning officer for the Diocese of Central Florida in Winter Park.

"The main reason I went to

Central Florida was to start the Bible Reading Fellowship," he said. "What became obvious to me during the two years in Arkansas was that we needed a Bible study organization in the Episcopal Church. But I didn't



'I obviously have a heart for scripture.'

Harry Griffith

have money and funding to do that, so I had to work for the diocese to give me a method of income.

"The Lord seemed to be saying to me that there needed to be an organization whose whole focus was encouraging Bible study. That was a gap that existed in the church that needed to be met. That was why we started it."

Harry Griffith was a staff member for the Diocese of Central Florida from 1971 to 1979 and executive director of the Anglican Fellowship of Prayer from 1979 to 1990. The highlight of those years was the "Prayer in Practice" workshops that he and his wife taught in more than 50 dioceses. "We'd spend two days talking about prayer, Bible study, and giving people the tools to go back to their parishes and take what they learned to others," he said.

It was for this work and his six years on the Executive Council that he received the Distinguished Christian Service

Award from Seabury-Western Seminary in 1988.

He has written several books including *A Gift of Light: A Collection of Thoughts of Father Andrew*, *Sharing God's Love* (with Rosalind Rinker), *Adventure in Discipleship*, *The Personal Prayer Notebook* and *The Ways of God*. With his wife he wrote *This Love We Share*, a daily devotional guide for couples, which was published by Tyndale House in 1995 and is now in its second printing.

He and his wife have three grown children and have been members of All Saints' Church in Winter Park for 25 years. He expresses much appreciation to the parish, which provides office space for the Bible Reading Fellowship, and its rector, the Rev. David Wilson, who is the current board chairman of the organization.

The most rewarding part of his work with the Bible Reading Fellowship is the feedback he gets from people who use its materials. "They tell us how much it means to them, about the encouragement and help they get in their spiritual lives. Sometimes it's just a note scribbled on the back of a subscription renewal. That's almost an everyday occurrence," he said.

"We've been in business for 25 years and feel like we are a lifeline to those Episcopalians who really believe in the authority of scripture and want a method of studying it daily," Mr. Griffith said.

"I obviously have a heart for scripture. I don't see how we can live as Christians without growing in the knowledge of God. If we want to understand God and how God wants us to live, we need to be regularly in scripture. We're trying to make that possible for Episcopalians." □

David E. Sumner resides in Anderson, Ind., and teaches journalism at Ball State University.

91 Steps to the Beach

By PATRICIA NAKAMURA

Many churches lose parishioners during the summer months and on long holiday weekends. Choirs take recess or their directors look for "blizzard anthems." Nurseries put away their toys.

Not so at St. Martha's Church, in Bethany Beach, Del. This may be where other churches' members go. "It is 91 steps to the beach," said Barbara DeRaimes, one of two original members of the congregation still there. Summer attendance tends to be at least 50 higher than winter. Some people who are in the area only one week a year feel

A LIVING CHURCH

One in a series

themselves part of the congregation. The choir grows, and the nursery is open year round.

Lawrence Ide, the other "old-timer," said, "In summer, not all [attending] are Episcopalians, and there's a variety of dress — barefoot, sandals, big wide hats (makes it hard to administer the chalice). No one wears a necktie. It's pretty informal."

It's only since 1979 that St. Martha's has been open year round. It began in 1940 as a summer chapel, a small building with attached rectory that offered clergy and their families vacation lodging in exchange for Sunday services. At one time, said Mr. Ide, it was about to be closed. "But people objected. There was a meeting on the porch of the vicarage one Sunday noon. People wrote their names on a blackboard. They became the bishop's committee. We struggled along, the Lord leading."

"Ten couples got together to keep the church open," said Ms. DeRaimes, who was the church organist until she retired a year ago. We had moved there and we were enthusiastic



Youngsters carry the banner for St. Martha's in a local parade.

about it. We had the whole of \$50 . . . Step by step — first we were open for Easter, then 'til Thanksgiving, then Christmas, finally 52 weeks! Everyone pitched in. Nobody said, 'That's not my job.' In winter, we had to haul water from home for coffee."

The Rev. Canon Oran Warder described the church as "still technically a mission, but self-supporting. It's served by a clergy team, never a vicar or a rector, and it is strongly lay-led. Many congregations can't afford clergy leadership."

The primary pastor is the Rev. Simon Mein. "The South



Having started as a summer chapel in 1940, St. Martha's has been open year round only since 1979.

Parishioners at St. Martha's are used to a variety of clergy.

Sussex clergy team [consists of] three retired priests under Canon Warder, and one full-time priest who is focused on [a social] mission," he said. "It has much lay leadership — no great Poobah rector." The team rotates to an inland parish, St. Martin's in the Fields, in Selbyville, and "happens now to be all men," said former senior warden Tempe Steen.

"Parishioners are used to a variety of clergy, a variety of voices and backgrounds. Mine is in education, Fr. (John) Hird's is in engineering, Fr. (Albert) Peters' in social work." The Rev. Earl

Lewis is a missionary who "came for the people at risk," particularly those who work in the poultry-processing industry.

The town of Bethany Beach began to grow in the 1970s with the completion of the bay bridge. People who had vacationed in the area retired and became permanent residents, including Mr. Ide and Ms. DeRaismes. "We moved down in 1969 from Connecticut," she said. "Most of us came here from someplace else."

"This is a growing community of retirees, year-round folks, and young

families," said Ms. Steen. "Sussex is a small rural county, except for the bay beach strip. The retirees are more urban in outlook. It used to be that everyone knew everyone. Now we are facing growth issues."

St. Martha's members are active in interfaith housing projects, particularly upgrading substandard housing.

"Our homeless are invisible," Ms. Steen said. "One-family [structures] may house three families." Several churches, among them Methodist, Presbyterian and Roman Catholic, with St. Martha's, operate a thrift shop. "There's lots of individual outreach activity, too," she said.

One problem for St. Martha's is space. "It's always been shared space," Ms. Steen said. "The chapel and the cottage are used for meetings and Sunday school. The 1991 annex was meant for a social area but had to be used for worship." So the church is building again, "the second growth and the last possible," Canon Warder said. "One block and you're in the water."

Mr. Ide, who said he's "built several [churches]; I think this is my fourth," wishes "they would build a church" instead of the open, social area, but he expects it to be completed next spring. "I hope it's done 'decently and in order' — the Episcopal Church way."

St. Martha's has a new youth group of about 20 junior and senior high schoolers, an adult education class, and a "pipe dream of a pipe organ." Next summer the church will be host to "Music by the Sea" in the new addition.

Ms. DeRaismes, 82, said, "Our church is now in its adolescence. It's neat to watch it grow. I love to see the young people, the children. It's been a very important part of my life, watching St. Martha's grow." □

AND JOSEPH ...

(A Christmas Poem)

The Apostle Matthew understood me:
I, Joseph, of the line of King David,
with blood of the Chosen coursing in veins
sinew strong, secure my heart loving the Lord.
Yes, Matthew knew of the angels, the dreams:
premonitions and promises, warnings
and signs. I was to be the keeper of
innocent beauty, the child's protector.

The flower rooted in time was my bride.
Mary beloved, as God was my strength
and Instructor — believe! was the Virgin,
was promised my people. What did I do?
I listened, obeyed. I bore jests and tests:
harsh winds and sand, discomforts, rejection,
full human lacks — little sleep, coarse fare, dry-
burn disquiet, concern for Mary and Child.

I would have suffered all pain for her sake,
stormed a fortress, bedded her in soft satins
and downy comfits; but the Way of Truth
(O Mysterium Magnum) is odour
of drying fields, the warmth of oxen, love
and gentleness, Heaven's full harmonies:
the shepherds telling of Glories and praise,
a star in the night.

Brothers, these I perceived!

I was no prophet, a mere simple man,
living close with the Father, His strength was
my strength, His Mind was my mind, His Wisdom
my guide. But I come from the kin of kings
and I dreamed of the angels, as Matthew,
my scribe, told the begats and the glories.
All men are sons of David; all men blessed
with the Word, thereby the keepers of peace.

Emily Blake Vail



**St. Martha's
Church, Bethany
Beach, Del.**

**DIOCESE
Delaware**

COMMUNICANTS 140

STAFF

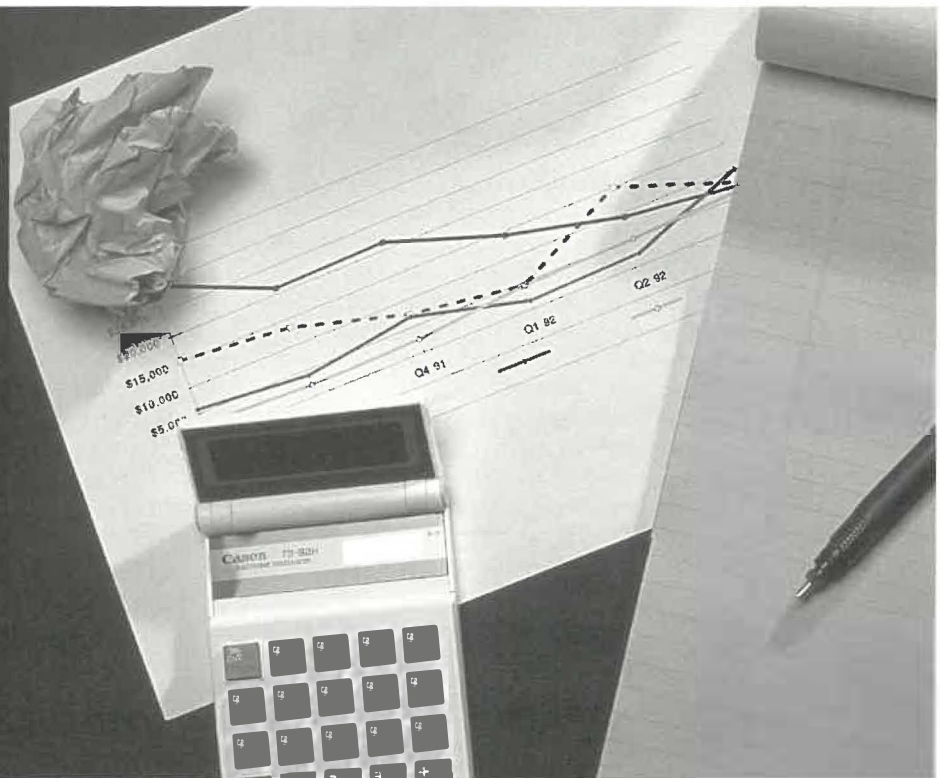
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Viewpoint

Numbers Do Matter

Figuring the Episcopal

Church's Market Share



By KEVIN MARTIN

In 1965, Episcopal membership represented more than 3 percent of the population of the United States. Today, our membership is less than 1 percent. In business terminology, we would have to say we are losing our market share. If we had retained our market share, Episcopal membership would currently outnumber the more than 5 million Lutherans in the ELCA.

I used the words "market share" in an effort to be evocative. Church people, especially clergy, are not used to speaking of the church in such flagrantly secular ways. Even as I write, I can imagine dozens of colleagues already taking pen in hand to give voice to their outrage for my doing so. I can hear them already:

"The church is not a business!" "We're not into the numbers game!" "Episcopalians are more concerned with quality than quantity!" "We are called to be prophetic not successful!"

All of which are true. The church is not a business and we measure success in a very different way than Wall Street. But the question of market share should not be discarded in discussions about our future as a church. It is this topic that I want to explore.

Part of this discussion has to be put into the context of our society. The simple truth is that in a democratic society and market environment our declining size is diminishing both our influence and our voice as a faith community. The Episcopal Church is moving from a major partner in the past protestant culture that formed our society to an antiquated and fringe denominational

The Rev. Canon Kevin Martin is congregational development officer for the Diocese of Texas.

group lost in the multiplicity of religious claims in our pluralistic and secular society. Put in more blunt terms, today people pay more attention to where politicians stand in reference to the Christian Coalition than the fact that the name "Episcopalian" stands in their resumé. If public figures read one of our General Convention memorials or Bishop Browning's latest press release, they still know that Episcopalians ourselves disagree about such issues. Consequently, the drop in our market share represents a diminishing role in precisely the area we have cherished for so long, cultural influence.

I believe this is a direct consequence of a built-in contradiction in the theology and philosophy of many of our current leaders. Many of our leaders are committed to a theology of mission which might be called "Empowerment." This view sees the chief mission of the church as the advocacy of those most at risk or marginalized by our society. Some call this the justice mandate.

This explains the preoccupation of so many of our leaders with controversial issues and groups. Believing strongly that the church's role is advocacy for the disenfranchised, those who lead the church are willing to take an outspoken (they would say prophetic) stand for often unpopular causes. The contradiction comes when those who lead in this direction must deal with the loss in membership due to taking such a stand.

This can be illustrated by a remark made by a retired bishop who was a longtime leader of progressives. During a sermon, he responded to the complaint that the loss of membership suggests that the church is failing. The bishop gave this charge a poignant spin. He stated with conviction that our loss of membership demonstrated that we had succeeded. We are being

Editorials

Skewed View of Marriage

According to the Book of Common Prayer, “Christian marriage is a solemn and public covenant between a man and a woman in the presence of God” (p. 422). Marriage, already under siege by an alarmingly high divorce rate, the remnants of the sexual revolution, and enormous numbers of fatherless children, has been dealt a crushing blow by the decision of a Hawaii Circuit Court. That decision, to legalize same-sex marriage, denigrates marriage even further.

The Hawaii decision will have lasting implications. The day the decision was announced, a Wisconsin legislator proposed a similar bill in that state, and lawmakers in several other states said they expected same-sex marriage legislation to be introduced soon. Keeping in mind the separation of church and state, it will be impossible for the church to ignore the ruling of the Hawaii court.

Life-long, monogamous marriage between a man and a woman is held as the ideal standard in both the Old and New Testaments. Four General Conventions have reaffirmed “the traditional teaching of the church on marriage, marital fidelity and sexual chastity as the standard of Christian morality.” And

soon churches will be challenged even more frequently to approve what states have sanctioned.

The Hawaii ruling comes at a time when the church is wrestling with the question of whether to develop liturgies for the blessing of committed same-sex couples. But the court’s decision goes beyond blessing. It has affirmed marriage for homosexual and lesbian couples. In Hawaii and elsewhere, proponents for same-sex marriage have stressed that it is their civil and human right to marry. But, for catholic Christians, marriage is not a civil and human right. Marriage is a sacrament.

St. Paul uses a sacramental image when he refers to marriage as a mystery, and calls it “a profound one, and I am saying that it refers to Christ and his church” (Eph. 5:32). When seen in that context, the notion that marriage is an agreement, a contract, a legal institution or an arrangement seems trivial.

In the words of the Catechism, marriage is described as a sacrament in which “the woman and man enter into life-long union, make their vows before God and the church, and receive the grace and blessing of God to help them fulfill their vows” (BCP, p. 861). The blessing of God implies the seriousness of the marriage vows. The Hawaii court has failed to take that into consideration.

Viewpoint

Progressives are unfazed by the decline in market share.



prophetic and those who object have left! Now I am one of the first to agree that majority opinion does not establish truth, but rooted in this claim is an underlying set of assumptions that needs examination.

The theological view which sees empowerment as the mission also views “evil” as that which inhibits such empowerment. Consequently, the focal point of sin and evil is not found primarily in personal behavior and individual choices. The greatest evil is found in those institutions and power structures (often called “systems”) which oppress the marginalized. This is why “institutional” racism and “institutional” sexism are seen as so important. Underlying this sense of mission is an inherent anti-institutionalism, be it aimed at the government, the military, business or even the historic church.

This brings us to the built-in contradiction. It goes like this. Institutions are infected with evil, the church is an institution, therefore the demise of the church is a fulfillment of its leaders’ mission!

I first began to understand this when I was a liberal. I began to notice how many of my contemporaries’ sermons of the ’70s were centered on the imperative of the need for “a seed to die to find new life.” Consistently, I found the many surmising that perhaps the church would have to die to find its life. What a wonderful rationalization for an organization in serious decline.

The church is in decline. Decline is a symbol of the failing of the institution’s power. The decline, therefore, actually means that we are succeeding in our mission.

This closed mindset tells us why progressives are so untouched by our numerical decline. This also helps explain some strange paradoxes. For example, the more we focus on

“institutional racism,” the more we can ignore the loss of Afro-American members. The more we talk of “inclusiveness,” the more older, white, middle class we actually become. This is the contradiction that progressives cannot see. For 35 years of decline, we have obviously been doing what many of our leaders believe they have set out to do, weaken the institutional church. In other words, it explains why progressives are so completely unfazed by the loss of market share. I do not believe that all the decline has simply to do with taking unpopular stands. But I do believe that the inability of many of our leaders to respond to this is a result of the dominant mission mindset of the day.

The critical question, of course, is can the mission succeed if we ruin the very institution which carries out this mission and pays us? Well, of course, this will work for one generation. We can collect our pensions. We can sell off assets to help our deficits. We can fund unpopular causes from redirected funds. We are not caught in the full power of the contradiction. But our successors will be!

This brings us back to the question of market share. How can the Episcopal Church rebuild its institutional life so that our voice and contribution to the unfolding future of our society can be heard? It comes to this: The Episcopal Church must recruit, train and empower a younger generation of leaders who are willing to work hard to build up the quality, quantity and diversity of our membership.

We need to plant new congregations, especially among groups of people not normally represented in our church. Otherwise, we will rapidly disintegrate into a brief footnote in the annals of American religious life at the end of the 21st century.

Next time you hear any of our leaders say numbers don’t matter, ask if we could apply this principle to their salaries! □

Ending One Year, Beginning Another

By TRAVIS DU PRIEST

HISTORIC EPISCOPAL CHURCHES ENGAGEMENT CALENDAR. Episcopal Parish Services (P.O. Box 269, William Penn Annex, Philadelphia, PA 19105). Unpaginated. \$12 (10 or more, \$8). Spiral bound, paper.

Many of us have come to view the yearly publication of this calendar as "an event." The 1997 calendar will not disappoint you: The cover is St. Mary's, Milton, Fla. (1867). Interior photos (some color, some black and white) include Epiphany, Chicago (1868); St. James Mission of Our Saviour, Tanana, Alaska (1891); Christ Church, Quaker Farms, Conn. (1812); St. Clement's, Berkeley, Calif. (1908); and St. George's, Pungoteague, Va. (1636). A real treasure.

THE ABINGDON PREACHING ANNUAL. 1997 Edition. Compiled and edited by Michael Duduit. Abingdon. Pp. 431. \$19.95.

Edited by the publisher of *Preaching* magazine, this book includes much that Episcopalians do not need in order to construct Sunday worship — calls to worship and pastoral prayers — but provides helpful sermon briefs combining biblical interpretation and personal scenarios.

PRAYING WITH THE WORD: Advent, Christmas and Epiphany. By David Haas. St. Anthony Messenger. Pp. 128. \$8.95 paper.

Free style prayer-poems for the new church year through Epiphany by the director of Emmaus Center for Music, Prayer and Ministry in St. Paul, Minn. For the gift of love, the author writes, "Thank you for this gift/even though I may not always/thank you right away. Amen."

Three on St. Francis

FOOTSTEPS IN ASSISI. By Sara Lee Jobe. Paulist. Pp. 86. \$6.95 paper.

An artistically printed and illustrated small book. The pen and ink drawings were done on two visits to Assisi and pleasantly augment the rolling prose-poem reflection on the place and spirituality of this hallowed little Italian town.

FRANCIS OF ASSISI'S CANTICLE OF THE CREATURES. By Paul M.

Allen and Joan deRis Allen. Continuum. Pp. 144. \$18.95.

Growing out of lectures celebrating the 800th anniversary of the birth of St. Francis, this book highlights significant spiritual events in the saint's life leading up to the writing of the great *Canticle of the Creatures*. Black and white illustrations and thoughtful commentary illumine both Francis's life and song.

AND I, FRANCIS: The Life of Francis of Assisi in Word and Image. Text by Lauren Glen Dunlap. Illustrations by Kathleen Fruge-Brown. Continuum. Pp. 128. \$19.95.

A well printed and strikingly illustrated book of the life of Francis told as though Francis himself were talking. The adornments include initial letters, black and white prints, and full color paintings which hold interest through both content and perspective.

TWELVE MONTHS OF MONASTERY SOUPS By Victor-Antoine d'Avila-Latourrette. Triumph/Liguori. Pp. 208. \$25.

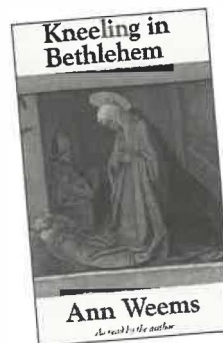
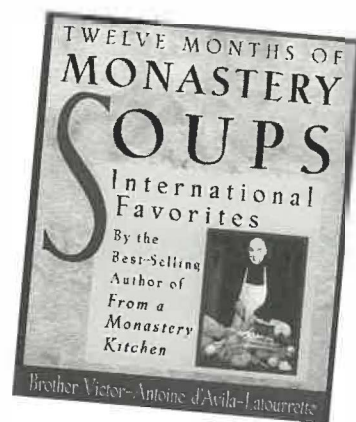
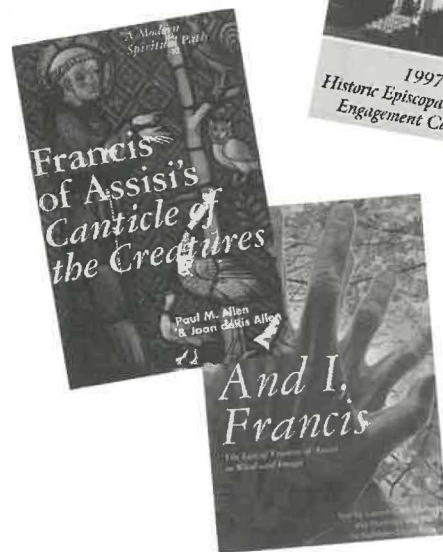
Brother Victor-Antoine of Our Lady of the Resurrection Monastery, La Grangeville, N.Y., collects 180 of his personal favorites, some published for the first time. They include Jerusalem Artichoke, Provencal Rainbow, Danish Onion-Champagne, Yellow Pea, Basic Monastic Garlic and Sweet Milk Soup for Children. The recipes are illustrated with lovely red woodcuts.

Cassette

KNEELING IN BETHLEHEM. By Ann Weems. Westminster John Knox. 60 mins. \$14.

These beautiful and prayerful meditations, originally published as a book by Westminster John Knox, are now available on audio cassette, read by the author. I have had the pleasure of hearing Ann Weems read in person and assure you that you will not be disappointed by either her contemplative text or her voice.

To Our Readers: We hope you enjoy the book reviews that appear in THE LIVING CHURCH. Please note that books may not be ordered through the magazine. To order books reviewed in this magazine, contact your local bookstore.





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Saturday 25 January
11 a.m. SOLEMN HIGH MASS
All Saints, Ashmont,
Boston

The Rev'd F. Washington Jarvis, Priest in Charge

Preacher: The Rev'd Canon Barry E. B. Swain, S.S.C.

All Saints' Choir, Michael Kleinschmidt, Music Director
Stanford - Service in E-flat, Basil Harwood - "O How Glorious"

Luncheon Reservations \$15 per person:

Send check earmarked "S.K.C.M. Luncheon" by 14 January to:
All Saints' Parish Office, 209 Ashmont St., Boston MA 02124

Membership inquiries:

Dr. Mark A. Wuonola, 291 Bacon St., Waltham MA 02154

Gifts

As the year draws to a close, remember *The Living Church* on your gift list. All contributions help build a larger, more effective Living Church and are deductible as charitable contributions on your income taxes.

We appreciate your support.

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Benediction

So Common a Name

For the Feast of the Holy Name (Jan. 1)

Jesus. Jesus. Jesus, as I struggle out of bed and toward the kitchen for my cup of coffee with real cream. Jesus, thank you for this new day. Jesus, bless and care for Joan and me as we move forward into this day to do the job you call us to do. Jesus, bless our students with your power and glory. May we be your instruments of hope and new life for them today.

Jesus. Jesus. Jesus, as I settle into my prayer chair for my half-hour of silent communion with God. Jesus, I focus myself on you, and Father, and Holy Spirit. Jesus, quiet my mind; relax my body; give me peace. Jesus. Jesus. Jesus, and then, oh then I sink into that overwhelming presence — thrilling, suffocating, blinding. But only for the moment and the racket of the day shatters that moment. Jesus, I whisper. Draw me back from ruminating on the past and worrying about the future. Jesus. Jesus. Jesus. And the moment returns.

Jesus. Jesus. Jesus, as I write on the board for the third time this morning: "When you multiply, you add exponents. . ." Jesus, what is the meaning of

this? It this all there is to my life? How many times have I written this on the board over these 30 years? Jesus, I am yours. Jesus, I give you each of these students. Jesus. Jesus. Jesus. And there's the flash of that God who, "passed in front of Moses, proclaiming, 'The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness.'" "When you divide, you subtract exponents. . ."

Jesus. Jesus. Jesus, it's just the English version of the Greek *Heysous* of the Aramaic Yeshua of the Hebrew name Joshua. It was a common name for Jews in the Old Testament and is still a common name among our Hispanic brothers. He received it like all other Jewish boys: "On the eighth day, when it was time to circumcise him, he was named Jesus, the name the angel had given him before he had been conceived." So common. But for me it names HIM who is the divine presence among us and the door to that dazzling darkness that is our goal. Jesus. Jesus. Jesus, I am yours.

(The Rev.) Robert Carabin
San Antonio, Texas

People and Places

Appointments

The Rev. **Mary C. Carson** is assistant of Grace Church, 315 Wayne, Sandusky, OH 44870.

The Rev. **Michael R. Cheney** is rector of St. Paul's, 26 Washington, Malden, MA 02148.

The Rev. **John E. Crean, Jr.**, is rector of St. Paul's, 3412 Leonard, NW, Grand Rapids, MI 49504.

The Rev. **Ann H. Franklin** is rector of Good Shepherd, 9 Russell Ave., Watertown, NY 02172.

The Rev. **Eliot Frederic** is rector of Christ Church, Box 428, Denton, MD 21629.

The Rev. **Charles Gilman, Jr.**, is vicar of Good Shepherd, Box 206, Blue Grass, VA 24465.

The Rev. **Kim E. Hardy** is rector of All Saints', 79 Central, Stoneham, MA 02180.

The Rev. **Charles James** is priest-in-charge of St. Andrew's, 5201 Hillen Dr., Oakland, CA 94619.

The Rev. **Kathryn King** is assistant of Epiphany, 1839 Arroyo Ave., San Carlos, CA 94070.

The Rev. **David W. Lovelace** is rector of St. John the Baptist, 140 N Beaver, York, PA 17403.

The Rev. **Michael McClenaghan** is rector of St. Mary's, Box 7671, Fresno, CA 93747.

The Rev. Canon **Juan M. C. Oliver** is canon missionary of the Diocese of New Jersey.

The Rev. **Edwin C. Pease, Jr.** is rector of St. Thomas', 111 High, Taunton, MA 02780.

The Rev. **Jerry Rankin** is rector of St. Matthew's, 518 W Randolph, Enid, OK 73701.

The Rev. **Chris Roberts** is rector of Incarnation, Box 3046, Great Falls, MT 59403.

The Rev. **Huey J. Sevier** is rector of St. James', Box 109, Mt. Vernon, VA 22121.

The Rev. **Susan Smith** is assistant of St. John's, Box 217, Ross, CA 94957.

The Rev. **Stephen A. Swift** is rector of Grace Church, 112 "A", Brunswick, MD 21716.

The Rev. **James T. Tucker** is rector of Epiphany, 9600 S Gessner, Houston, TX 77071.

The Rev. **Barry Whenal** is rector of Intercession, 1417 Church, Stevens Point, WI 54481.

The Rev. **William H. Willard** is interim rector of Grace Church, 9 Harrington Ave., Westwood, NJ 07675.

The Rev. **Persis P. Williams** is priest-in-charge of St. Mary's, PO Box 376, Springfield Center, NY 13468.

The Rev. **Linda A. Wood** is rector of St. Andrew's, Box 293, Ben Lomond, CA 95005.

Next week...

The Year in Review

Classifieds

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print—bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

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CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Chris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available February, 1997. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Rd., Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

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INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Macintosh, and Windows compatible computers. Now available on CDROM. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.**

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BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

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REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection, HC 33-28, Townshend, VT 05353. (802) 365-7011.**

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POSITIONS OFFERED

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POSITIONS OFFERED

ASSOCIATE RECTOR/DIRECTOR of children's and family life ministries. Innovative, rapidly growing and mission oriented suburban parish seeks a catalytic team leader to promote the Christian development of children and families, and to shepherd a dynamic new Sunday evening service. Our new associate rector will be a strong motivational leader who can communicate a deep biblical, creedal Christian faith, and is passionately committed to seeing children grow up as fully developed followers of Jesus Christ. More than 200 children are served each Sunday through the ministries of 80+ adult teachers and team members. Our creative, collegial staff of 12, and all programs and ministries are organized as small groups adapted from Metachurch models, utilizing individuals' gifts, passions and abilities. Contact: **Christ Episcopal Church Search Committee, 5500 W. 91st St., Overland Park, KS 66207. (913) 648-2271 or FAX (913) 648-0854.**

RECTOR: All Saints' Parish, Memphis, TN, is a traditional, Rite I parish that believes in preaching the Gospel, and that recognizes the authority of scripture, not political correctness. All Saints' is a debt-free, medium-size church in a stable neighborhood. Our membership is of varied ages. Strong pastoral and preaching abilities have been requested by the congregation as we seek to call a priest to be our rector. Please send resume and CDO profile to: **Search Committee, All Saints' Episcopal Church, 1508 S. White Station Rd., Memphis, TN 38117.**

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* c/o **The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936**

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CELEBRATE the 1600th anniversary of St. Ninian's arrival at Whithorn, the 1400th anniversary of St. Columba's death at Iona, and the 1400th anniversary of St. Augustine's arrival at Canterbury, on a pilgrimage to Iona, Whithorn, Durham, Whitby, York, Ely, Walsingham, St. Albans, Canterbury and other historic sites of British Christianity conducted by **the Rev. Christopher L. Webber and Margaret Webber, May 15-27, 1997.** For information call (860) 364-1139 or write P.O. Box 1724, Sharon, CT 06069.

WANTED

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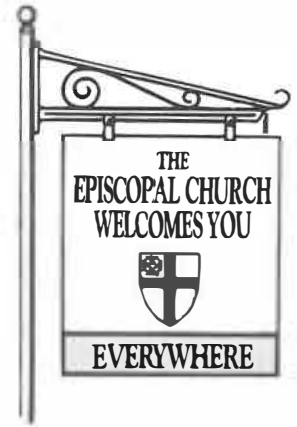
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Church Directory



Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S
Oct-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday
Prayers (Mon-Fri 12), EP (Mon-Fri 6)

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean; the Rev. Benjamin
Twinamaani
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline
Wed 9:10

Boynton Beach, FL

ST. JOSEPH'S S. Seacrest Blvd. (561) 732-3060
The Very Rev. W. Michael Cassell
Sun Eu 8 & 10; Sat 5; Mon, Thurs, Fri 8:30; Wed 8:05, Tues
Mass & Healing 10

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

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

Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu
HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

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.

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8, 9 & 11; Christian Ed 10

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.
Bob Burton, assoc; the Rt. Rev. Robert Witcher, Bishop-in-
Residence. Dr. David Culbert, organist-choirmaster; Lou Tay-
lor, Director of Christian Ed
Sun 7:30, 9, 11, 4:30 H Eu

Kansas City, MO

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. James D'Wolf, the
Rev. Michael D. Kinman, the Rev. Steven W. Lawler, the Rev.
William M. North, Jr.
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
followed by HC 12:15, Ev 5 (1S Oct. - May) Sun Sch 9:15; Daily
7:30 & 5:30 ex Sat 8:30 & 4:30

Hackensack, NJ

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

Newark, NJ

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

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05
("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.
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EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. William C. Parker, c; the
Rev. Allen Shin, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15.
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
Trinity Welcome Center (in Trinity Church, Broadway at
Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-
11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-
3; Mon-Fri 7-3:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.):
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Andrew Sherman, r
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

Phoenixville, PA

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

Pittsburgh, PA

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v
Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Tues-Thurs 9; Said
Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD
7:30. C by appt

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu: 9:15 Ch S; 10:30 Sung Eu; 12:30 HS; Thurs &
Fri 7 HC. Bible & prayer groups. 1928 BCP

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, asst (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philpott; the Rev. George R. Collina;
the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP 5 (214) 521-5101

Fort Worth, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex
1S). 1928 BCP Daily as anno (817) 332-3191

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Daily as posted.

St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted
(809) 778-8221
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.
Rosalie H. Hall, M. Div., canon missioner; the Rev. George
Hobson, Ph.D., canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu