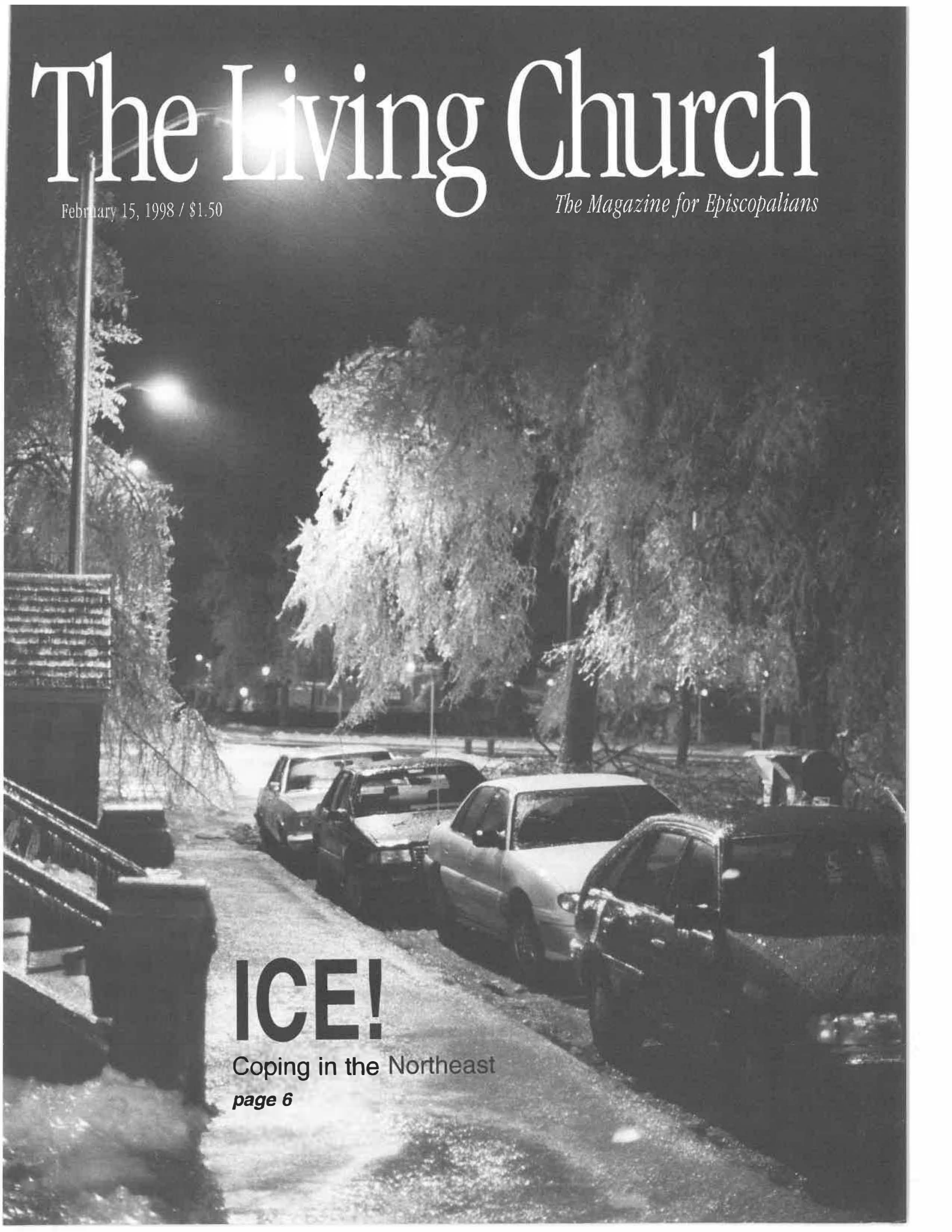


The Living Church

February 15, 1998 / \$1.50

The Magazine for Episcopalians



ICE!

Coping in the Northeast

page 6

February 15 1998

Epiphany 6

Features

Salesman or Priest

Selling the product

By Julian Cave

page 8



Just Right

By Harold

Brumbaum

page 10

Departments

Letters:

Popular understanding (p. 3)

News: Bishop Griswold meets with Florida clergy (p. 16)

Editorials:

The most engaging (p. 14)

Viewpoint: Nowhere to turn
By Daniel Muth (p. 12)

Sharps, Flats & Naturals:
"I do!" "Me too!" (p. 14)

Short & Sharp: Three to stretch the mind (p. 15)

People and Places (p. 18)

On the cover — an icy street
in Plattsburgh, New York

Quote of the Week

The Rev. David Perry, ecumenical officer of the Episcopal Church, on improving relationships with Lutherans: "Take a Lutheran to lunch, maybe even breakfast and dinner, too."

In This Corner

3-Ring Circus

A recent article in *The Times* of London guesses at who might succeed the Most Rev. George Carey as Archbishop of Canterbury. The newspaper has it figured that the Bishop of London, the Rt. Rev. Richard Chartres, is the likely choice.

"We are talking here about a bishop who conforms to familiar episcopal stereotypes," the article states. "The lofty and deep-voiced Chartres is neither an ambitious and emollient liberal placeman, like most of the current bench, nor an earnest evangelical, like Carey; he is not even a crypto-Papist Anglo-Catholic.

"What he is, however, is the most eccentric — and perhaps the most naturally gifted — cleric to reach high office in the C of E for decades."

The *Richmond (Va.) Times-Dispatch*, a usually reputable newspaper, took some cheap shots at the Episcopal Church in a recent editorial.

"The most mainline of mainline denominations, the Episcopal Church is bleeding members like a cheap madras jacket," the paper stated in an editorial about the investiture of Presiding Bishop Frank T. Griswold. "The church purports to find coherence in theological confusion. The antics of the Anglican Communion's clergy long have inspired writers of satire."

And how about this remark?: "Perhaps 'presiding bishop' fails to convey not only the dignity of Griswold's new office but also

the depth of his challenge. 'Ringmaster' or 'emcee' would be more appropriate."

It is believed the writer of that editorial is an Episcopalian.

Headline spotted in *The Church of England Newspaper*:

Women clergy prove different

Lots of license-plate spotters, including Pat Nakamura of our staff, who saw my favorite: TLC 4ME. Jennifer Holt, another staff member, saw EXALT HM. My contributions are REVIVAL, ROM3 28, PS122 6 and 2 PRA.

The Rev. Canon Grant Carey, of Sacramento, Calif., reports his tag is CANON C. "I've had people ask if I represented a camera store," he said. Canon Carey also spotted RX CHRST and FSR 4 MEN. Deacon Rodger Patience, of Lake Geneva, Wis., saw PRS HIM, and David Bull, of Alva, Fla., got a look at 4 GIVEIN. The Rev. Robert Crafts, of Indio, Calif., reports ALABELE, Spanish for "praise him," and John Switzer spotted I COR 13 on the Mississippi Gulf Coast. Alan O. Dann, of Woodbridge, Conn., saw SUCH JOY.

Note to Mrs. L. in Spokane, Wash.: No, TLC was never published in California. It was founded in Chicago and was moved to Milwaukee more than 100 years ago.

David Kalvelage, editor

Sunday's Readings

Caught in Culture

6 Epiphany: Jer. 17:5-10, Ps. 1; 1 Cor. 15:12-20, Luke 6:17-26

As Christians who live out our lives in a secular society, we can't help but be influenced, to some degree, by the values of the culture we're a part of. Like almost everyone else, we watch with fascination as the rich and the glamorous live and die. We take notice of those who wield power and influence, and some of us aspire to join their ranks. And it's a rare Christian indeed who doesn't derive satisfaction from maintaining a positive reputation.

As people who are not of the world, however, our challenge is to keep its values in their proper perspective. While wealth and glamour seem attractive on the surface, they're lost as quickly as they're gained. If

authority over others is compelling, we're constantly reminded that the powerful are inevitably brought down. And being well thought of by others doesn't count for a whole lot, for the truly great of most generations are ignored or despised by their contemporaries.

Our baptism into the death and Resurrection of Christ focuses our lives on God's grace alone and so makes our real values clear. The only security which can see us through this life and beyond lies in absolute trust in God's mercy. The sole authority of any lasting consequence is that of the Holy Spirit in our hearts. And the only adulation worth pursuing is the Father's acceptance of our faith. The prophet Jeremiah sums it up nicely: "Blessed are those who trust in the Lord."

The Great Irony of 'Popular Understanding'

An editorial states that there is some irony in the attempt to reclaim the word "Protestant," given the previous partisan commitments of some of the people who are supporting the incorporation strategy [TLC, Jan. 25]. This view is regrettable, in that it manifestly is based on the simplistic notion that the word "protestant" is, at bottom, negative and time-bound in character.

This is far from the truth, for just as the antithesis of the word "catholic" is not "protestant" but "sectarian," so the antithesis of the word "protestant" is not "catholic" but "corrupt." The genuine protestant speaks forth (*pro + testari*) the faith that the revisionist talks down (*de + testari*).

Obviously, as the editorial stated, this was not the popular understanding of the word "protestant" at the time it was dropped from this church's official name. But it is, somehow, sadly characteristic of what the institutional mind of the Episcopal Church has become that when faced

with a decision on this matter it took the path of least resistance: Instead of talking up the challenge to help conform popular understanding to the correct definition of the word, it instead decided that the popular understanding was the correct definition of the word and conformed itself to that.

At the same time, by excising from its official name a word having to do with the setting forth of its faith ("protestant") and retaining a word having to do with its polity ("episcopal") the Episcopal Church gave a fairly clear indication of what was really important to it institutionally.

I would submit that in this present reality there is an irony far greater and more genuine than that found in the past positions of some of the sponsors of PECUSA, Inc.

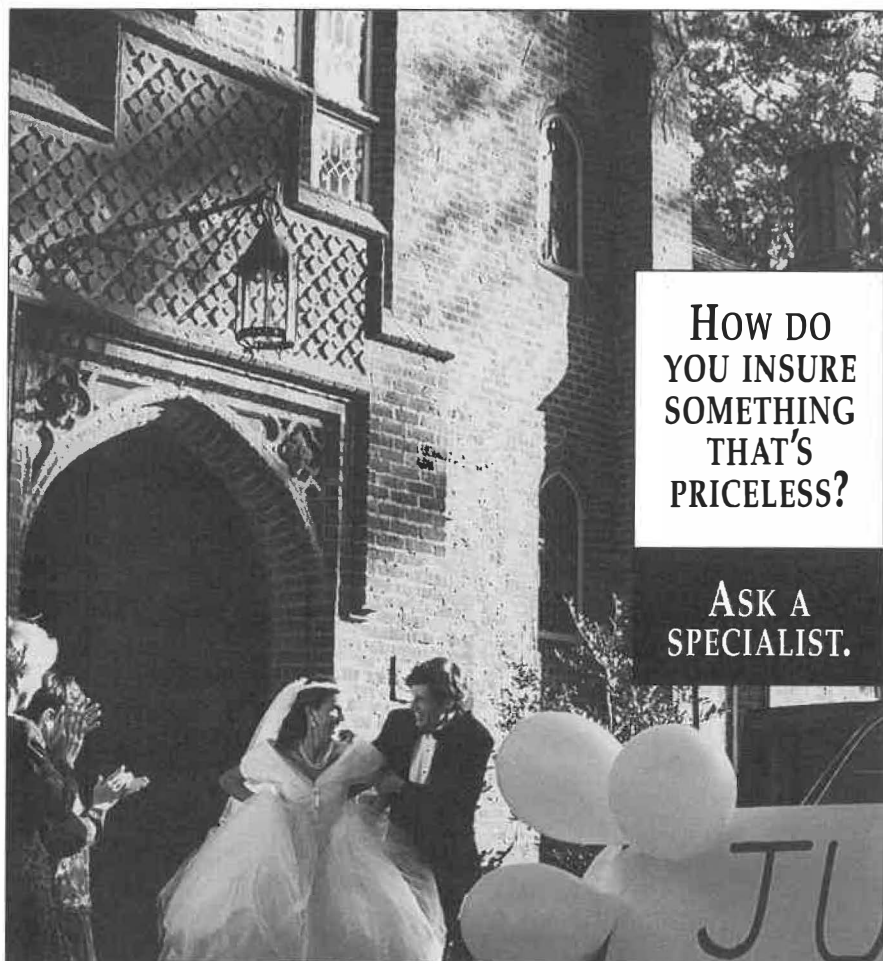
(The Rev.) Samuel L. Edwards
Executive Director
Episcopal Synod of America
Fort Worth, Texas

The Longer View

This is written to express appreciation for the Viewpoint article offered by the Rev. Canon David L. Veal [TLC, Jan. 18]. It is gratifying to know that some among us Episcopalians are taking the sensible, longer view of the Concordat.

I have been an ecumenical enthusiast in my active ministry, participating at local, diocesan, national and international levels. In my view, true ecumenism does not require any church to "surrender" anything it feels is essential to the whole life of the church. I believe it was a mistake, therefore, for us to offer to surrender, even temporarily, our emphasis on priesthood and to "recognize" non-episcopally-ordained pastors as if they were priests. To me, this is to offer an empty gift and to misunderstand the true nature of ecumenism as offering the best that we have to each other.

Further, when anyone not a priest, including deacons, pastors, etc., is cele-



HOW DO YOU INSURE SOMETHING THAT'S PRICELESS?

ASK A SPECIALIST.

Your church is far more than bricks and mortar. It represents the priceless commitment and sacrifice of generations. Church Mutual understands your church's importance in the lives of your congregation. We've specialized in insuring churches for 100 years. Call for a free insurance needs analysis. See why today more churches place their trust with Church Mutual than with any other insurance company in America.

1 8 0 0 5 4 2 - 3 4 6 5

Church Mutual
THE SPECIALIST™

3000 Schuster Lane, P.O. Box 357, Merrill, WI 54452
Church Mutual is rated A+ (superior) by industry analyst A.M. Best
© 1997 Church Mutual Insurance Company

23 Years of Providing Lectionaries to the Episcopal Church



St. Mark's Press
8021 W. 21 St. N.
Wichita, KS 67205

1-800-365-0439

NRSV Gospel Book \$130.00
Episcopal Lectionaries

NRSV \$17.00

RSV Spiral \$18.00

RSV Stitched \$16.00

Revised Common Lectionary
NRSV \$25.00

A Lector's Guide by
Frank Mulligan \$16.00

A Study Guide: C.S. Lewis'
The Screwtape Letters by
Dr. Frank Kastor \$9.95

Call St. Mark's Press to order



Live in a Castle at
DURHAM SEMINAR, ENGLAND

JULY 27-AUG. 4, 1998

"Celtic Spirituality and Modern Mission"
Now home of University College, Durham Castle
adjoins the great Cathedral.

- * Lectures by British scholars, Church leaders
- * Day trips visit Holy Isle, Hadrian's Wall, Saxon & Celtic sites.
- * Price includes room, meals, lectures, trips
REDUCTION for Spouse or Student

Write for the prospectus:

INTERNATIONAL SEMINARS
900 S.E. 6th Court,
Ft. LAUDERDALE FL 33301
Phone 954/523-0515

Give ^{the} Gift

*The Living Church welcomes your
financial gifts. All contributions
help build a larger, more effective
Living Church and are deductible
as charitable contributions on
your income taxes.*

We appreciate your support.

The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936

Letters

brant, it is just not the Eucharist as we understand it, even though the ELCA gives lip service to the Real Presence.

I hope those who are charged with continuing to think through the proposed Concordat will give more careful thought to a document which has so much potential to enrich both the Episcopal and Lutheran churches.

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

It's Peculiar

I have been waiting to see if someone who has more information than I would respond to Judith Hubbell's letter questioning the liturgical colors used at Westminster Abbey for the funeral of Princess Diana [TLC, Dec. 14]. The Rev. Donald Maddux did give a good answer [TLC, Jan. 18], but I can't help adding one little bit of information, for whatever it may be worth.

Several summers ago, I was privileged to attend a service at the Abbey and received a special tour of some of the more "private" areas like the sacristies and vesting areas from an acquaintance who was a residentiary canon at that time. I remember questioning the color of the altar frontal and other hangings for that time of year which, as I recall, were red. I was told that certain ecclesiastical establishments such as the Abbey were designated "royal peculiars" and had their own special formulas as regards the colors for the liturgical seasons and, I assume, for special occasions. It seems that seasonal colors used in the Church of England have varied considerably in different areas and centuries as well.

*Lloyd E. Cast, Jr.
Rensselaer, N.Y.*

Discussion concerning the color of clergy vestments at the funeral of Princess Diana has offered a number of interesting theories for the use of blue. In some Eng-

The Living Church

*An independent weekly record of the news of the church
and the views of Episcopalians, since 1878*

Editorial and Business offices: **816 E. Juneau Ave.**
Mailing address: **P.O. Box 92936**
Milwaukee, WI 53202-0936

Telephone: 414-276-5420 Fax: 414-276-7483
E-mail: livngchrch@aol.com Quest: livingchurch

David A. Kalvelage, editor and general manager
The Rev. Canon H. Boone Porter, senior editor
John E. Schuessler, managing editor
Patricia C. Nakamura, music editor
Amy Marciniak, graphic artist

Betty Glatzel, business manager
Barbara A. Pizzino, circulation manager
Lila J. Thurber, advertising manager
The Rev. Travis T. Du Priest, Jr., book editor

Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), president; **Miss Augusta D. Roddis**, Marshfield, Wis., vice-president; **Mrs. John Hayden**, La Crosse, Wis., secretary; **Howard M. Tischler**, Grosse Pointe, Mich., treasurer; **Jackson Bruce, Jr.**, Milwaukee; **Leonard Campbell, Jr.**, Milwaukee; **the Rev. Thomas A. Fraser III**, Riverside, Ill.; **the Rev. Canon H. Boone Porter**, Southport, Conn.; **the Rev. Jeffrey Steenson**, Fort Worth, Texas.

NEWS: THE LIVING CHURCH's chief sources of news are correspondents and news releases from church agencies. TLC cooperates with Episcopal News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©1998 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 216 • Number 7

Letters

lish churches the custom has been simply to use the best, no matter what the color, on important occasions. Perhaps this lies behind Westminster Abbey's use of blue on that most important day.

(The Rev.) Joseph L. Pace
St. John's Church
West Hartford, Conn.

Out of Context

Your "Quote of the Week" in the January 11, 1998 issue of THE LIVING CHURCH, would be better titled, "Quote out-of-context of the Week." We were at the ADLMC (Association of Diocesan Liturgy and Music Commissions) conference where Amanda Hughes made her presentation on "The Authority of the Community." Her point, simply stated, was that it is important that we all honor one another with the intention of offering the life and death of Jesus and remembering this until he comes again. There is really no better theology than this.

Julia R. Huttar Bailey
Ann Arbor, Mich.

(The Rev.) Ernesto Medina
Cathedral Center of St. Paul
Los Angeles, Calif.

Answers Needed

A recent letter writer takes the surprising stand that because our church faces so many challenges, we should ignore them all [TLC, Jan. 18]. Perhaps it should help to realize that these issues fall into two quite different categories.

Some of the needs he lists — evangelism, world peace, health care, etc. — call for a positive effort. Others — abortion on demand, sexual promiscuity, racism — represent challenges from the selfishness of the world. While we attend to the first list, to enlarge and improve the church, we must also fight against the forces of evil in the world.

Both our nation and churches have become highly polarized. Both sides cannot be right and in conformity with the teachings of Christ at the same time. There are questions that we cannot ignore. Gay marriage, third term abortion, easy access to murder weapons, are just a few of the issues which need a Christian answer.

Not just one, but all of the problems the writer mentioned must be discussed. The first steps are to establish priorities, then

to really understand what we are talking about, to cut through the jungles of misunderstanding and falsehoods that obscure each issue. Then the world must know our answer, both in words and in actions. We cannot let the world tell us the answers. To do so would be to fail our Master.

Jim Burke
Covington, La.

Try This

What to do if you are filled with rage, anger and fury:

1. Take a very cold shower.
2. Take a very long walk.
3. Go to a driving range and hit 200 golf balls.
4. Swim 50 lengths of an Olympic-sized pool.
5. Pray hard and long.

What not to do if you are filled with rage, anger and fury:

Write to THE LIVING CHURCH.

(The Rev.) Alexander Seabrook
St. Boniface Church
Tinley Park, Ill.

**YOU ARE
PART
OF THE
SOLUTION!**



**MASTER OF ARTS IN
EARTH LITERACY**

"I went to the woods because

I wished to live deliberately, to front only the essential facts

of life, and see if I could not learn what it had to teach."

-Henry David Thoreau

- Distance learning format

- Multi-disciplinary coursework - natural and social sciences, humanities, spirituality and the arts

- Internships and electives allow options for emphasis in business, environmental work, political organizing, education or spiritual ministry.

Contact Mary Lou Dolan, CSJ
Saint Mary-of-the-Woods College
Saint Mary-of-the-Woods, IN 47876
(812) 535-5160 • e-mail: elm@smwc.edu

SAINT MARY-OF-THE-WOODS COLLEGE



**1998 Summer Refresher
June 2 - 10**

Program

The Re-Incarnation of the Word
Barbara Brown Taylor

Theology As Discerning God's Present Help
Christopher Morse

How Shall We Read Revelation:
Millennial Madness or Apocalyptic Ethics?
Katherine Grieb

Encounters with...
James Fenhagen

Midge Miles, Spirituality and Storytelling
Friends of the Groom, Christian Drama
and Education

Cost: Tuition, Room, Board - \$300.00

Tuition only - \$190.00

15 minutes from the Nation's Capital

Virginia Theological Seminary

**Seminary Post Office
Alexandria VA 22304**

Telephone: (703) 370-6600

FAX: (703) 370-6234

email: coned@vts.edu

The Rev. Linda King probably will never forget the date of her ordination to the priesthood. Nor will the nearly 200 people in attendance Jan. 7 at **St. Paul's Church, Watertown, N.Y.**, nor the 30 singers from the 14 district churches she serves as district youth coordinator. Watertown, in the northern part of the Diocese of Central New York, and other communities in the Northeast were devastated by an ice storm which left many without electric power for more than two weeks.

Jean Van Horn, administrative assistant at St. Paul's, said freezing rain began about 4:30 p.m. on the day of the ordination. "We went ahead because the bishop was already here," Ms. King said. "And he had laryngitis, so we reworked the service so he didn't have to talk much.

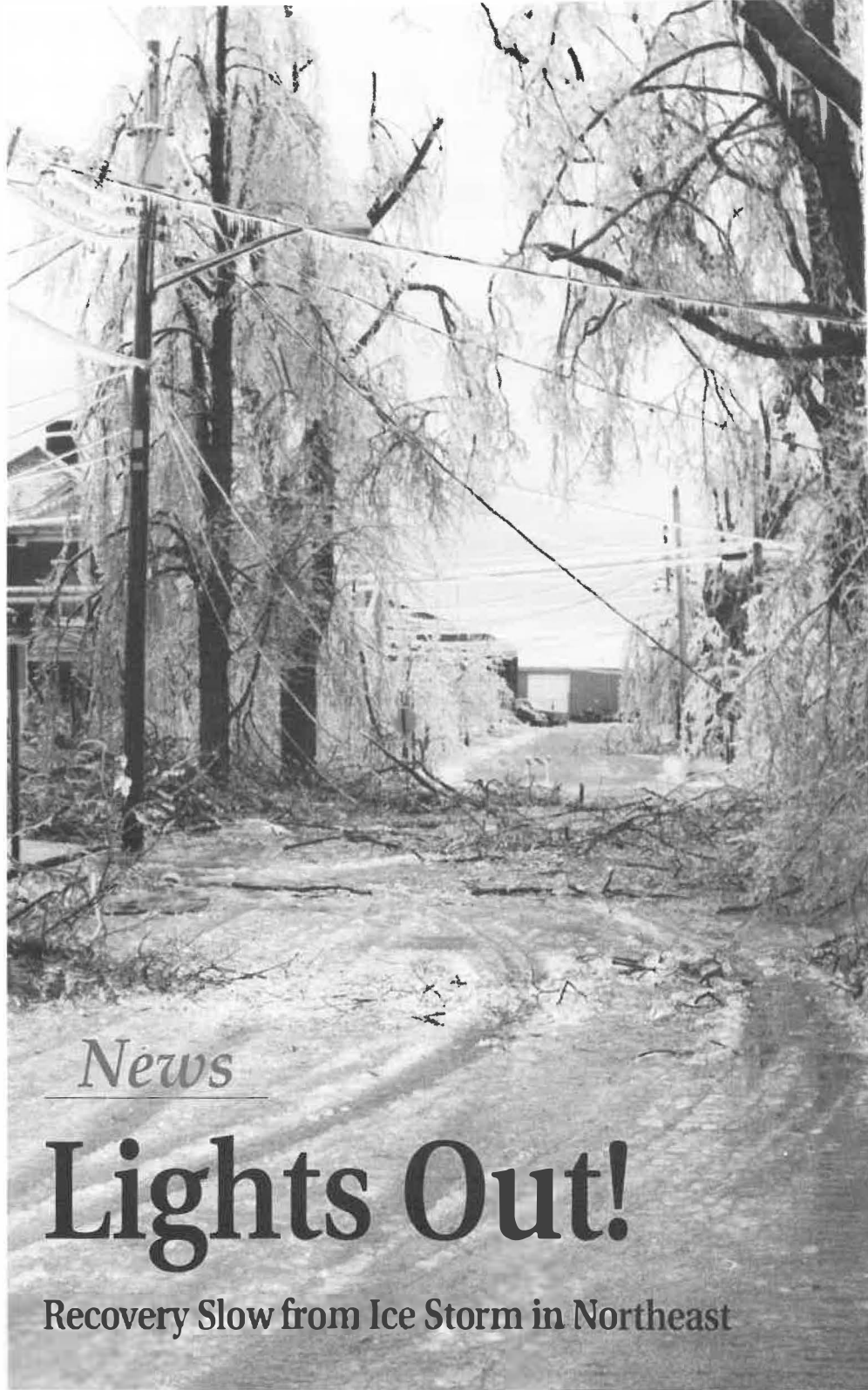
"It was a glorious service. Afterwards, we all kind of slid home. The power was going out between midnight and 1 a.m." Her house was without electricity for 12 days, and without telephone service for nine days. "It started as snow, in cold air above. The air at the ground was warmer, just around 32, so it became rain." But everything on the ground was colder, so the rain froze onto whatever it touched. "There was 2-4 inches of ice on branches and wires."

Also in Central New York, the Rev. Nancy Betz, priest-in-charge of **Christ Church, Clayton**, and St. John's, Vincent, said there was flooding in the undercroft at Clayton.

"The pumps just couldn't keep up," she said. "We lost some old records. They were just sopping. We had a work party to pull everything out.

"When I looked out Thursday morning, I thought we'd been bombed," she added. "Beautiful trees were split down the middle. On Main Street, the poles were standing. Later, they just toppled over, like dominoes."

The Clayton congregation was helped by generators and food sent by the diocese, and Bishop David Joslin of Central



News

Lights Out!

Recovery Slow from Ice Storm in Northeast

Nancy Betz photo

New York delivered cases of oil.

The storm continued to move slowly across the Northeast, and hit especially hard in the Diocese of Maine Jan. 8, with some congregations reporting their members still had no power more than two weeks later. The Presiding Bishop's Fund for World Relief provided an emergency grant of \$25,000 to the diocese, and spokespersons at many congregations said members were active providing aid to each other.

"There has been an amazing amount of neighbors helping neighbors through this," said the Rev. Janet McAuley, vicar of **St. Martin's Church, Palmyra, Maine**. "People are pretty resourceful."

She told how a trailer resident had to spend several days in the homes of parishioners and mentioned that 22 members of one extended family were living temporarily in the same house.

St. Martin's had no heat and did not hold services on Sunday, Jan. 11, but the

Ice-covered places in New York:

Downed power lines in Clayton (left), in front of St. Mark's, Malone (right), sleeping inside Trinity Church, Plattsburgh (below).

following week Ms. McAuley said attendance was back to normal.

Jennifer Plato, secretary at **St. Mark's, Augusta, Maine**, said the parish office became a temporary home for animals when homes were without heat. She said a dog, a cat, two parakeets and a goldfish were brought to St. Mark's for temporary shelter.

"Through some minor miracle, the church and parish hall never lost electricity," she said. A tree was lost and branches were down, including some on the church's slate tile roof, but there did not appear to be serious damage.

"People here have been good about getting on the phone and helping each other," she said. "Fr. John (Keggi) and others helped a 70-year-old man get a generator after he ran out of wood."

Ms. Plato said she formerly lived in Alaska "through snow, ice, fog and minus-55-degree temperatures, but I've never seen anything like this. This was much harder for us."

St. Mark's parish hall is the site of an Augusta food bank. Ms. Plato said more calls than usual were inquiries about the food bank.

At **Trinity, Lewiston, Maine**, secretary Lorna Jollymore said more than 1,000 homes were still without power, two weeks after the outage.

"It's been a little wild," she said.

She described the congregation as mostly elderly and added that some members of the parish had been offered places to reside by other members who had electricity. She said the soup kitchen in the building was busy, as were nine shelters in the Auburn-Lewiston area.

"Our members are helping each other," said Colleen Deschaine, secretary at **St. Michael's, Auburn**. "Many members who had no electricity moved out of their homes to go with family and friends."

A group of St. Michael's members called each of the parishioners to determine how they were coping with the hardship.

"If they had needs, we tried to meet those needs," she said.

Persons at all the Maine parishes contacted by TLC praised the utility crews which were working to restore power. A



large number of workers were airlifted from North Carolina, and some from as far away as Hawaii.

"The economic impact has yet to be seen," Ms. McAuley said. "We haven't gotten our utility bills yet. Somebody's got to pay for all help from outside. There will be a lingering effect."

Congregations in the Diocese of Albany also were hit hard. **St. Mark's, Malone, N.Y.**, at the edge of the Adirondack Mountains, was affected with trees down in the church yard. The Rev.

Thomas Gwinn, rector, and his family had overnight guests at the rectory who kept warm near a fireplace and a gas grill. Catherine Gwinn, the rector's daughter, said electricity was out for more than three days but help came with delivery of a generator two days after the storm.

At **St. Luke's, Saranac Lake, N.Y.**, Connie Dennis, wife of the rector, said the village was without power

for 36 hours and that travel was prevented for a time because emergency vehicles were needed on the roads.

"We learned we could cope," she said. "I'm glad we didn't have to. When the power was out, I went to the supermarket. It was crowded with long lines. I waited 25-30 minutes. A checker with a handheld calculator was calling out prices. But there was a good feeling ... people joking. It was quite an experience."

Trinity Church, Plattsburgh, N.Y., near the Canadian border, became a shelter for six days, with between 30 and 70 persons displaced from their homes by the ice and its accompanying power loss. Some mobile home owners had trees crash through their homes. A group of

motorists from the province of Quebec, Canada, were stranded by the ice on Interstate 87, and also took advantage of the shelter.

"Since Trinity operates a twice-weekly soup kitchen, we were able to handle meals well, although the old and under-equipped kitchen was strained by the effort," said the Rev. John Sorensen, rector of Trinity.

"Recently recovered pew cushions were employed in all carpeted areas of the Sunday school, child care and office area the first night," Fr. Sorensen said. "When it became apparent that we were in this for the long haul, we opened the church up for sleeping so that people had room to spread out and avoid the cabin fever that accompanies days in a confined space."

Christ and St. John, Champlain, N.Y., lost its furnace to flooding after the sump pump failed.

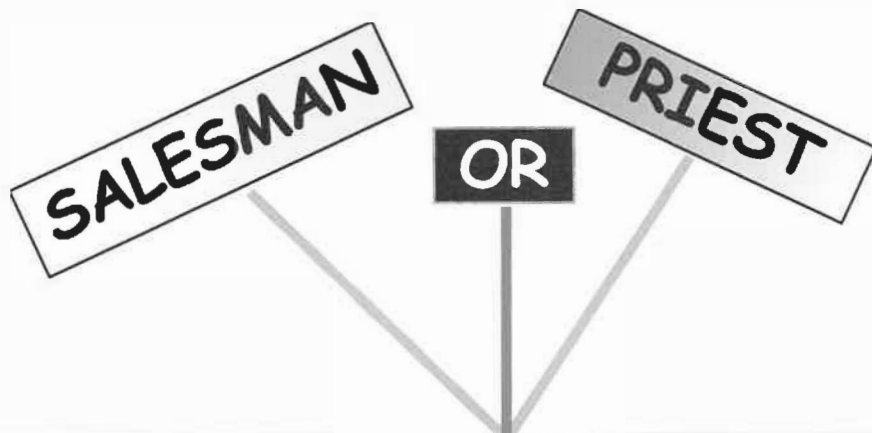
Barbara Ward, a volunteer receptionist at **St. Paul's Cathedral, Burlington, Vt.**, said the city had extensive damage with perhaps 50 percent of the trees snapped or fragile. "I wore long johns from neck to toes, a down parka and a felt hat," she said. "The only things I took off to go to bed were the parka and my shoes. I heated the tea kettle on the fire and ate bullion."

Despite the problems, people found positive developments.

"There was solidarity in diversity — people came together for help and support," said Ms. Betz. "It was wonderful to be a part of it. It brought us closer to the body of Christ."

"In the aftermath of the storm, I am filled with gratefulness to God for the beautiful way people displayed God's love," Fr. Sorensen said. "Countless stories abound of people helping people, giving rides, sharing power, shower, laundry, food, sleeping space, shoveling out ... I remain convinced of the grace of God as it showed through many people during the storm, and the safety and protection given all of us."





Selling the Product

By JULIAN CAVE

At the team meeting, along with other real estate agents, I introduced myself, admitting a lack of sales experience. Knowing my background as a priest, however, the broker took issue with my comment: "Julian, you aren't new to selling. You've been at it for years!" In his mind, clergy and sales people are alike, essentially. "Their products are different," he said, "but the delivery systems are identical."

This viewpoint wasn't new for me. I've heard the comparison many times. It gives me some dis-ease, especially because I've been working part-time as interim rector at St. Christopher's Church and sell real estate in the Tampa Bay area. To be sure, these two professions have many things in common, but there are differences — important ones, I believe.

How are they alike? For one thing, both clergy and sales people value what they offer. Joe Girard is listed in the *Guinness Book of Records* as the world's greatest salesman — 13,000 automobiles sold in 12 years! It is telling that he drove a Chevrolet throughout his career. He believed it was the best buy on the market. Not unlike this premier salesman, anyone who succeeds in the business of selling must have faith in his/her product. You can't market what you don't believe in.

Similarly, though ministry is done in various and sundry ways, all expressions, if effective, are presented with confidence. Using D.T. Niles' analogy, only beggars who've found bread speak convincingly to other beggars searching for it.

Furthermore, sales people as well as clergy are committed to the people with whom they work. Professionals in real estate call this a "fiduciary" relationship. One's client is respected and listened to carefully. Competent sales people neither manipulate transactions nor force closings. They ask for the order, only when it's appropriate to do so.

Clergy, too, hold in high regard those with whom they work. They listen intently. Such a posture allows

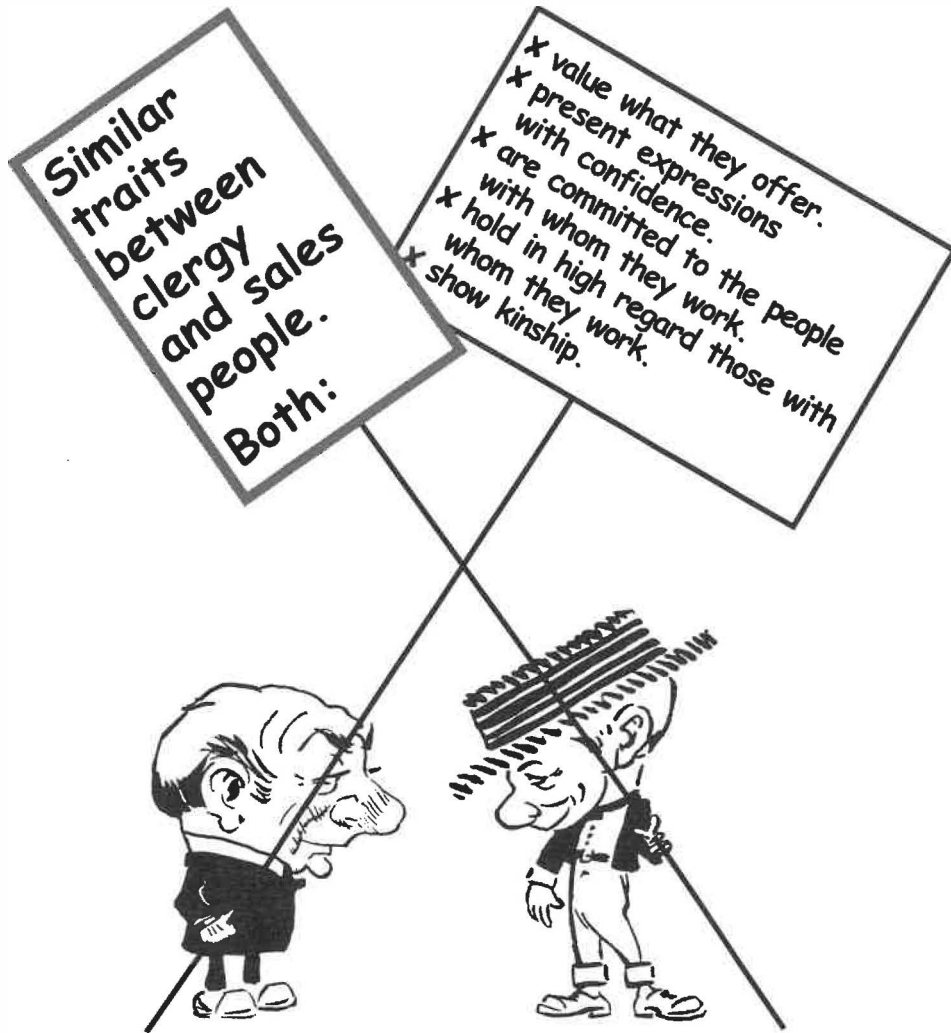
real concerns to surface — often radically different from those that prompted initial exchanges. Also, ministers give space for people to respond how and when it's fitting. They don't coerce a particular response, but at the right time, there's "good news" available to savor.

Unmistakably, clergy and sales people show kinship, but there are differences. Some people maintain the critical one is clear and simple — ministry is a serving of people and sales is the marketing of a product. On the surface, such a distinction seems plausible, yet reflective types would question it. Sales people argue, rightfully so, that service is integral to selling. In fact, it's the most important feature. Volume of sales and quality of service are linked inseparably.

In all candor, some clergy are not as "service" oriented as the profession suggests. They get seduced by "nickels and noises," that is, bottom line realities. Serving people becomes less important than attendance patterns and budget receipts within the ecclesiastical institutions they manage. It's much too simplistic to claim sales, by definition, excludes service, and ministry, by definition, includes it. The issue calls for deeper probing.

How do these professions differ? On the one hand, ministry is profoundly confessional. Sales people must have skills and strategies for the successful marketing of their products, yet to excel doesn't necessarily call for a high quality of personhood, at least in the short run. Sales has to do with a trafficking in plans. Willy Loman illustrates the point impressively in Arthur Miller's "Death of a Salesman." The legendary salesman reasoned life was over because his "plan" had ceased to work. Sales is performance oriented, pure and simple.

This *modus operandi*, I submit, must be contrasted with ministry. Without question, there are clergy who are "plan" oriented. Gospel is defined as a "product" and they see themselves as being engaged in market-



ing. Such clerics can administer huge parishes, showing evidence of great talent, yet I question whether they practice authentic ministry. What clergy do, I believe, centers in who they are.

I'm not saying ministers are exceptional people. On the contrary, most are quite ordinary. However, in this profession, the issue is less natural ability and/or learned techniques, than wisdom, sensitivity and caring. Only real people can exhibit these qualities. It's impossible to fake it, really.

Incidentally, I contend aging can be a real plus in a clerical vocation. Younger clerics might have superior energy for managing systems, but only someone acquainted with the vicissitudes of life can really minister. What one does is limited/enlarged by who one is. The level of one's experience is determinative.

Clergy and sales people, also, are dissimilar with regard to their security base. In a real sense, selling is driven by insecurity. One starts with a clean slate each morning. Yesterday's achievement isn't adequate for today; the future will call for more than showcasing previous successes.

Ministry is based differently. It's not that performance is immaterial, only that effectiveness concerns more than citing data quantified easily. There is a verticality. In fact, some of us were taught ministry is not a profession, but a calling. Being faithful to a divine

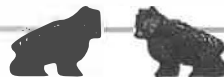
mandate is the single consideration. It's this higher bonding that validates what clergy do.

Of course, this doesn't mean clergy have the Almighty in their pockets! More accurately, they concede simply that "the transcendent power belongs to God" (2 Cor. 4:7). It was awareness of this ubiquitous Presence that inspired the apostle to confess that though "We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, but we never had to stand alone: we may be knocked down but we are never knocked out!" (2 Cor. 4:8ff).

In a real sense, success/failure categories used by the world at large are not applicable to the cleric's profession. Ultimately, the issues of job performance and the security found in doing it well are based on fidelity to a higher Reality: "I (Paul) planted, Apollos watered, but God gave the increase" (1 Cor. 3:6ff). My friend is correct. Ministry is a "gentle" art.

In capsule, the intent of this piece is not to downgrade sales people — theirs is a noble profession, and most essential. Yet it's different, critically so, from ministry. I sense that difference more clearly as I continue to work at both tasks. □

The Rev. Julian Cave is a non-parochial priest who resides in Clearwater, Fla.



Just Right



Not wanting too much or too little religion, the Episcopal Church offered a version which, like the little bear's soup, was 'just right.'

By HAROLD R. BRUMBAUM

Len and Laurie Ingalls' daughter, little Nell, having just turned 5, they thought it might be time to give her a taste of religion. And not being detectably religious themselves, they thought it best to turn the job over to the expert — in the same way that, later on, they might leave the finer points of particle physics to her teachers in college. But, being temperate souls both, they didn't want too much religion, which ruled out the fundamentalists and Mormons (especially that tithing bit), yet they didn't want too little either, which nixed the Unitarians. So, having heard that the Episcopalians might feature a version which, like the little bear's soup, was "just right," they sought out the local rector, Fr. Goodfellow, who extended them his customary little ray of sunshine. And, to hone in on their queries, something like this is what transpired:

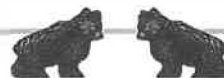
Q. We want our daughter's religion to help her deal with her life experience. For example, her parakeet recently died and she wonders if it's gone to heaven, but we're frankly stumped to know what to tell her.

A. I hear where you are. Had a little bird of my own once died, so I've given it some thought. Of course, I have to confess that the Episcopal Church is better at people than at birds. We can say that people are probably resurrected, since in Jesus we have some assurance to that effect. (Everyone? or only the good ones? or only those who share our beliefs? Depends where you're coming from, I suppose.) But then there's the story of the phoenix that rose from its own ashes. So I guess anything is possible, isn't it?

But, going in, you ought to know that the Episcopal Church hasn't changed. You hear little talk nowadays about things like high and low — or how people do things. Now it's more like what used to be called broad, or how they think about things — an approach which can entail a few bumps along the road to the good and the true. So it's rather like a grab bag, and you'll never know what mentality you'll find in a given parish until you've put your hand in.

Q. Everyone his own pope, then? We like the way you think. But tell us more about this Jesus. Was he supernatural in some way, or just some sort of superman?

A. Ask a group of Episcopalians, and you're apt to find both those views being advanced, or some admixture of the two. Some of them hold to the "radiation theory": That while everyone emanates something of God, Jesus did so to the most efficient degree — a matter, then, of BTUs, of measure, not of kind. Some, that since he embodied perfection he must have been like God: Like Father, like Son. Still others, that, based on the fact (myth?) of his Resurrection, he was a window on God: Like Son, like Father. The trick, in





any case, is how the human and the divine in him didn't get in each other's way, and the jury is still out. Meanwhile we're content to consign it to mystery. (You'll find we're pretty good at doing that.)

Q. That leads, doesn't it, to a still tougher question: What's all this we hear about the Trinity?

A. That's a real poser, all right. Though people sometimes think so, we're not talking about three gods in one here, like lubricating oil, or one god in three pieces, either, like Caesar's Gaul. Instead, the best I can come up with is H₂O, which comes in three forms — water, ice, steam. Some would call this a heresy, I suppose, but it's my best shot at a working answer. And at least it's less confusing than the old talk about three Persons, which was probably just a horseback guess as well, and one which can mislead you because you think you know what you're talking about when you really don't. Or perhaps, yet again, God is not a Trinity at all, but some other form of polygon. At least some smart people like Jung have proposed as much. So if you don't understand it, welcome to the club.

Q. If we do decide to join, we understand that Nell should be baptized and confirmed. But what's that all about?

A. Well, that depends. To take it a step at a time, to some people baptism is mainly a theological event, the way we somehow share in the death and risen life of Christ. (The only way? Could be, but mustn't be presumptuous here.) To others, it's primarily a sociological event, the way we enter the Christian community. To a lot of others, of course, it's simply a social event, whose payoff lies in the festivities afterwards. But the question is, what is to become of Nell if she is not baptized? And there opinion varies widely.

As for confirmation, that's even dicier. Used to be called a "sacramental rite." Now it's become a "rite of passage," a kind of gentile bar-mitzvah. Time was, in any event, when you had no real standing until a bishop signed you off that way. You couldn't receive communion or hold any office in the church worth speaking of. Now, depending on the parish, anyone can receive, even babes in arms and adults who haven't been baptized at all. And where those coming from other churches were once "expected" to be confirmed, now it's no longer thought to be necessary, but in fact to be a kind of put-down of the church they're coming from. So in a sense it's lost its punch, and can almost be seen, or so some would say, as little more than the blessing of pets on St. Francis Day. I wouldn't worry about it, though, if I were you; nobody else seems to.

Q. About those bishops: What's the point in having them in that case?

A. Good question. In the old days, when confirmation played such a big role, they did too, showing up on a Sunday like the Second Coming, where now you may have to beat the drum to get a decent turnout. Used to call them Fathers in God, in fact. But of course that's now politically incorrect — and factually, too, since women have also come to inhabit that office. Some say bishops still have value as symbols of the church's unity, but if you look at them collectively that attribute seems hard to come by. When it comes to such matters as ordaining gay people (not to mention women) or marrying them, for instance, they all go their own way, and if anything, seem to suggest a kind of *laissez-faire* approach to church management which, quite understandably, the local clergy are adopting in turn: monkey see, monkey do. Meanwhile, as long as we call ourselves the Episcopal Church, I guess they'll be around, keeping an eye on things (which, after all, is what that term designates) like floorwalkers in a department store. And, mind you, there can be some very good ones, though what you get can be the luck of the draw, since "bishop material" is spotted by amateur talent scouts who can be swayed by chemistry, charisma, or charm. Some can even be catapulted into place by king-makers or power blocs.

Q. You mentioned gay ordination and marriages. Say more.

A. Well, there's a lot to be said on both sides. For a long time the church danced around the first issue by playing Don't Ask; Don't Tell. But then people changed the rules by announcing their gayness as a matter of principle and pride, and that has me with two different reactions, either "Thanks a lot for the candor. We honor you for that, and let's go ahead anyway," or "Sorry, no soap." Same thing with same-sex marriage: Some say it takes a man and a woman to forge a nuptial bond (though, come to think of it, I know of no law that says they have to be "straight"!); others, that it's fidelity to the relationship that counts. And take your pick, because one never knows, does one?

So the times, they are a-changin', and if you don't go with the flow, as the expression goes, you might as well be frozen in amber. Point is, you'd better sit a little bit loose in the saddle these days if you don't want to get thrown by the horse. At least, that's how I manage to stay on.

The Ingalls (having conferred): From what you've said, it sounds like it might be the right kind of church for us — not at all set in its ways or demanding; and on the hot-button issues, invincibly agnostic.

Be seeing you, maybe, on Sunday, then — unless we happen to change our minds in the meantime. □

The Rev. Harold R. Brumbaum is a frequent contributor to TLC. He resides in Nicasio, Calif.



Viewpoint

Anglicanism in America has had nowhere to turn for guidance but to the culture around it.

Nowhere to Turn

By DANIEL MUTH

It has oft been claimed in these pages and elsewhere that too much is being made of sexuality issues in the church and, most particularly, that the movements toward blessing homosexuals *qua* homosexuals (inseparable from blessing homosexual acts) is not worth leaving the Episcopal Church over. As a lifelong Episcopalian of catholic sensibilities, I beg to differ.

Many point out that there have been strong disagreements among members of the same Anglican community over the centuries. True enough. We have had high church Anglicans celebrate the Eucharist one way, low church types another, charismatics, Anglo-Catholics, etc. There has been great diversity in saying the Eucharist. None in accepting its validity. And here, I think, is the rub. A very large number of us for very good reasons will not accept the legitimacy of a liturgy of blessing "same-sex unions." This is not a disagreement, as in Marian devotions or making the sign of the cross, over matters of personal piety; nor is it, as in the ordination of women to the priesthood, a disagreement over the application of a universally accepted liturgy; nor is it, as in the case of blessing houses or shrimp boats, a matter of a rite in which not all directly participate, but all accept as valid. It is the introduction of a liturgy irrevocably tied to an ideology that is in radical discontinuity with Christian tradition and with the beliefs of a sizable number of Anglicans.

I believe that, as liturgy means "work of the people," it is the work of all the people and not just those participating in this or that particular rite. Although not all members of the Christian church attended my and my wife's marriage rite, all acknowledge its validity, and so in a very real sense, the whole church did participate in it. As we sing the Sanctus "with angels and archangels and all the company of heaven," so do we participate in all the church's

liturgies together with all of God's people throughout time and space. The tacit adoption of liturgies for blessing "same-sex unions" forces us to face a choice: Either we accept a form of liturgical *laissez faire* which allows those who wish to opt out of those rites they deem unacceptable, or we accept a liturgy that has no purchase on our tradition. Either way, I believe that we are no longer catholic, and, at least arguably, are no longer Anglican.

I have argued before in these pages [TLC, Nov. 3, 1996] that the concept of classifying people based on sexual proclivity is alien to both scripture and Christian tradition, and is not required by scientifically informed reason. The concept of the homosexual (and the heterosexual) is a creation of a post-enlightenment ideology dissociated from — and largely at odds with — Christianity. Yet this ideology infuses the entire debate over the proposals to develop liturgies to bless "same-sex unions." Indeed, the temporal parochialism of the debate, its failure to attempt to address seriously 2,000 years' worth of Christian tradition, its all-too-often smugly patronizing dismissal of those who have gone before us, bespeak an organization that has abandoned all but the merest pretense of catholicism. And so the justification for many who conscientiously leave the Episcopal Church.

What I think we're watching is the final chapter of the long-running decline and, ultimately, failure, in the American Church anyway, of the Anglican experiment in catholicism without a magisterium. As was reiterated during the discussion of the Baltimore Declaration a few years ago and the Concordat of Agreement last year, we Episcopalians (or at least our present leadership) are not joined together by a magisterium or a confessional statement. Not surprisingly, scripture, tradition and reason have all proven remarkably supple in the hands of our leaders. This past convention's move toward *sola scriptura* only enhances this tendency.

The ideological similarities between the Episcopal Church's leadership and America's media, cultural, and academic powers-that-be (i.e. liberal politics) have been much remarked on and I'd as lief not dwell on them. What is interesting to note is that this is just business as usual for the Episcopal Church (we were the "Republican party at

Let's face it, the Episcopal Church is, and always has been — at least when it really counted — a wholly owned subsidiary of American culture.

prayer" when they were the elite, and were in turn the church of the founders of the republic and of slave owners in their days). We are, and always have been, the chaplaincy for the culturally influential, ever tailoring the gospel to fit their exigencies. Let's face it, the Episcopal Church is, and always has been — at least when it really counted — a wholly owned subsidiary of American culture.

And so I grow increasingly convinced that, in this society at least, Anglican catholicism is a relic of Christendom. It only worked in a world where Christianity was a universal societal goal. Lacking a bedrock statement of faith or the limits of settled tradition interpreted by a qualified magisterium, Anglicanism in America has had nowhere to turn for guidance but to the culture around it. As that culture turns from Christianity, American Anglicans find themselves in an increasingly confused state (it is worth noting that the dynamic is totally different in those parts of the world that do not have a Christian tradition to reject).

Still, we are a recognizably Christian church and likely have a role to play in witnessing to the lordship of Jesus Christ in a darkened world. That being said, the Episcopal Church is, arguably at least, no longer catholic in any meaningful sense (if she ever was) and so there are good reasons for catholics to leave. Some should stay, as the Episcopal Church will need someone to apply the brakes even as the powers-that-be apply the accelerator. I am not at all convinced, however, that this is the calling of most or even many traditional Anglicans. There are only so many people with the spiritual goods to play the necessary role of gadfly/prophet without doing serious harm to their own spiritual well-being, not to mention the institution they purpose to serve. I sincerely hope that those Episcopalians who are satisfied with the rejection of catholicism, or who deny that it is occurring (I do not for a minute believe that my points here are beyond debate), will understand that. And I pray that we all will remain in love and charity with one another. Charity above all. □

Daniel Muth is an occasional contributor to TLC who is a member of Christ Church, Port Republic, Md.



The Feast of Absalom Jones

The Feast of Absalom Jones will be celebrated in many places during the weekend of Feb. 13-15. The inclusion of this former slave in the 1979 Book of Common Prayer has led to celebrations in dioceses, deaneries and parishes. Some of the church's best-known preachers are asked to speak at services commemorating the one-time rector of St. Thomas' Church, Philadelphia. Absalom Jones is best known for being an outspoken opponent of slavery, during the late 1700s and early 1800s. He

also was renowned as an effective preacher and a beloved pastor to his flock.

The Feast of Absalom Jones helps us to emphasize the right of all Christians to have full participation in the life of the church. His ministry encouraged many to refuse to accept a subservient role in the worship of God. May his persistent faith be a vivid reminder to all of us to proclaim the word of God boldly and effectively.

Whatever's More Engaging

Millions of informed Christians, Muslims and Jews are deeply divided about the slow progress of negotiations for peace in the Holy Land. Such distress is motivated by concern for religion, humanitarianism and justice. We waited with hope that at least some small steps forward might follow when Netanyahu and Arafat visited Washington in January. Instead, we were shocked that the secular media was almost totally taken up with President Clinton's personal problems. Worse, it was not just the media. The president's own time and attention, and presumably, that of many of his staff, were commandeered by those personal problems, while important public matters should have been occupying his thoughts.

It is remarkable and regrettable that a government such as ours permits a major public official, whether entering, retaining or leaving office, to have his attention diverted from serious and perhaps global issues, and instead be occupied by private and personal concerns which could be postponed to some other time. It would appear that the American public, much like the General Convention of the Episcopal Church, finds discussions about sex to be more engaging than the great world issues we should be facing.

Meanwhile, it is crucially important that the American public should be informed about the Holy Land. America has the capacity to bring the contending parties to sit down and get serious about peace. The millions of dollars in international aid which we give can place us in a unique position. The events of recent weeks do little to enhance the leadership for peace, justice and the conservation of creation which our country could and should exercise.

Sharps, Flats & Naturals

"I DO!" "ME TOO!"

Inter-faith wedding music from the Cathedral Church of St. John the Divine
Dorothy Papadakos and Friends
Pro Organo \$15.00
The Cathedral Shop \$16.98

If you are looking for a place to get married, in spectacular surroundings with a few thousand friends and relatives, a 600-foot aisle for the wedding party to solemnly process, and stunning music tailored to your particular desires, the Cathedral Church of St. John the Divine in New York City is the place, and Dorothy Papadakos is the musician.

This latest CD, produced by Fred Hohman of Pro Organo/Zarex, contains more than "something for everyone." It has music many people would never think of, selections for someone's dream wedding. Here are the full-throated processions of organ and brass by Clarke and Gigout, and as postlude the Widor *Toccata* from his 5th Symphony. (Every note played in this cavernous place with its eight-second reverberation is astonish-

By PATRICIA NAKAMURA



ingly clear and clean!) Following this is a Highland medley dying away into the distance as the piper leads the party out.

There's the Zen of the bamboo *shakuhachi* played by Shoji Mizumoto, and the Klezmatics playing "an original piece based upon the Seven Blessings of the Jewish ceremony." Ms. Papadakos said, in a telephone conversation, that the cathedral hosts many Jewish-Christian weddings. "A rabbi does part of the ser-

vice, we have a canopy, the whole thing."

The music of western Africa is drummed and chanted by the Forces of Nature Dance Theatre Company, one of several artists-in-residence. Services often include the "jumping of the broom," which Ms. Papadakos explained represented crossing the threshold of one's home.

To achieve clarity and "togetherness" in Handel's "Let the Bright Seraphim," from *Samson*, she said, "I had to play a beat ahead of the singers," who were in the great choir beneath the console. She noted that she tried to accommodate requests from brides and grooms, and this recording shows her as skilled at improvisation and arrangement as in the classical organ literature. She once improvised, she said, on "Zipadee Doo Dah" for the postlude of an Elizabethan-style wedding. The song held some personal significance for the couple.

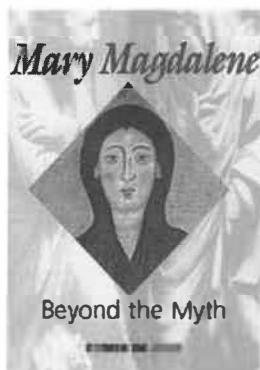
Even if you can't imagine exchanging vows to Laura Nyro's "Wedding Bell Blues" you will enjoy listening to a novel collection of beautifully performed music.

Three to Stretch the Mind

By TRAVIS DU PRIEST

CHRISTIANITY BEYOND CREEDS: Making Religion Believable for Today ... and Tomorrow. By Harry T. Cook. Center for Rational Christianity (P.O. Box 182, Clawson, MI 48017). Pp. 136. \$12.95 paper.

Episcopal priest Fr. Harry Cook deals with difficult questions and situations of belief and faith in this fascinating book: Do we ask for trouble by attributing in the creed so much to a "source/orderer"? What, he asks, "about the chemical disorder in my sister's brain?" Practical advice on mentors and the Christian community. Great for a study group.



MARY MAGDALENE: Beyond the Myth. By Esther De Boer. Trinity. Pp. 143. No price given, paper.

Esther De Boer, a Dutch Reformed minister, looks at many associations of Mary Magdalene over the centuries: penitent, naked recluse with her hair covering her body, woman of great devotion and dedication, and key witness. A fine book of scholarship which is quite readable.

DIVINE REVELATION. Edited by Paul Avis. Eerdmans. Pp. 215. \$20 paper.

Contributors from around the world, using biblical, historical and reflective sources, express ideas on the fundamental issue of divine revelation. Maurice Wiles in his essay emphasizes the relational aspect no matter which model one assumes is most appropriate for understanding the Christian concept of revelation.

Experience "Sabbath" on Pilgrimage:



A Unique offering for Full-time, Active Rectors of Pilgrim People

We seek the prayers and presence of rectors who relish the taste of pilgrimage in the lands of our heritage and who long to bring their families and parishes with them.

We are committed to the stewardship of sabbath refreshment, continuing education and transforming experiences for Life; each year FRESHMinistries underwrites pilgrimages for clergy through Worldwide Pilgrimage Ministries. All you need do is reserve the time for an incredible journey, an investment in your spiritual well-being and preparation for a parish journey. FRESHMinistries' purpose is mission in the world and at home. All that we are about is mission and providing such opportunities for clergy.

GREECE - *in the footsteps of the Apostles* - Thessoniliki, Philippi, Corinth, Athens
Nov. 3-9

ITALY - *roots of the Western Church* - in Art and History - Florence, Siena, Milan
Nov. 10-17

TURKEY - *mysteries of the Second Holy Land* - Ephesus, Smyrna, Pergamum, Istanbul
Nov. 19-25

THE HOLY-LAND - *from the Galilee to Jerusalem* - through Samaria to the Wilderness
Dec. 1-9

\$599 for each Familiarization Pilgrimage (from the gate city)

Includes: Trans-Atlantic Flights, excellent hotels, luxury motor coaches, professionally licensed English speaking pilgrimage guides, most meals and much more. Space is limited to 20 Rectors/Bishops per familiarization trip so we urge you to reserve your space today. A \$50 deposit (refundable until June 15, 1998) will hold your place. For more information or to mail your deposit, contact:

The Rev. Dr. Stephen I. Woods, Director

Worldwide Pilgrimage Ministries

1131 N. Laura St., Jacksonville, FL 32206

1-800-260-5104

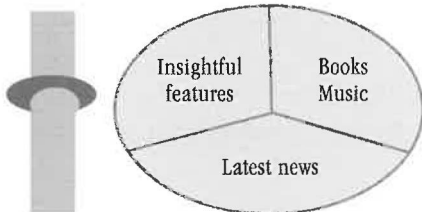
E-mail: wwpil@aol.com FAX: 904-355-3004

*A mission subsidiary of FRESHMinistries,
serving God's people worldwide*



When you need something a little more **substantial.**

The Living Church



Dig in

See what you're missing.



My payment of \$39.50 entitles me to 52 issues.

Name _____

Address _____

City _____

State _____ Zip _____

Phone _____

Check VISA or MasterCard Bill me

Card# _____

Exp. date _____

Signature _____

Send to: P.O. Box 92936, Milwaukee, WI 53202-0936
\$15 Foreign postage

For a sample copy call 414-276-5420

Gift subscriptions also available

A2/98

The P.B. Meets Florida Clergy

Bishop Griswold Speaks Out for Ongoing 'Conversation'

"I've only been at this for 10 days," said the Most Rev. Frank T. Griswold, Presiding Bishop, when he addressed the clergy of the Diocese of Florida Jan. 22 in Jacksonville.

In October, the Rt. Rev. Stephen Jecko, Bishop of Florida, and the executive council of the diocese, issued a challenge to the then Presiding Bishop-elect, calling on him to publicly remove his name from the Koinonia statement authored by the Rt. Rev. John S. Spong, Bishop of Newark. The bishop and council also asked for a public response to the First Promise declaration, which included endorsement of the Kuala Lumpur statement. Both documents emphasize traditional views on homosexuality. Diocesan officials also had expressed displeasure with the new formula for support of the national church's program.

The meeting at St. John's Cathedral began with prayer and a brief meditation by Bishop Griswold on the word of God as sacramentally present in historical circumstances.

"Event and circumstance ... that's where the word becomes real," Bishop Griswold said.

The clergy submitted more than 50 questions covering such topics as authority of scripture, homosexuality, ecumenical dialogue, personal faith, Anglican identity, divisions in the church, theological issues, and the Presiding Bishop's vision for the church.

Speaking of his own personal journey, Bishop Griswold said, "Christ has moved from being out there to an intrinsic personal reality." He referred to a retreat in which he was "taken apart by grace ... I had to face my own poverty ... 'I have nothing,' I sobbed. 'That's all right. All you have to have is my grace and love,'" was the response he heard. "Out of that encounter, Christ happened for me."

Not Limited

Controversy stirred when the P.B. spoke of church action which appears to contradict scripture.

"God's word is not limited by the words of scripture," he said. "Sometimes the spirit of Christ calls us to make new

applications and embrace new ways of looking at things." He pointed to how the church has dealt with divorce and remarriage during the past 30 years.

This view was challenged during an open question-and-answer session by the Rev. Neil Lebhar, rector of Church of the Redeemer, Jacksonville, who suggested



Martha Saffran photo

Bishop Jecko (left) says Bishop Griswold (right) "will not dodge the hard questions facing the church, but his responses beg as many questions as they answer."

that while the church recognized the reality of divorce among its people, "it never celebrated it or said it was a good thing."

On the topic of homosexuality, Bishop Griswold said he prefers to speak of "homosexual persons" and urged his listeners to be in touch with their whole "sexual history." He said when he became Bishop of Chicago, he "encountered the reality of homosexual persons who were already ordained, leading honorable lives." He said he signed the Koinonia statement following the 1994 General Convention because the traditionalist statement, which originated with most of the bishops of Province 7, was a denial of that reality. In ordaining persons, he asks that "whatever their sexual reality, it be lived under the gospel."

Regarding rites for same-sex partnerships, the P.B. noted that as chair of the Standing Liturgical Commission, its members had been authorized to "study, not develop," such rites. "The study continues. I was part of that conversation. I have not come to a conclusion.

"I invite people of differing convictions to come together in conversation, not as enemies, but as fellow members of the body of Christ ... we need to back up from conclusions to how I got to where I am. I invite the church to a deeper level of

(Continued on next page)

Briefly

The Rev. Gregory Beheydt, 50, an American priest who was priest-in-charge of All Saints' Anglican Church in Milan, Italy, was murdered Jan. 21 in his home. He was found in the lavatory in the priest's flat above the church where he had ministered since October. Fr. Beheydt was canonically resident in the Diocese of Rhode Island.

In response to the action of a group of traditionalist Episcopalians in incorporating the name PECUSA [TLC, Jan. 11], the **bishops of Province 1**

have issued a pastoral letter which reaffirms their oversight of the parishes in their dioceses. Called "the Newburyport Statement," it cites the Constitution and Canons of the Episcopal Church regarding respect of the territorial jurisdictions of bishops.

Presiding Bishop Frank T. Griswold joined with other religious leaders in signing a statement which calls for healing and **dialogue between the United States and Cuba**. The leaders said the visit of Pope John Paul to Cuba "makes clear to us the opportunities we have to rebuild the ties that bind us."

One Church Proposed for Africa

The Episcopal Church of Africa? It's the idea of the Most Rev. Njongonkulu Ndungane, Archbishop of Cape Town, who believes it's time for the Anglican churches in Africa to strengthen their witness and ties.

The archbishop proposed the unified church when he preached Jan. 18 in the new St. Peter's Cathedral, Kabale, Uganda. "How can we share God's mission in a more effective way on this continent?" he asked.

Archbishop Ndungane said bishops needed to pay particular attention to the issue of poverty, which was caused, he said, largely by international debt owed by developing countries to developed nations. He said poverty "hangs like an albatross around the necks of the people of Africa."

In his sermon, the archbishop did not

provide details for a unified church which would bring together the Church of the Province of Southern Africa, the Church of the Province of Central Africa, the Church of the Province of Tanzania, the Church of the Province of Kenya, the Church of the Province of Rwanda, the Church of the Province of Burundi, the Church of the Province of Uganda, the Episcopal Church of the Sudan, the Church of the Province of Nigeria, the Church of the Province of West Africa, and provinces covering the Congo and North African regions.

He said the various Anglican churches could retain their regional autonomous structures while striving for an Episcopal Church of Africa which transcended boundaries "to enable us to speak with one voice, to give spiritual guidance and support for the people of Africa."

P.B. Responds to Clergy in Florida

(Continued from previous page)

conversation in this matter."

When Bishop Jecko signaled the Presiding Bishop that it was time to leave for the airport, Bishop Griswold was thanked with a polite standing ovation.

"I sense in Bishop Griswold a genuine desire to interact face to face, with the clergy and laity of the Episcopal Church," Bishop Jecko said. "Bishop Griswold will not dodge the hard questions facing the church, but his responses beg as many questions as they answer."

The Very Rev. Gus Weltsek, dean of St. John's Cathedral, said the meeting would

provide the church "with a model" for continuing conversations. The Rev. John Wiley, assistant at All Souls', Jacksonville, said the P.B. had "expressed with great clarity and skill the direction in which" he wishes to take the church. "I'm sorry I cannot go in that direction," he said.

The Rev. Barnum McCarty, former vice president of the House of Deputies, thought otherwise and with enthusiasm said the meeting was "very promising ... we have a new ball game."

(The Rev.) Bob Libby

(Virginia Barker contributed to this article.)

RUSSIA

Russian Easter Pilgrimage

April 15-24, 1998 Celebrate Russian Easter in St. Petersburg & Moscow \$2,695

Russia's Golden Ring: Old Russia

May 18-31, 1998 St. Petersburg, Novgorod, Pskov, Vladimir, Suzdal, Sergiyev Posad & Moscow with the Rev. Canon George Brandt and the Rev. James C. McReynolds \$3,995

Russian Icons & Their Origins

August 17-31, 1998 St. Petersburg, Novgorod, Pskov, Vladimir, Suzdal, Sergiyev Posad & Moscow with the Rev. James C. McReynolds and experienced staff. \$3,695

* England & Scotland *

Normandy & England:

Saints and Singers

July 6-20 Normandy region including Mont-St-Michel, Rouen, Monet's garden at Giverny & Southern Cathedrals Festival in Chichester, England with the Rev. Nancy Roth and Mr. Robert Roth \$3,995

Scotland: Music & Sacred Sites

September 14-24 Isles of Skye, Harris and Lewis; Inverness, Edinburgh and Lindisfarne. Gaelic and Scottish music, sacred sites with internationally known Scottish harpers Sue Richards & Brother Andrew, OHC \$2,995

The Teleios Foundation

(800) 835-3467

Lectionary Bible Study



A Quarterly Study Booklet

For a sample, send \$6.50 to: Paraklete Press of California PO Box 1932 Rancho Cordova, CA 95741 or phone: (916) 852-1269

<http://members.aol.com/bettyc4/>



THE FINEST QUALITY LITURGICAL INCENSE

Sampler Pack: 1 1/2 oz. of each of our four blends - \$12.95 (prepaid only)

HOLY CROSS INCENSE

P.O. Box 99 • West Park • NY 12493 (914) 384-6660

Traveling?

Take along your TLC for the Church Directory guide. (See back cover)

People and Places

Appointments

The Rev. **David Archibald** is pastor of St. Francis', 20 Woodland Cove, Heber Springs, AR 72543.

The Rev. **Katherine E. Babson** is assistant at St. Peter's, 4250 N Glebe Rd., Alexandria, VA 22207.

The Rev. **Brian Baker** is rector of St. Thomas', Box 1240, Ketchum, ID 83340.

The Rev. **Park McD. Bodie** is curate at St. Thomas', Fifth Ave., St. Thomas' Choir School, 202 W 58th St., New York, NY 10019.

The Rev. **William Broome** is rector of Annunciation, 5727 Stearns School Rd., Gurnee, IL 60031.

The Rev. **Lloyd Donald Buss** is Lutheran pastor in residence at Christ Church, Cranbrook, 470 Church Rd., Bloomfield Hills, MI 48304.

The Rev. **Wilson R. Carter** is assistant at Holy Trinity, Box 14827, Greensboro, NC 27415.

The Rev. **Lynne Carver** is associate at St. Lawrence, Box 297, Libertyville, IL 60048.

The Rev. **J. Paris Coffey** is rector of St. Christopher's, 545 S East Ave., Oak Park, IL 60304.

The Rev. **Harry A. Elliott III** is rector of St. Mary's, 41 Park St., Manchester, CT 06040.

James Ely is lay vicar of St. John's, Palacios, TX.

The Rev. **Carol Evans** is rector of Grace Church, 250 Cedar St., Ravenna, OH 44266.

The Rev. **Martin Field** is associate at St. Luke's, 309 E Baltimore St., Jackson, TN 38301.

The Rev. **Charles Gilman, Jr.** is rector of Christ Church, 84 Broadway, New Haven, CT 06511.

The Rev. **E. Perren Hayes** is rector of St. Thomas', Croom, MD 20870.

The Rev. **Robert W. Herbert** is deacon at St. Alban's, PO Box 92, Davidson, NC 28036.

The Rev. Canon **Kathleen Kinney** is canon pastor of St. Mark's Cathedral, 1245 10th Ave. E, Seattle, WA 98102.

The Rev. **Denise Leo** is deacon at St. John the Evangelist, 16 W 3rd St., Essington, PA 19029.

The Rev. **Carolyn Lundelius** is priest-in-charge at St. Andrew's, 4512 College Ave., College Park, MD 20740.

The Rev. **Dawson D. Moorer** is rector of Epiphany, 21000 Lake Shore Blvd., Euclid, OH 44123.

The Rev. **Geoffrey S. Morin** is assistant at Good Samaritan, 212 W Lancaster Ave., Paoli, PA 19301.

The Rev. **Stephen Morris** is chaplain at the Episcopal School of Acadiana, Cade, LA.

The Rev. **William Curtis Parker** is vicar of

St. Mary the Virgin, 145 W 46th St., New York, NY 10036.

The Rev. **Craig A. Phillips** is priest-in-charge at Incarnation/Holy Sacrament, 3000 Garrett Rd., Drexel Hill, PA 19026.

Joe Thoma is communications officer of the Diocese of Central Florida, 1017 E Robinson St., Orlando, FL 32801-2023.

The Rev. **Bruce N. Torrey** is rector of St. John's, 92 Main St., East Windsor, CT 06088.

Deaths

E. Holcombe Palmer, of Richmond, Va., "canon for life" in the Diocese of Virginia, died Jan. 18 following a long illness. He was 81. Mr. Palmer was the first lay person appointed to the executive staff of the Bishop of Virginia, and was named "canon for life" when he retired in 1987. He joined the diocesan staff as stewardship officer and later became secretary and treasurer.

He was born and grew up in Denver, CO, and attended Colorado College. He graduated from Cornell University, then served in the Navy from 1942 to 1948, achieving the rank of commander and receiving the Bronze Star and the Legion of Merit. He was recalled to serve in the Korean War.

Mr. Palmer was a lifelong Episcopalian. In 1953 he joined the staff of *The Episcopal Church News*, and two years later he was appointed secretary of the Department of Christian Stewardship in the Diocese of Virginia. He was a three-time deputy to General Convention, was active in civic and community organizations, and he received an honorary degree of Doctor of Humane Letters from Virginia Theological Seminary. He is survived by four cousins.

The Rev. **Alfred N. Tuttle**, 72, a retired priest of the Diocese of Albany, died Nov. 13 in Sarasota, FL, where he resided since retiring.

Fr. Tuttle was born in Schenectady, NY. He received a bachelor's degree from Hobart College, a master's from the University of Connecticut, and a divinity degree from Bexley Hall. He was ordained deacon in 1967 and priest in 1968 and became curate of All Saints', Johnson City, NY in 1967, remaining until 1969. He was rector of St. John's, Oneida, NY, 1969-78. He left full-time parish ministry in 1978 to become executive director of the New York State Conference of Local Mental Hygiene Directors. He was priest-in-charge of St. Boniface, Guilderland, NY, from 1983 until his retirement in 1990. He is survived by his wife, Jean.

Attention, Subscribers

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

Classifieds

BOOKS

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

CATECHUMENATE

MAKE DISCIPLES with Christian Formation: A Twentieth-Century Catechumenate by the Rev. Canon William Blewett, Ph.D., and Lay Canon Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available. 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.**

COMPUTER SOFTWARE

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, Windows, Macintosh, CDROM. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184. E-mail: ssministry@aol.com**
Internet: <http://members.aol.com/ssministry>

CONFERENCES

MACQUARRIE CONFERENCE in Ireland, April 20-25. Professor John Macquarrie, Christ Church/Oxford, leads two week-long seminars on "Theology in the Making" and "The Making of a Theologian." Room/board/fees \$895.00 US. Information: 1-800-423-5983.

EDUCATION

FOUNDATION HOUSE/OXFORD and Graduate Theological Foundation/USA, offering Oxford Foundation Fellowships for short-term residence. Research degrees by thesis and examination. Residential degrees by coursework and supervised thesis (Oxford/Rome/USA). **Regent of Studies, Foundation House/Oxford or Registrar/GTF/USA. (800) 423-5983; FAX (219) 935-8480; E-mail gtf@skynet.net**

NEEDLEPOINT KITS

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.**

ORGANIZATIONS

ORDER OF THE ASCENSION — a dispersed Christian community; a Benedictine rule; shared commitments to the revitalization of congregations and the struggle for justice in our society. A five-day gathering each spring in Philadelphia for spiritual retreat, mutual support and education. Open to laity and clergy. All current members have been through comprehensive training in congregational development. For more information: **Lowell Grisham, 215 N. 6th St., Fort Smith, AR 72901.**

Next Week ...

Lent Book Issue

Classifieds

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION: St. John's Episcopal Church, Memphis, TN, is seeking a person with strong interpersonal and administrative skills to provide oversight to the educational ministries of our 1,100-member parish located near the University of Memphis. The applicant must be orthodox in beliefs, and firmly committed to the authority of Holy Scripture. He/she should have formal training in Christian education and experience in organizing and implementing educational programming. Letters of application/resumes should be directed to: **The Rev. L. Noland Pipes, Jr., Rector, St. John's Episcopal Church, 322 S. Greer, Memphis, TN 38111; FAX (901) 327-9032.**

ARE YOU RETIRED or thinking about early retirement? Would you like to work part-time supporting creative ministry development? The Diocese of Wyoming is looking for active retired clergy who are thinking about living in the Rocky Mountain West. Retired clergy are respected and their gifts utilized. Call or write: **The Rt. Rev. Bruce Caldwell, The Episcopal Diocese of Wyoming, 104 S. 4th, Laramie, WY 82070. (307) 742-6606; FAX (307) 742-6782. E-mail: bcaldwel@wyoming.com**

VICAR sought for eucharistically-centered congregation located in Virginia's Blue Grass Valley, a friendly rural setting. Good Shepherd, the only Episcopal church in Highland County, is four years old. Modest stipend and housing allowance. Ideal position for retired priest, military chaplain or city priest wanting slower lifestyle in the mountains. Send resume to: **Betty Mitchell, Sr. Warden, P.O. Box 7, Blue Grass, VA 24413.**

ASSOCIATE RECTOR for large and traditional suburban parish. Responsibilities include home and hospital visitation, lay ministry development, new member incorporation and parish programming. Full liturgical and preaching participation. Minimum of five years parish experience required. This position demands a disciplined, mature and "self-starting" priest with an ability to communicate the faith and love to the faithful. Send resume and CDO profile to: **The Rev. Douglas E. Remer, St. Martin in the Fields Church, 3110 Ashford Dunwoody Rd., Atlanta, GA 30319.**

PART-TIME RECTOR for small conservative church near Chicago. We offer a three (3) bedroom refurbished rectory, salary and benefits. Send resume to: **P.O. Box 1266, North Riverside, IL 60546.**

CANON MISSIONER: The Diocese of Pittsburgh is looking for a priest for this diocesan staff position. Responsibilities include: congregational development, leadership training, clergy health and deployment. We are looking to grow the diocese by planting churches, strengthening existing congregations, and training good lay and ordained leaders. For a copy of the profile and job description write: **The Rev. Jim Simons, St. Michael's Church, P.O. Box 336, Ligonier, PA 15658.**

DIRECTOR OF CHRISTIAN EDUCATION NEEDED—St. Matthew's Episcopal Church, Darlington, SC. Full-time needed for all ages above 5 years. Call for job description, any additional information at **(803) 665-0411.** Ask for Stewart, or call our church office at **(803) 393-4112** and ask for Fr. Gough.

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

POSITIONS OFFERED

ASSISTANT TO RECTOR FOR YOUTH AND EVANGELISM. Seeking an energetic clergyperson who has a deep faith and a demonstrated love for youth and young adults. Youth program is extensive, well-funded, and has a broad community involvement. Young adult ministry is to be created. Assistant will also serve as staff person to evangelism ministry, to assist in shaping and oversight of that ministry. Multiple staff; lots of volunteer assistance. Assistant participates fully in liturgical and pastoral life of parish, but primary focus is on youth program. This full-time position opens in mid-1998. For further information FAX cover letter and resume to: **Rector, Christ Church, Grosse Pointe, MI (313) 885-4841.**

HEAD OF SCHOOL. Coast Episcopal School is seeking a highly motivated head with progressive, innovative educational vision and strong, collaboration leadership skills. Coast Episcopal School, founded in 1950, is pre-K, lower, middle and upper school with 280 students and an excellent academic reputation for college preparation and whole life approach to education. Situated on the beautiful Mississippi Gulf Coast. CES maintains a Christian, nurturing environment in a small-town seaside setting within an hour of New Orleans and Mobile. The successful candidate will be a committed, experienced educator and administrator with an in-depth understanding of current trends in curriculum, instruction, assessment and staff development and supervision. He or she will also have strong interpersonal and communication skills in public relations and development and experience in fiscal management, student recruitment and institutional growth. This is a unique opportunity for the right individual. Candidates must have a master's degree in educational administration and be eligible for certification in administration in Mississippi. Competitive salary commensurate with experience and qualification plus attractive benefits. For more information please call **St. Peter's-by-the-Sea Episcopal Church at (228) 863-2611** or FAX **(228) 863-2671.** Interested candidates send resumes, credentials and three current references to: **Search Committee, Coast Episcopal School, 22037 Episcopal School Rd., Long Beach, MS 39560.**

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

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

ASSISTANT PRIEST wanted to lead two youth groups and to share with rector in all aspects of pastoral and sacramental ministry in a corporate-size parish located in southern New Jersey. We seek an energetic priest who will assist the rector with three Sunday services and two mid-week services. Housing provided with car allowance. We are located 12 miles from Philadelphia and 1/2 hour from Princeton. Please send CDO and resume to: **The Rev. Philip W. Stowell, Trinity Episcopal Church, 207 W. Main St., Moorestown, NJ 08075. (609) 235-0811; FAX (609) 235-2187, or E-mail to TrinityNJ@aol.com**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

SERVICES OFFERED

ANTIQUÉ CHURCH SILVER and metal work supplied. English and European. Special items sourced on request. Call: **E. Van Dyck, London 011 44 171 222 7169.**

TRAVEL

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

CELTIC PILGRIMAGES 1998. Prayer and study programs to Ireland, Wales, Scotland. Deepen relationship with God through lectures; worship; visits to holy sites. **Sr. Cintra, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6425; FAX (212) 779-4009.**

AIR-TRAVEL—BUY DIRECT. St. George's College Students—Holy Land visitors—25% discount off all fares on a major US carrier. Similar discounts to over 80 destinations. Call or FAX for quotes: **(800) 642-0682; FAX (305) 893-5110.**

WANTED

OUT OF PRINT BCP/RSV combination sought: personal size edition; prefer black or red in good condition; free of markings. Contact: **The Rev. J. F. Montgomery (407) 668-4108.**

Rates

Classifieds

Frequency	1-2x	3-12x	13-25x	26x+
-----------	------	-------	--------	------

Rate per word	\$0.52	\$0.47	\$0.44	\$0.42
<i>minimum rate \$4.50</i>				

Number of words X Rate X Number of insertions

• For blind box advertisements add 3 words and \$5 service charge for first insertion. \$3 for succeeding insertions.

• Copy must be received at least 26 days before date of issue.

Mail

PO Box 92936, Milwaukee, WI 53202-0936

Fax 414-276-7483

Email livngchrch@aol.com

Church Directory

Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi
Plotkin; Fr. Secker; T. Davidson; dcn; S. Youngs, Organist;
J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

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,
the Rev. Marguerite A. Henninger
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 4
(1S & 3S, 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
The Rt. Rev. Barry Valentine, Bishop in Residence
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

Pompano Beach, FL

ST. MARTIN-IN-THE-FIELDS
Atlantic Blvd. and the Intracoastal Waterway
The Rev. Hobart Jude Gary, interim-r
Sun 8 and 10:30

Stuart, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. Ken Herzog, c; the
Rev. Beverly Ramsey, Youth & Christian Ed; the Rev.
Jonathan Coffey & the Rev. Canon Richard Hardman,
assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.
MP 8:30 daily

Augusta, GA

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

Chicago, IL

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

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8, 9, 11

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.

Baton Rouge, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.
Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth
Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou
Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-
master, Mike Glisson, Headmaster, St. James Sch; Maureen
Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

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

Newark, NJ

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

Santa Fe, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs
H Eu 12:10. MP or EP daily

New York, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05
("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.
Church open 365 days 8-6. For tours call 378-0252. Café St.
Bart's: good food and hospitality Mon - Fri 10 to 6

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Canon 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 Rev. Samuel Johnson Howard, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP
5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

TRINITY BOOKSTORE (Behind Trinity Church) 74 Trinity Pl.
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours
For Special Programs: www.trinitywallstreet.org

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800

Poughkeepsie, NY

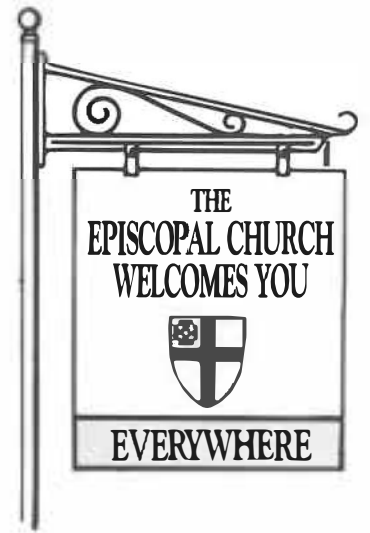
ST PAUL'S 161 Mansion St. (914) 452-8440
Sun Masses: 8 & 10, Sunday School 9:45

Gettysburg, PA

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

Philadelphia, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Masses 9 (Low), 11 (High). Thurs 10
ST. MARK'S 1625 Locust St. in Center City
(215) 735-1416 FAX 735-8521
Anglo-Catholic Worship. Sun Masses 8:30 & 11. Mass &
Offices Daily. (Please call for times)



Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin
Harrington Williams, the Rev. Leslie Reimer
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct-
May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

GRACE 319 W. Sycamore St. (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed
Said Eu & LOH 12 noon. 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; Tues 9:30 HS; Thurs &
Fri 7 HC. Bible & prayer groups. 1928 BCP

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, ass't (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

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

Fort Worth, TX

ST. 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
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

Paris, France

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

Encourage attendance among your parishioners and those traveling.
Invest in a Church Directory listing.