



The Living Church

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The Magazine for Episcopalians

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Quote of the Week

The Rt. Rev. Keith Ackerman, Bishop of Quincy, on God's grace: "One drop of God's grace is worth more than five barrels of sweat."

In This Corner Promulgating the Huguenots

Promulgating. I love the sound of that word. One hears it so seldom. More than 400 years ago, on April 13, 1598, King Henry IV of France did just that: He promulgated the Edict of Nantes, providing for 80-some years' individual freedom of conscience and limited tolerance of public worship for those of the "Religion Reformed" — known widely then as Lutherans, today remembered as Huguenots. In other words, French protestants.

This would seem an unlikely subject to cover in an Episcopal Church-related magazine. Until, that is, we look at Anglican-Huguenot relations a bit more closely.

Throughout the 16th century, French protestants had sought refuge in the British Isles. As early as 1550, they were given a royal charter by King Edward VI to found a church in London. *Eglise Protestante Francaise de Londres* exists today, a lovely church in Soho Square which houses an important library and which is host to lectures on Huguenot heritage.

Because many Huguenots sought refuge from increasing injustices, which culminated in the St. Bartholomew's Day Massacre in 1572, along the southeast coast of the Channel Islands, the towns and villages around Dover to this day have recognizable Huguenot identities.

Kind-hearted Anglicans allowed these Huguenots to use the crypt of Canterbury Cathedral for worship. Some authorities report that at one time as many as 4,000 French-speaking protestants gathered there

on a given Sunday afternoon. The Black Prince Chapel in the crypt of the cathedral still houses a small Huguenot congregation that meets regularly for worship.

These congregations are but two instances of generosity, safe haven and refuge given to Huguenots by Anglicans. When the Edict of Nantes was revoked in 1685, the great diaspora occurred, sending French protestants fleeing all over northern Europe, and to the British Isles, South Africa and the American colonies.

In 1700, for example, several boatloads of Huguenots arrived in Virginia to found a colony within a colony — Manakin Towne, on the sight of an abandoned Indian village near present-day Richmond. These Huguenots already were Anglican and came with an Anglican priest.

L'Eglise de Saint Esprit in New York City was begun as a Huguenot congregation, but exists today as a French-speaking Episcopal church. St. John's, Lafayette Square, Washington, D.C., has a plaque honoring the presidents of the United States of Huguenot ancestry, and Washington National Cathedral has a plaque honoring Admiral Coligny, the great 16th-century French protestant naval hero and colonizer.

Perhaps, though, it is a tune and not a place that links thousands of Anglicans throughout the world to the Huguenots: the great Huguenot composer Louis Bourgeois gave us "Old 100th," so dear to many Episcopal congregations.

(*The Rev.*) Travis Du Priest, book editor

Sunday's Readings

For Divisions to Cease

Easter 7: Acts 16:16-32 or 1 Sam. 12:19-24; Ps. 68:1-20 or Ps. 47; Rev. 22:12-14, 16-17, 20 or Acts 16:16-34; John 17:20-26

Today's propers present what appear on the surface as disparate and unrelated images. A new convert is baptized and shares a meal with Silas and Paul. Jesus prays to the Father that his followers be one. The risen Savior is exalted to God's kingdom in heaven, and the coming of Christ in triumph and glory is anticipated. There is, however, a central theme which binds these images together.

The church into which we are baptized knows the ascended Lord in the Eucharist, and it strives to be guided by the Spirit. And therein it clearly foreshadows the kingdom of God. Yet as a community of sinners its discernment is always imperfect and often contradictory, and it filters the Spirit's voice

through a variety of competing egos and agendas. So its unity on earth, while certainly worth praying and working for, is probably elusive in the present age. And that's true not only for the body as a whole, but also for denominations within it. The church points toward the new Jerusalem, but it always falls short of its fulfillment.

As the world does not know God, neither can an institution which dwells in it know him fully. Perfect unity, therefore, can come to the church only when it is raised up to be with Christ in his glory. It is when the kingdom arrives in its fullness, and the faithful gather around God's throne in harmonious worship and service, that divisions will cease. It is only then that all of us shall truly be one, even as Jesus and the Father are one. And until that day dawns, our unceasing prayer must be, "Come, Lord Jesus!"

Listening and Being Fair Are Not Easy

If I can glean one helpful thing from Ms. Geitz's article [TLC, May 3], it would be that it is difficult to be fair to those with whom you disagree. If traditionalists have not entirely given up, I suspect that you will receive a number of letters noting that the "Strict Father Model" ascribed to conservatives is a caricature that paints them as utterly unchristian. Indeed, as presented by Ms. Geitz, Mr. Lakoff's models sound less like a useful analysis of liberal and conservative attitudes than a useful fiction for the I-care-and-you-don't crowd.

Taking umbrage at caricature is not unwarranted. However, it would, I think, be unfair. Ms. Geitz's point, if I understand it correctly, is that an analysis along Mr. Lakoff's lines would be helpful in dealing with the divisions within our church. I would suggest concentrating on two different types of humility; one emphasizing acceptance of new ideas and heeding the voices of those who have not generally been included in the Christian tradition; the other emphasizing acceptance of time-tested ideas and heeding instruction from the best of those Christians who have gone before.

I would not suggest discussing acceptance of conservatives as bigots and liberals as compassionate (the unfortunate impression created by Mr. Lakoff) nor of liberals as perverts and conservatives as normal.

Ms. Geitz mentions the need to really listen. If you are to avoid the caricature of the "Strict Father" versus the "Nurturing Parent" (honestly, which would any sensible person choose?), then doing the hard work of listening and being fair is a necessity. If Ms. Geitz is willing to try it, I for one would be very interested in hearing what she has to say.

Daniel W. Muth
Prince Frederick, Md.

The Rev. Elizabeth Rankin Geitz's Viewpoint article was outstanding. Clearly she was impressed with George Lakoff's book, *Moral Politics*, as I was with it. I can't think of a secular book more useful for Christians in understanding conflict.

I only wish she'd included the book's title and subtitle which is: *Moral Politics*:

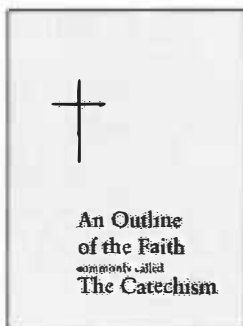
What Conservatives Know That Liberals Don't. I'm inclined to think she felt the subtitle would scare Episcopalians away.

Gene A. Russell
Nashville, Tenn.

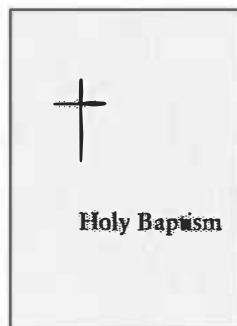
Dialogue Needed

I am hurt and saddened by the Rev. Don Brown's Viewpoint article "Enough with the Dialogue!" [TLC, April 19].

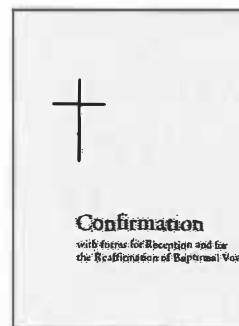
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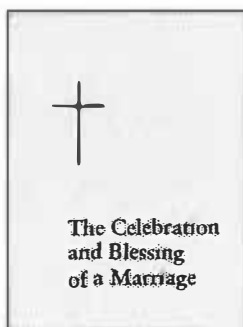
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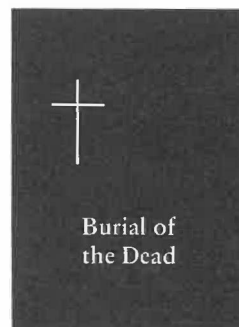


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Letters

Muddled

I found the article on St. Timothy's Church, Salem, Ore. [TLC, April 26], both distressing and hopeful. The hopeful side concerns its movement away from our muddled theology of initiation. What distresses me, however, is that it seems to be an exchange of one muddle for another.

In point: Those who are baptized should not be called catechumens, nor should they be catechized as if they were catechumens. Furthermore, the distinctiveness of catechumens is most powerfully stated by keeping confirmands in their liturgical place, i.e., on the sidelines, if not scheduled on a separate date. The quotation attributed to Ms. Sleeman, if correct, represents an outrageous position, to wit: "Baptism is between you and Christ; confirmation is between you and the church." Honestly, where does this come from?

All sacraments, indeed all rites, carry a christic and ecclesial dimension. Regarding confirmation, however, I would suggest we consider afresh Martin Luther's words: "I would allow confirmation as long as it was understood that God knows

While he and I may be on opposite sides of the table, I cannot accept his position that "We are in reality two different churches of two different faiths." Moreover, in asking us to continue the dialogue without him because he is too busy "proclaiming the truth of the gospel," he denies the gospel altogether, because Jesus' ministry was — is — about healing and reconciliation. Without dialogue, admittedly a silly name for talking to each other, we can do neither.

Christopher Ross
New York, N.Y.

Don Brown's fusillade condemning dialogue in the church is correct. Traditionalists refuse to listen to anyone who differs from them. Dialogue means communication. But Don Brown says no, we cannot communicate with someone who is in error! Stating it more graphically, here's what's being said: My mind is made up — I made it up in 1550, at the time of the Council of Trent. Don't confuse me with any newfangled ideas (such as the ordination of women).

(The Rev.) E. Frank Henriques
Grass Valley, Calif.

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Letters

nothing of it, that he said nothing about it, and that what the bishops claim for it is untrue" (Sermon on Married Life, 1522). Indeed, using confirmation as a membership rite, as we typically do, is full of mischief. Baptized persons who seek fellowship in our communion are already members of the Holy Catholic Church (BCP, p. 876). They may be welcomed today via a simple rite which includes their participation in the assembly's recitation of the Nicene Creed (BCP, p. 877). At a later time these new Episcopalians may be invited to come under the bishop's hand for a simple blessing prayer.

(The Rev.) Tim Turner
San Antonio, Texas

being Lutheran, and always identify themselves as protestant Christians with little interest in, or appreciation of, catholic order. (Note especially Martin Marty's use of quotation marks around the word "order" when describing Episcopal clergy.) If we did not already know of the Lutherans' reluctance to accept what is of esse to the Episcopal Church (the church of bishops, after all), we have undeniable evidence via the article. It is time to stop this unprofitable (though laudable) ecumenical endeavor and concentrate on the Christian church which has most in common with us, the Roman Catholic Church. (The Very Rev.) Christopher C. Stainbrook
St. Timothy's Church
Fort Worth, Texas

of its weekly curriculum. We are not teachers at the Cathedral School, as the article states.

It is our hope that The Children's Abbey program offers a progressive alternative to the traditional Sunday school and may serve as a model for parishes wishing to explore new directions in religious education. Thus we were delighted to read the profile in your publication. However, it is our opinion that the program's foundational philosophy and its practical implementation were compromised in the article.

The Children's Abbey is essentially and intrinsically a curriculum. Our many years of teaching experience and our dedication to progressive, child-centered education inform every aspect of this endeavor.

We regret that Ms. Blaney did not choose to contact us. We would have welcomed the opportunity to describe our curriculum for your readers.

Karen Prager Balliett
Todd Johnson
New York, N.Y.

The Wrong Emphasis

I read with some interest and considerable alarm the article "Lutherans Address Historic Episcopate" [TLC, May 3]. It might well be titled "Lutherans Negate Historic Episcopate."

As has been said before, Lutherans like

A Curriculum

We write in response to the article "Worship and the Arts" [TLC, April 12] by Retta Blaney, on The Children's Abbey at the Cathedral of St. John the Divine in New York City. We are the creators of The Children's Abbey program and the writers

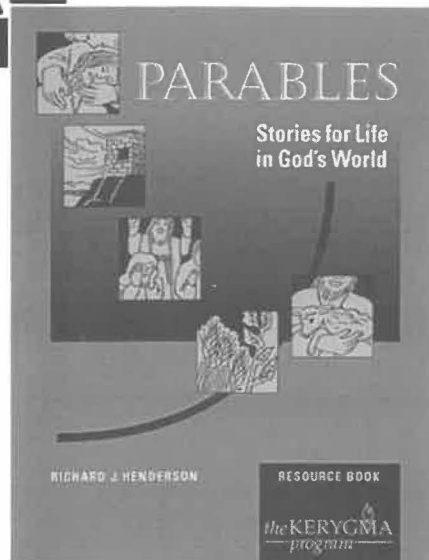
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Seabury Names Indianapolis Priest as New Dean

The Rev. James B. Lemler, rector of Trinity Church, Indianapolis, and president of St. Richard's School there, has been named dean and president of Seabury-Western Theological Seminary.

Fr. Lemler, 45, was elected by the seminary's board of trustees, and will assume the position with the fall term of the 1998-99 academic year. He succeeds the Rt. Rev. Mark Sisk, consecrated recently as Bishop Coadjutor of New York [TLC, May 17].

"I am honored to be called as dean and president of Seabury-Western," Fr. Lemler said. "There are so many significant and stimulating developments in its life right now: a diverse and committed student body, a remarkable faculty and staff, an extremely dedicated board of trustees, enthusiastic alumni/ae, exceptional work in congregational life and development through the Seabury Institute, growing partnerships throughout the Episcopal Church and within the invigorating theological community of Chicago."

"We have great expectations for Jim Lemler's capacity to lead Seabury in meeting the future challenges and opportunities presented by the church in modern society," said Fred W. Ruebeck, chairman of the seminary's board of trustees.

Fr. Lemler is a graduate of DePauw University. He did graduate study at the University of Oxford before earning an M.Div. at Nashotah House. He earned a

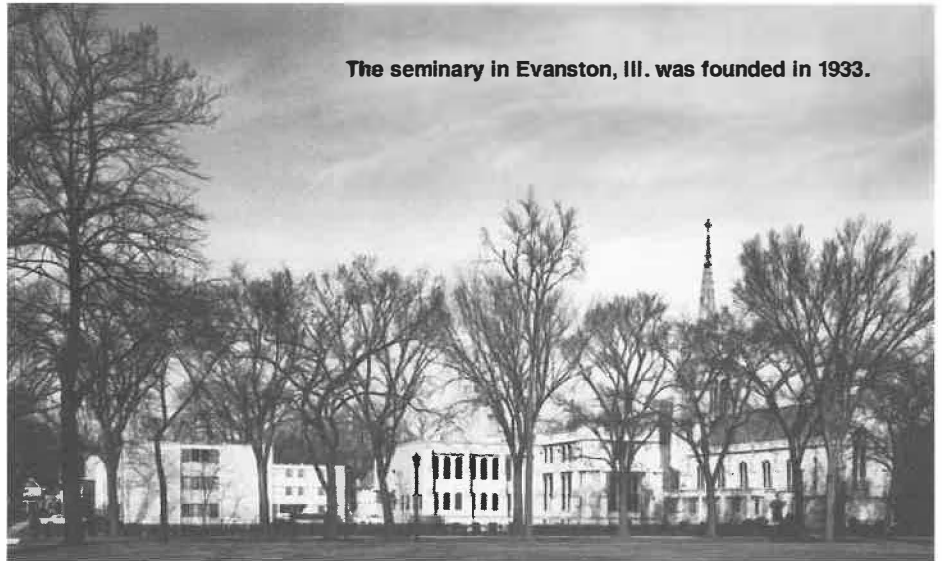
D.Min. from Christian Theological Seminary. He was ordained to the diaconate and priesthood in 1976 in the Diocese of Northern Indiana. He was assistant to the dean of St. James' Cathedral, South Bend, Ind., 1976-77; canon precentor of Christ Church Cathedral, Indianapolis, 1977-79; and chaplain at DePauw in 1980 and 1981. He moved to Trinity, Indianapolis, in 1981, and became president of St. Richard's in 1984.

He is dean of the Indianapolis Mid-Central Deanery, first convenor of the Indianapolis Metropolitan Episcopal Council, and a faculty member of the diocesan school of the Presiding Bishop's

Diploma for Small-Church Musicians. He is also president of the Church Federation of Greater Indianapolis and is a member of the Indianapolis Mayor's Advisory Committee on Citizen's Police Review Process. He is a board advisor of the Consortium of Endowed Parishes, and is a former member of the Standing Commission on the Church in Metropolitan Areas.

He and his wife, Sharon, are the parents of three daughters, Katherine, Anna and Maria.

Seabury-Western, located in Evanston, Ill., was founded in 1933 with the merger of Seabury Divinity School and Western Theological Seminary.



Conventions

In Maryland, Turning Attention Back to the City

During the **Diocese of Maryland's** convention, held in downtown Baltimore for the first time since the mid '70s, delegates boarded buses outside their hotel for tours of numerous Episcopal urban ministries, including an entire block of Habitat for Humanity houses, a substance abuse program, a day care center for children of the city's homeless and a Port of Baltimore center devoted to assisting foreign merchant sailors.



Urban ministry was the centerpiece of

the April 23-25 gathering, the 214th in the diocese's history. In his convention address, the diocesan bishop, the Rt. Rev. Robert W. Ihloff, said, "it will be absolutely crucial that more of our suburban parishes share their resources and see themselves integrally involved with our urban parishes in performing ministry and mission in the city ... it is so easy, even for people who are actively involved in the life of the wider church, to make the unfortunate assumption that the parish is the primary expression of Christian mission. The parish is the primary way in

which you and I tie into the life of that mission, but the parish cannot be synonymous with the mission. This is why the sharing of resources is so crucial within a diocese."

The convention's delegates, representing 118 parish and mission congregations, considered 11 resolutions. Two were controversial. One, calling for health insurance benefits for domestic partners, was referred to the diocesan council because of its monetary implications and because

(Continued on page 15)

Louisiana Bishop Jones Remembered for His 'Wit, Deep Spirituality'

The Rt. Rev. Girault McArthur Jones, seventh Bishop of Louisiana, died of liver cancer April 29 in Nashville, Tenn. He was 93.

"Bishop Jones built upon the foundation he had inherited," said the Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana. "Through years of devoted and sacrificial leadership, he expanded the Episcopal Church throughout the State of Louisiana. He is remembered for his strong leadership, sharp wit and deep spirituality."

Bishop Jones was born in Centerville, Miss. He was one of nine brothers. He attended public school in Woodville,

Miss., and was a student at Staunton Military Academy in Virginia. He received his BA degree in 1925 from the University of Mississippi and graduated from the School of Theology at the University of the South in 1928. He was ordained to the diaconate that year and to the priesthood in 1929.

His early years of ordained ministry, 1929-1936, were spent as a missionary priest to four counties in southern Mississippi. He married Virginia Hester Wallace in 1930. She died seven months later. In 1931, Bishop Jones became rector of Trinity Church, Pass Christian, Miss., in addition to his care of several mission

congregations. In 1935, he married Kathleen Platt.

The following year, he was called to be rector of St. Andrew's, New Orleans, where he served from 1936 until 1949. His ministry included the care of Episcopal students at Tulane University.

Active in all levels of church life, Bishop Jones was elected a deputy to General Convention in 1934, 1940, 1943 and 1946. He was director of the University of the South's summer school from 1939 to 1941, served on Sewanee's board of trustees from both Mississippi and Louisiana, and served three terms on the university's board of regents. He was president of Province 4 from 1956 to 1959.

He was elected the Bishop of Louisiana, Nov. 17, 1948, succeeding Bishop John Long Jackson. Bishop Jones was consecrated March 9, 1949 and was awarded a Doctor of Divinity degree from the University of the South that year. He served as diocesan until his retirement in 1969.

Among his accomplishments was the establishment of the John Long Jackson Fund which has, for nearly 50 years, offered low interest loans to mission congregations for construction and renovation projects.

He also established the diocesan newspaper, *Churchwork*, and was its editor for his entire 20-year episcopate. Shortly before his retirement, Bishop Jones became the 16th chancellor of the University of the South. He served in that capacity from 1967 to 1973. He also served as interim dean of the School of Theology from 1981 to 1982.

During his retirement, Bishop Jones authored three books.

Following retirement, the Joneses lived at Sewanee until 1993, when they moved to a residence in Nashville.

Bishop Jones is survived by his wife, Kathleen, of Nashville; two daughters, Virginia Kathleen Callicott of Franklin, Tenn., and Elizabeth Girault Jones Corey of Knoxville; three granddaughters; two great-grandsons and one great-granddaughter.



(1950s photo)
Bishop Jones

Christian Concept of Power

Scholarly Engagement with Anglican Doctrine (SEAD) met for its ninth annual conference April 16-19 at Virginia Theological Seminary. The theme of the conference was "Secular and Spiritual Power."

The Rt. Rev. Stephen Sykes, Bishop of Ely in England and former professor at Cambridge University, provided the plenary lectures on the theme of power.

Bishop Sykes emphasized the centrality of power in the Christian vision of God. In view of the centrality, he raised objections to the modern Christian tendency to think that divine love is antithetical to power. Instead of rejecting the concept of power, Bishop Sykes argued, the church must criticize widespread assumptions that power is purely a matter of domination and coercion.

Power, he said, has a genuinely Christian dimension which the church must recover. The Christian view of power, Bishop Sykes concluded, is grounded in a common life of worship, open to contest and debate.

Bishop Sykes' lectures stimulated extensive discussion, including planned responses by SEAD members. Three areas of concern dominated.

A number of conference participants questioned whether contemporary Anglicanism, especially in the United States, has sufficient inner coherence and collective will to articulate authoritative teachings. Anglicans seem pow-

erless to limit dissent, even among the highest officers.

Other participants raised doubts about Anglicanism's tolerance and openness to debate, wondering whether recent actions by General Convention concerning ordination of women were not liberal expressions of a coercive and dominating power.

Finally, a third line of questioning emerged which probed Bishop Sykes' definition of Christian power as internally self-critical and open to dissent. Respondents pressed him for a clearer account of the power of the gospel which unifies Anglicanism and allows for healthy rather than fractious debate.

In addition to Bishop Sykes' lectures, the conference included discussion of the future of SEAD and the role of theological scholarship in an increasingly contentious church. Participants agreed to continue to publish the *Harvest*, a journal of theological analysis.

Participants also emphasized the need for regional and local conferences designed to promote lay and clerical reflection upon theological issues.

Next year's conference will be held Jan. 7-9 in Charleston, S.C. The plenary speaker will be Prof. John Webster of Oxford University, who will offer a series of lectures analyzing the content and import of Lambeth 1998.

Russell Reno

Ann M. Ball

By JOHN CARTER

A new day begins. The rising sun erupts over silhouettes of coal black ridges and peaks of distant stony mountains. Shafts and slivers of blinding light explode and cascade into the valleys below, chasing away cool night shadows. Scorching heat takes over and the desert prepares for another blistering day. Some shade still clings to the deeper arroyos and to the backsides of hillocks and scattered boulders.

There is a river that runs through this desert whose streams make glad (Psalm 46) the plants, trees and shrubs that live and are embraced by its moist and fecund soil. In the springtime, two bands of green adorn the banks of the river as it ribbons through the thirsty land. Wildflowers and birds make this oasis their sanctuary and home. A vast array of brightly colored flowers light up in the bright sunlight and birds sing sweet songs to welcome the dawn.

Amongst the many smaller trees and plants, there grows a giant. It is ancient yet young, wizened yet full of vigor. It is robust in trunk, expansive in its spreading branches, and tender in its twigs and delicate flowers. It is the tree of life. It is the tree of trust. Its roots go deep and wide and always find water. Other trees rooted in stale, burned-out soil established themselves on their own and far away from the river's life-giving nurture. These unfortunate trees wither and perish under a sun that burns without mercy and a wind that sucks the moisture from their spindly branches.

The tree of life, on the other hand, even in the most searing of droughts, finds deep in the earth hidden springs and currents. It drinks from the living waters that keep it green and fruitful. This tree is not anxious or afraid. It continues through all seasons confident in that which gives and sustains life. This tree is a miracle.

It reminds us of all we would like to be; vital, growing, fruitful, deeply grounded, marvelous in vitality and brave in enduring the assaults of a sometimes hostile environment. It reminds us of the vision we once had for ourselves, and perhaps also how far we have fallen short of it.

Through the whispers of angels in our night dreams, the tree calls us to a new vision, and invites us to leave the shallow, barren soil of our own making, to depart from the death-dealing place. The wind blows the shimmering leaves of this faithful giant, stirring them to sigh and sing, beckoning us to dream new dreams and to transplant ourselves to the place of life.

In this grand creation, we see possibilities for ourselves. We see God and we see where trust in God can lead.

The tree does not live just for itself. Its branches provide homes for birds making new families. Its flowers are beautiful to behold and spill a fragrance into the air that stirs the blood and awakens the senses. Its fruit is beautiful to behold and a delight to eat. And its shade provides relief to pilgrims worn down by brutal heat.

Come to the river. Set down your roots.

The Rev. John Carter is rector of Christ Church, East Norwalk, Conn.

T r e e o f L i f e

Robert F. Campbell photos



People Can't Be 'Replaced'

We can hope for something more powerful than this weak term for future growth.

By CAROLYN RICHARDSON

I recently attended a small-group meeting at my church, which was designed to elicit information regarding where the church should be headed. In the course of the discussion, the rector mentioned two persons who had recently gone into a skilled nursing facility because of serious health problems. He then went on to speak about the need to replace persons in our parish.

Perhaps because I am very fond of these women, I noticed the juxtaposition of these two topics in a way that was painful. I asked the rector to please not use the word "replace," as I was feeling that these persons are irreplaceable. Later, I wondered if I had been overly sensitive to the use of that word, used in conjunction as it was, with my friends. However, the evening got me thinking about how casually we accept the use of the word "replace" when speaking about church growth. I believe there are good reasons to change this usage to something more accurate and inspiring.

If we really examine the word "replace," it implies that someone similar will take the place of the person who has had to leave our church. This is inaccurate for two reasons. The first reason is fairly obvious and that is, that each person is unique. This is what I was feeling so keenly when speaking about the replacement of my friends. We can replace persons numerically, but we cannot duplicate their exact gifts. God has created each person with a unique combination of gifts. It would seem best to leave the use of the term replace to inanimate objects because it speaks of something impersonal.

The second reason this term does not work is when we think into it, it seems to imply that the persons replaced will be not only similar, but identical, to those who have gone. This is an unwise goal, not only because each person is unique, but also because we should not be trying to duplicate the exact make-up of our congregations as they have been in the past. Unfortunately, I fear this is the deeper, unconscious, meaning of the word "replace." We may be trying to only replace ourselves in the church instead of seeking new kinds

of persons to join our congregation. We are implying that we want like-minded, like-looking, like-educated, and like-pledging persons coming into our churches. This may not be what God intends for our church. To use the word "replace" is to limit the creative work of God, not only in each person, but in the body of Christ, the church.

Perhaps we can consider other options, and seek not to replace but to renew the church. Let us think more broadly about our evangelistic efforts without limiting ourselves to "replacement troops" only. We can hope for something more powerful than this weak term for future growth because of our faith in Christ. Christ calls us to redemptive love as his body. If we focus on fostering new life within our congregations, this process generates the honoring of the unique gifts among us at the same time, as long as we do not adopt an "out with the old and in with the new" mentality. That is the replacement mindset in disguise. To foster new life means to live with respect for all of God's creation, through those around us, and those whose gifts are waiting to be explored. If we trust God's plan, we know that new persons will come and bring what is needed. And yes, we need to work at making this happen, both by evangelizing outside of the church and by creating communities of faith within the body of Christ that are welcoming and affirming. We can do this best by respecting the uniqueness of each individual and being open to inviting new persons of all kinds into our midst. The wondrous Easter message of new life in Christ encourages us to "Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this table for solace only, and not for strength; for pardon only, and not for renewal" (BCP, p. 372). □

Carolyn G. Richardson is a postulant to the permanent diaconate in the Diocese of San Diego. She is a student at Episcopal Theological School in Claremont, Calif.



By ALEXANDER D. STEWART

We live in an era when everybody is presumably a victim. The chorus echoes in court, family, business or church. "Don't blame me, I am a victim. It's someone else's fault." Everybody is a victim. No one is responsible. What a copout for cowards!

The truth is that there is one victim, only one victim, and he is the crucified Lord, Jesus Christ.

O saving Victim, opening wide
The gate of heaven to us below
Our foes press on from every side
Thine aid supply,
Thy strength bestow.

Hymn 310

Jesus Christ came to save us from our sins, to help us confront reality. Christ has triumphed over sin, not just systemic sins of our culture, but the sin inherent in mankind. "Who knows what evil lurks in the heart of man?" The Shadow knows, and so do Jesus Christ and St. Paul. Because Christ was the victim of evil forces, he is able to provide you with the strength to overcome your stupidity, your folly, your vacillation. He has welcomed you with forgiving embrace as the Prodigal Child. So you do not have to play the "victim game" and blame your family, cultural forces or genetic makeup. You

can stand tall and acknowledge your shortcomings, your failures, your wrong choices and say "sorry, very sorry, it's my fault. Please forgive me, so we can start afresh," because Christ has promised that I can walk in newness of life.

We are not victims
who have been exploited.

We are sinners
who have been offered salvation.

We are not flotsam and jetsam, tossed to and fro by the culture, unable to control our impulses, our direction. We have been given free will. We are neither automatons or victims. In every situation you face, you have the capacity to choose the right, the God-given path, to tell the truth. Inevitably in life you will not always do so, because of original sin. When we do misuse our God-given free will and act wrongfully ... stupidly ... let us at least be honest, look in the mirror and say "Lord be merciful to me a sinner." "Dear Lord, forgive, I have hurt others. Guide me in making amends. Enable me to walk in newness of life. Show me your most excellent way."

If I am a victim, if I play the victim game, then I don't have to apologize, or say "I'm sorry" or make amends because it wasn't my fault. This does not help me to grow in stature, in

**"IT'S MY BIOLOGICAL
INHERITANCE,
I WAS BORN THIS WAY
SO I CANNOT CHANGE."**

**THAT EXPLAINS WHY I DRINK TOO MUCH,
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UAL PRACTICES CONTRARY TO COMMON
SENSE, MY HORMONES ARE TOO HOT.**

self-esteem as a child of God. To acknowledge I have free will is to accept responsibility for my actions and stop blaming my parents, the structure of society or using the latest and best excuse for misbehavior — “It’s my biological inheritance, I was born this way so I cannot change.” That explains why I drink too much, alcoholic genes; weigh too much, my fat genes; or why I follow unwise sexual practices contrary to common sense, my hormones are too hot. “So I abuse my wife and kids, my misshapen chromosome is why I do it.”

The Christian faith hangs or falls on its claim that human nature can be transformed, can be changed radically and permanently. We can, through Christ, find the strength and pattern to overcome sinful tendencies, control temper, refrain from violence and destructive behavior, even overcome biological inheritance.

If we do not have free will, if we are merely victims, then there is no need for a Savior, Jesus Christ. Our only need is for sympathy, not salvation. As the victims of bad breaks, tough luck, or hurts caused by others, we must merely sit and suffer. Or, get revenge. If we are victims, then the logical response is revenge, getting even. If your family or boss or the culture makes you a victim, fight back. If you are a disgruntled employee, a victim of a mean boss, just get a rifle and shoot. If you don’t get “respect” from another gang, take aim and shoot. If your parents have high expectations and set forth rules for the household, get even, either with a gun or by alleging sexual misconduct.

There is free will, God given. Yet there is and always will be misuses of that free will, when we misuse God’s created order, violate his natural laws or hurt our sister or brother. But, thanks be to Christ, there is salvation. Healing is offered. God’s unlimited grace is free. Forgiveness is both possible and assured to the penitent sinner. Reconciliation with estranged brother, sister, parent or friend can take place. Hurts can be healed. You

can proceed as a pilgrim in your progress toward wholeness and oneness. since Christ dwells in you and you dwell in him.

That there is sadness cannot be denied. The Episcopal Church is in theological ferment as alien voices would dilute and dissect the creeds, stripping the attributes of God to make him manageable by us, forgetting “he is the Potter, we are the clay.” Those who write pop theology would strip Christ of his divinity and leave us at best Unitarians who view Jesus as a caring man and teacher. Alien voices would strip the commandments of their power, leaving us with marshmallow morality and an ethical relativism, based on situation ethics.

Beware! You are entering a period of dilution of cardinal doctrine which may be hazardous to your soul’s health, persuading you that you are a victim rather than a victor.

Do I lack faith that the church will survive? By no means. This is Christ’s church, not ours; “by his own blood he bought her and for her life he died.” I may at moments have grave doubts about the witness and power of the Episcopal Church. But God always raises new witnesses, as he did with the Lutherans, Calvinists, and Anglicans at the Reformation, as he raised the Wesleyan movement and Salvation Army as judgment on the established church. The seeds of renewal are always there, ready to bloom, even after 70 years of oppression in Russia. More Anglicans worship weekly in Kenya, Tanzania and Uganda than England, the U.S. and Canada combined. Christ’s church will survive; the Anglican Church will survive as disciples carry the torch of the Torah in one hand and the light of the gospel in the other to wistful pagans.

There is a reason for the hope that is in us, as we remember, we are not victims but victors, exclaiming “Thanks be to God who gives us the victory through Jesus Christ Our Lord.”

The Rt. Rev. Alexander D. Stewart is the retired Bishop of Western Massachusetts. He resides in Longmeadow, Mass.



ENS photo

No Longer Private



RNS photo

Those who choose positions
of leadership pay a high price.

By JAMES E. FLOWERS, JR.

Several years ago, a colleague stood on the floor of diocesan convention during a particularly contentious deliberation, and essentially told those gathered that what he did in his bedroom was none of their business.

At the time, I think many were struck by the reasonable simplicity of the statement, and by the conviction with which it was uttered. It was clear that many of those present resonated at a personal level with the notion that private behavior was somehow sacrosanct, even for clergy.

In recent months, this same issue has rocked the national political scene. Whether or not the private behavior of a president of the United States ought to be scrutinized, and whether or not he ought to be held accountable for that behavior, has been the topic of discussion throughout America. I believe the basic question is applicable to both clergy and public servants. It goes something like this:

"Is the private behavior of an individual who has sought and received a position of moral leadership within a given community subject to the scrutiny of that community?"

When put this way, I believe most

thinking people would assent with at least a qualified "yes." But it's not that simple. What makes the question so difficult is the fact that no one would wish for their private lives to be a subject of public discussion. No one would wish it, but some persons choose it, at least by implication.

It seems to me that persons who have placed themselves in positions of holding moral authority have also, by definition, made themselves subject to a higher standard than those who have not, a "higher calling" as it were.

For clergy, it comes down to something like, "If you want to wear the collar, then you must be willing to pay the price." When men or women make the solemn promise to pattern their lives in accordance with the teachings of Christ, no matter how they interpret those teachings, surely the implication is that there must be some method or program of discernment by others as to whether or not the promise is kept.

I am certainly not implying that we ought to spy upon our clergy; nor our president, for that matter. However, it seems reasonable that when one's private behavior comes spilling out into public

domain, that behavior is no longer private. If the behavior is questionable in the eyes of the community, then it must naturally become a community issue. Moreover, the community has the right and the responsibility to establish certain basic behavioral norms for those chosen to lead it. This is not rocket science!

While we as a nation continue our absurd debate as to whether or not the character of our public officials matters, surely when it applies to clergy the answer is obvious. The promises made at ordination are freely made. No one is forced to make them, nor is any one forced to aspire to holy orders. That ordination sets us apart from others is a simple fact whether we like it or not. That the private behavior of clergy is less private than perhaps some of us would wish changes nothing. The cost of moral authority is moral accountability, and so some degree of moral scrutiny. It is a price that clergy, and perhaps presidents as well, must be willing to pay. □

The Rev. James E. Flowers, Jr., is rector of Christ Memorial Church, Mansfield, La.

Editorials

Getting Feisty

There were probably few readers of this magazine who were surprised by Bishop John Spong's challenge to Christian leaders to debate topics which he deems important. With the Diocese of Newark about to elect a successor to Bishop Spong, it seemed like only a matter of time before we would learn what the feisty bishop had planned for his retirement. Getting involved in debates with other Christian leaders may not have been the first thought of those who were guessing what Bishop Spong might do next, but such action would seem perfectly appropriate. Bishop Spong has addressed these topics in books he has written, he is an accomplished speaker, and he has been involved in debates on a variety of topics for many years.

Some of the theses raised by Bishop Spong as topics for debate are issues near and dear to Christians everywhere. The virgin birth, the Resurrection and Ascension of Jesus, and the use of heaven and hell as behavior control, and other topics are at the very essence of Christianity. Examining the very nature of the Christian faith through study, discussion, even debate, is appropriate and should be encouraged. As to Bishop Spong's claim that "a new Reformation far more radical than Christianity has ever before known . . . will dwarf in intensity the Reformation of the 16th century," we are skeptical. It will take more than a bishop in a tiny branch of Christianity to accomplish that.

Make a Point of It

We are particularly grateful that most of the persons who have written letters to the editor recently have taken our suggestions and have been brief with their thoughts. Many letter-writers have submitted only a paragraph or two, and others, while writing a bit more, have kept their thoughts concise and their paragraphs short.

Our letters to the editor continue to reflect the wide variety of thoughts and opinions typical of the Episcopal Church. If Anglican comprehensiveness is to thrive, it needs more forums like this.

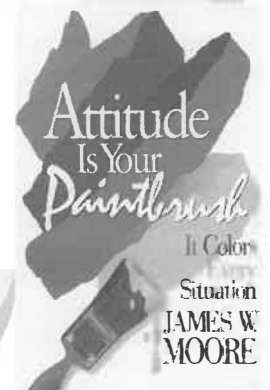
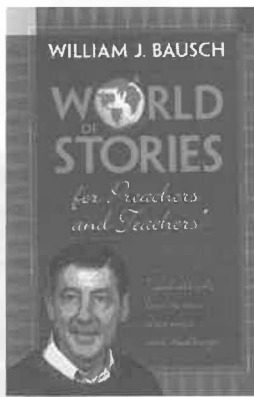


Martin's in a funk. He wrote this really scathing letter to the editor of *The Living Church* . . . but no one reacted to it.

Short and Sharp

Slices of Life

By TRAVIS DU PRIEST



CENTERING PRAYER IN DAILY LIFE AND MINISTRY: Thomas Keating, Basil Pennington, et al. Edited by Gustave Reininger. Continuum. Pp. 144. \$11.95 paper.

Brought about with support by Trinity Church, Wall Street, this book breaks ground in that it includes a variety of voices — largely Episcopal — on the centering prayer methods developed by Basil Pennington and other Trappist monks earlier in the century.

THE JOURNEY HOME. MAKE IT A GOOD ONE: The Ministry of the Rev. G. Bradford Hall. His Life and Selected Sermons. Edited by Peggy Herz Smith. St. Margaret's (Palm Desert, CA). Pp. 316. \$25 paper.

A comprehensive study of the life of “a Navy pilot who became a remarkable parish priest and teacher” in Palm Desert, Calif. The first sermon (1984) recounts his credo experience in 1971; his last (May, 1997) is entitled “Heaven II — Life After Life.” Many quotes from family and friends bring us closer to this much-loved, admirable priest.

A WORLD OF STORIES FOR PREACHERS AND TEACHERS AND ALL WHO LOVE STORIES THAT MOVE AND CHALLENGE. By William J. Bausch. Twenty-Third. Pp. 536. \$29.95 paper.

Three hundred and fifty brief stories by a variety of authors and 22 homilies by Fr. Bausch, the author, on varied parables, saints and occasions. From a story by Jim Wallis about a little girl shot by a sniper: “I must go tell her father that his child is dead...’ The reporter was amazed, ‘I thought she was your child.’ The man looked back and said, ‘No, but aren’t they all our children?’ ”

ATTITUDE IS YOUR PAINTBRUSH: It Colors Every Situation. By James W. Moore. Abingdon. Pp. 152. \$12 paper.

Based on the theory that our attitudes determine how we see much of life. Sections on gratitude, compassion, humility, perseverance, faith, ownership and an epilogue on taking “Your Own Atmosphere With You.” The pages on trust recount Sir Winston Churchill’s funeral request that after “Taps” “Reveille” be played.

WILLIAM N. LYSTER: Missionary to Michigan. Compiled by Jack E. Warner. Rozanne W. Pauze. Pp. 112. Suggested price \$15 to \$25 paper.

“Mr. Lyster had a blister, because he rode so many miles,” goes a ditty recalling the missionary days of Episcopal priest William Lyster, known as “Missionary to Michigan.” This well-put-together book includes numerous photos, anecdotes and accounts of this early pioneer of the Midwest who preached in a bar-room for want of a convenient place when first in Cambridge Junction, Mich. in the 1840s.

PRAYING WITH THE SICK: Prayers, Services, Rituals. By Sandra DeGidio. Twenty-Third. Pp. 64. \$6.95 paper.

Inspired after her own stay in the hospital, the author provides prayers and passages to be read for someone going into surgery, someone in recovery, someone in constant pain, someone in a lingering illness and the like. She advises preparation and flexibility when visiting the sick.

A GOOD DEATH: Challenges, Choices and Care Options. By Charles Meyer. Twenty-Third. Pp. 64. \$5.95 paper.

Another handy pamphlet from Twenty-Third Publications which you might like to use in your family or suggest to a friend on health care, alternative treatments and the spirituality of preparing for death. Fr. Meyer says that in most cases it ought to be possible to obviate the need for assistance in dying; he does, however, present both sides fairly on the issue of euthanasia.

THE BEREAVEMENT MINISTRY PROGRAM: A Comprehensive Guide for Churches. By Jan Nelson and David Aaker. Ave Maria. Pp. 319. \$34.95, spiral bound workbook and computer disk.

Written by ELCA pastor David Aaker and Lutheran minister of health Jan Nelson, this is a guide for parish bereavement programs. Includes guidelines and meditations for those dealing with the death of a spouse, parent or child, and trauma, suicide and stress, as well as information on support groups and journaling.

150 Years in Wisconsin

The dioceses of Eau Claire, Fond du Lac and Milwaukee celebrated the sesquicentennial of the original Diocese of Wisconsin by gathering May 1-2 in convention in Wisconsin Dells. Delegates were welcomed by Bishops William Wantland of Eau Claire, Russell Jacobus of Fond du Lac and Roger White of Milwaukee.

Keynote speaker was the Rev. Richard Kew, coordinator of the Russian Ministry Network and director of ministry for the Anglican Fellowship of Prayer. He is the



Fr. Kew

author or co-author of several books on evangelism and the future of the church.

Fr. Kew spoke on "Sharing the Living Gospel," and took St. Paul as his model,

beginning with his statement in Romans 1:16: "I am not ashamed of the gospel." We should learn, he said, to "gossip the gospel," as Paul and Stephen did in their travels. He presented the elements of Paul's background that had turned him from an effective pharisaic lawyer into a dynamic evangelist, including "He knew how to translate his message" from Jew to Gentile; "He had a target for which he aimed" — the Gentiles, "a nice big target, 200 million at that time; and "He drenched his ministry in prayer."

Fr. Kew talked of African and Asian dioceses experiencing phenomenal growth even during persecution, as by the Muslim government of Sudan. He encouraged those present to take back to their churches new strategies for reaching people in the surrounding communities.

Fr. Kew emphasized prayer. "Churches that share the good news are praying churches" was a leading tenet, followed by "Churches that share the good news are listening churches." What we tend to do, he said, is "decide what we're going to do and then ask God to bless it."

Patricia Nakamura

Conventions

Maryland - continued from page 6)

the term "domestic partners" was called unspecific.

The second was concerned with changing canon law to permit deacons to be elected to the standing committee. Opponents argued that men and women called to the diaconate do so with the understanding that their role is servant ministry and not to be considered for the councils of the church. Deacons and others favoring the resolution — which passed — took the view that their devotion and com-

mitment entitled them to such service.

The convention was entertained by children's choirs from two inner-city churches. Delegates and guests attended Evensong and later a celebration of the Holy Eucharist at Old St. Paul's, a city parish dating to 1692, and were introduced to the suffragan bishop-elect, the Rev. John L. Rabb. Fr. Rabb, who preached at the concluding service, announced that his consecration has been scheduled for Oct. 10 at St. James' School near Hagerstown.

William Stump

Why Julian Now? A Voyage of Discovery

SHEILA UPJOHN

JULIAN OF NORWICH wrote her *Revelations of Divine Love* in a small room on a Norwich backstreet 600 years ago. Yet there is astonishing interest in Julian today, and her book continues to be widely read. But why? What possible relevance could the writing of this "unlettered woman" have for us in today's troubled world, a world vastly different from medieval England? This question so challenged Sheila Upjohn, a recognized authority on Julian, that she embarked on a quest to answer the question *Why Julian Now?*



Upjohn's journey became a personal voyage of discovery that led her to explore, in Julian's company, the nature of God, creation, prayer, sin, the devil, salvation, and the social and religious differences between Julian's fourteenth-century context and our own world. The lively traveler's tales that record Upjohn's journey are at once moving and profound. She acknowledges Julian as a "spiritual giant" and reevaluates the wealth of Julian's teaching with a fresh and dynamic outlook. She also shows that Julian's clear-eyed vision is urgently needed today, that it can indeed transform our understanding of God — and ourselves — as we travel into the twenty-first century.

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Ecumenical Ideas Exchanged at National Workshop

The National Workshop on Christian Unity, "Turn to God: Rejoice in Hope," met April 27-30 in St. Paul, Minn.

The Rt. Rev. James L. Jelinek, Bishop of Minnesota, was the officiant at the opening worship at Luther Seminary, and Bishop April Ulring Larson of the LaCrosse (Wis.) Area Synod of the Evangelical Lutheran Church in America (ELCA), was the preacher.

The convention's keynote speaker, Archbishop Rembert Weakland of Milwaukee, spoke on the current state of the ecumenical movement. While he cautioned that he expected no major worldwide ecumenical breakthrough before the millennium, he emphasized that "I have a conviction that the Holy Spirit can do things very abruptly and unexpectedly."

Archbishop Weakland said he discerned a two-fold movement in the culture which is moving toward a global economy, yet also searching for individual identity.

The Episcopal Diocesan Ecumenical Officers network (EDEO) met concurrently with the national workshop. The

Rev. Canon David Perry, ecumenical officer of the Episcopal Church, reported on the state of dialogue with Roman Catholics, the ELCA, Moravians and United Methodists. He noted an Orthodox presence at the service of investiture for Presiding Bishop Frank T. Griswold, and said the Orthodox would soon be resuming dialogue with the Episcopal Church.

EDEO participants spent considerable time discussing "Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement."

Bishop Steven Ullestad of the ELCA's Northeast Iowa Synod explained the process by which Lutherans can continue to revise the document in consultation with the Episcopal Church's drafting team before ELCA delegates vote on the proposal at the 1999 Churchwide Assembly in Denver.

While some EDEO members expressed anxiety about possible revisions on the floor of the Churchwide Assembly, there was general approbation for the current revision [TLC, May 3].

"Where the document has been revised,

it has been improved," said the Rev. John Klein, ecumenical officer of the Diocese of Eau Claire.

At a luncheon involving Episcopal and Lutheran ecumenical officers, the Rev. David Tiede, president of Luther Seminary, expressed opposition toward the historic episcopate on the part of Lutherans coming from some of the Scandinavian pietistic traditions.

A Lutheran-Episcopal Eucharist was celebrated at St. Clement's Church, with Bishop Jelinek as the celebrant and ELCA Bishop Mark Hansen of St. Paul the preacher.

The Most Rev. Alex Brunett, Roman Catholic Archbishop of Seattle, was the speaker at the Episcopal-Roman Catholic luncheon and commented on Anglican orders.

"We have to heal our wounds from the past if we're going to open ourselves to a new millennium," he said. "It's been a devastating century in which we've done terrible things to one another in the name of religion."

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Appointments

The Rev. **Jerry Adinolfi, Jr.**, is rector of St. Paul's, PO Box 1641, Coffeyville, KS 67337.

The Rev. **Robert F. Bruschi** is rector of St. Luke's, 22 Sixth St., Lebanon, PA 17042-5338.

The Ven. **William H. Coyne** is archdeacon of the Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 01103.

The Rev. **Mitties McDonald DeChamplain** is professor of homiletics at General Theological Seminary, 175 Ninth Ave., New York, NY 10011.

The Rev. Canon **Sarah Gaede** is canon of pastoral care at St. Luke's Cathedral, Box 2328, Orlando, FL 32801.

The Rev. **Renee Hill** is senior associate for peace and justice at All Saints', 132 N Euclid Ave., Pasadena, CA 91101-1796.

The Rev. **Daniel Hinkle** is rector of St. Barnabas', 234 E Main St., Kutztown, PA 19530.

The Rev. **D. Antonio Martin** is rector of St. Philip's, 15 Fernhill St., Buffalo, NY 14215.

The Rev. **Art LeTourneau**, deacon, is assistant for youth ministries at St. Paul's, 605 Reynolds St., Augusta, GA 30901-1431.

The Rev. **Evelyn N. Manzella** is rector of St. James', 122 E North St., Wooster, OH 44691.

The Rev. Canon **Jack F. Nietert** is interim rector of St. James', 1872 Camp Road, James Island, Charleston, SC 29412.

The Rev. **Richard Schweinsburg** is rector of St. Andrew and St. Philip, 170 Fairview Ave., Coventry, RI 02816.

The Rev. **Patrick Smith** is chaplain of St. Alban's Chapel, Louisiana State University, Box 25183, Baton Rouge, LA 70894.

The Rev. **Theron Walker** is vicar of St. James', 8400 S Pennsylvania St., Oklahoma City, OK 73159.

The Rev. **Harry N. White** is assistant at Trinity, N Chester Rd. and College Ave., Swarthmore, PA 19081.

Retirements

The Rev. **George Foxworth**, as rector of All Saints', Sacramento, CA.

The Rev. **Henry Pease**, as rector of St. Paul's, Montrose, PA.

The Rev. **John P. Thomas**, as interim rector of St. Andrew's, Mentor, OH; add. 1337 Union Ave., Ashtabula, OH 44004.

Change of Address

The Rev. **Carol Schwenke**, 600 W 111th Ter., Kansas City, MO 64114.

Deaths

The Rev. Canon **Robert E. DuBose, Jr.**, retired priest of the Diocese of Pennsylvania, drowned March 12 in the Schuylkill River. He was 70.

Canon DuBose was a native of Birmingham, AL, who earned degrees from St. Augustine's College and Seabury-Western Theological Seminary. Following ordination in 1953, he was vicar of St. Andrew's, Tuskegee, AL, until 1956, and

vicar of Good Shepherd, Montgomery, AL, and chaplain at Alabama State College until 1961. He was curate of St. Thomas', Philadelphia, 1961-62; vicar of St. Cyprian's, Philadelphia, 1962-64; associate rector of St. Barnabas', Philadelphia, 1964-66; rector of House of Prayer, Philadelphia, 1966-76; and rector of St. Thomas', Philadelphia, from 1976 until 1990, when he retired. Canon DuBose took part in the Montgomery bus boycott and sit-ins in the 1960s, and was the plaintiff in a court case which led to desegregation of Alabama restaurants. Following retirement, he worked as a supply priest, and at the time of his death he was serving as a co-interim priest at St. Paul's, Elkins Park, PA. He was an honorary canon of the Cathedral Church of the Most Holy Trinity in Accra, Ghana. He was a member of the Union of Black Episcopalians. He is survived by his wife, Angela, three daughters, a son, six grandchildren, a brother and a sister.

The Rev. **Benjamin Pao**, a member of the national Executive Council, died April 13 in Monterey Park, CA, following a long illness. He was 57. He had announced his resignation as vicar of St. Gabriel's Church, Monterey Park, and had planned to deliver his final sermon there May 3.

Fr. Pao was born in Shanghai, China, and was a graduate of the Hong Kong Union Theological College. He was ordained deacon in 1965 and priest in 1996 in the Diocese of Hong Kong and Macao and served in Hong Kong for several years. He studied at Episcopal Theological School, then returned to Hong Kong, where he ministered for 10 years. He moved back to the United States, working with Chinese Episcopalians in the Diocese of Massachusetts, and later in the Diocese of Los Angeles. He had been at St. Gabriel's since 1983. He served on Executive Council from 1991 to 1994, and was elected in 1997 for another three-year term on that body. He was a board member of the Presiding Bishop's Fund for World Relief from 1991 to 1994, and was a member of the program, budget and finance committee of General Convention. He is survived by his wife, Phoebe, and two sons, Francis and James.

The Rev. **Alexander J. Smith**, 73, who served the Diocese of Vermont for 47 years, died of a heart aneurism in March after being in failing health for the past year.

Born in New Haven, CT, Fr. Smith was a graduate of Middlebury College and General Theological Seminary. He was assistant at St. Paul's, Burlington, 1951-53; rector of St. Mark's, Springfield, 1953-64; and rector of St. James' Essex Junction, 1964-90. He also was the director of Rock Point, the diocesan camp and conference center, from 1958 to 1963. He retired from parochial ministry in 1990. He was a two-time deputy to General Convention, served three terms on the standing committee, and also had been a member of the diocesan executive council and commission on ministry. He is survived by his wife, Janet, and four children.

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"Have a nice day, honey. I'll see you tonight."

Maybe not! You know the stories all too well: "Two children and their mothers die in auto-pedestrian accident" ... "Business executive killed after being hit by drunken driver" ... "Child drowns when pool gate left open" ... "Teenager victim of drive-by shooting."

And on and on it goes. The gut-wrenching pictures flash across the TV screen or jump out at us from the front page of the newspaper. The stark reality of life is that tragedy doesn't just happen to other people; sometimes it happens to us.

Sometimes it's our family members who make the 6 o'clock news; and, yes, one day it could even be you or me on the front page of the newspaper in all that twisted metal carnage.

Indeed, our casual goodbye in the morning may be the last goodbye of our life or the life of someone we love very much.

The possibility of tragedy is our human common denominator. You can't pray it away or buy it off.

Even playing it safe is no protection. You hear people echo the haunting words "Why me?" and the honest reply is the one which no one really wants to hear: "Why not you?"

And so how you and I deal with tragedy is the key.

Tragedy is a lot like fertilizer: Sometimes life dumps it all over you and you realize the profound wisdom of the bumper sticker which proclaims that it "happens."

But it's your fertilizer and you can either complain how much your life stinks or you can grow something new and beautiful out of the fertilizer as a way of honoring the life of the person you love.

And, after all, isn't that the eternal "PS" which your loved ones would probably like to put on their last goodbyes?

In the meantime, hug your loved ones and treasure the present moment.

*(The Rev.) Carl G. Carlozzi
Phoenix, Ariz.*

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CONFERENCES

"NO DESERT PLACE" a conference celebrating Welsh Celtic Christianity. Leader: The Rev. Dr. Patrick Thomas of Brecca, Carmarthenshire, Wales. Author numerous books and articles on Celtic Christianity. Oct. 16-18, 1998. Held in Shelton, WA. For information write: **The Church of St. David of Wales, P.O. Box 339, Shelton, WA 98584-0039.**

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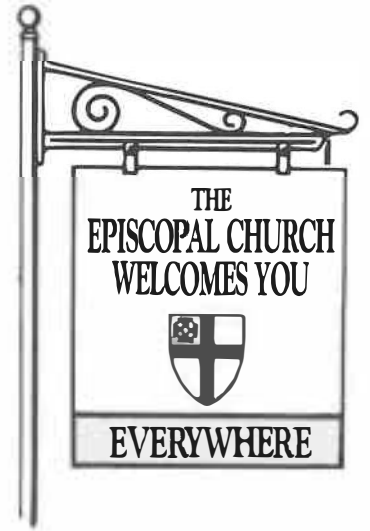
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KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education;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

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