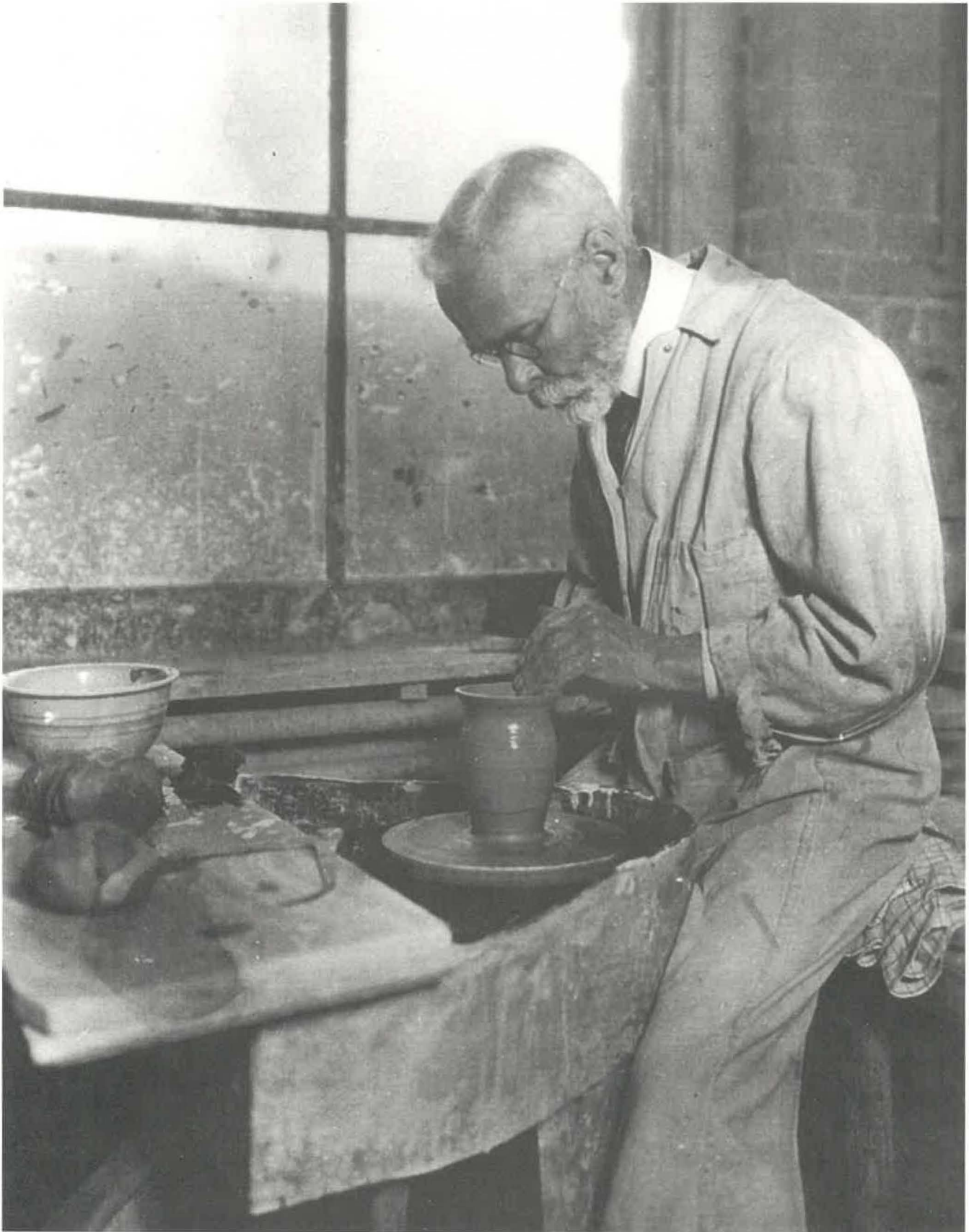


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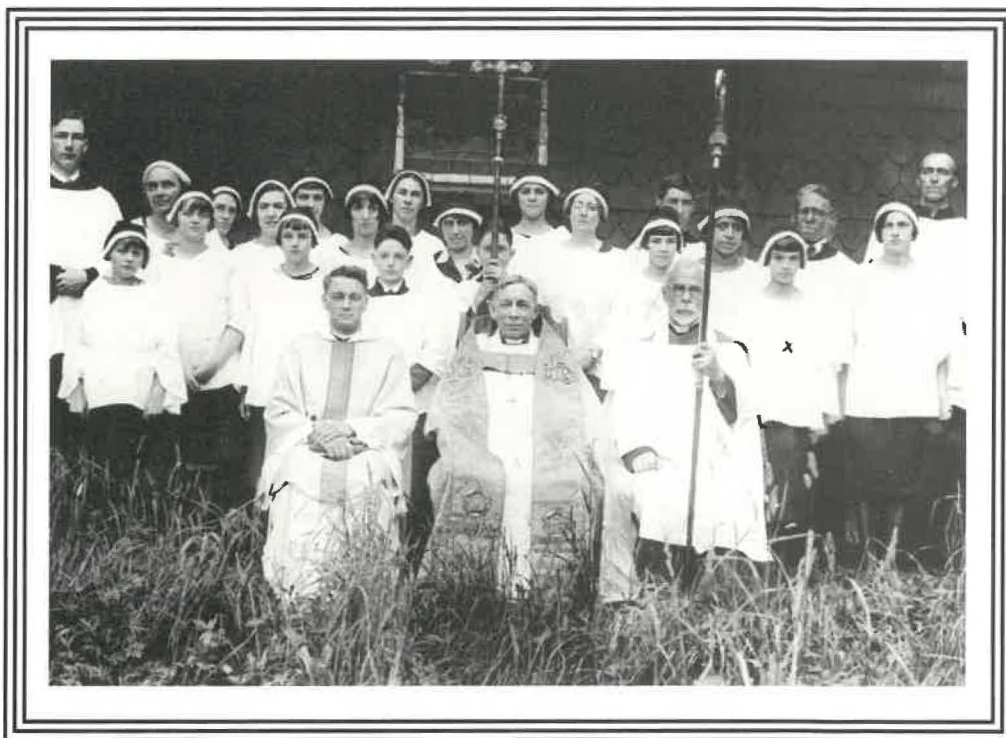
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Photograph courtesy of Marion Henry

St. Paul's Church, Angelica, N.Y., 1927. Front row, left to right: S. Whitney Hale, Bishop Charles Henry Brent, Charles Fergus Binns

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Charles Binns at wheel
at Alfred University, N.Y., 1925.
Courtesy of Scholes Library,
College of Ceramics, Alfred University, N.Y.

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TRAVELING?

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GUIDE. (PAGE 18)



SUNDAY'S READINGS

Eat to Live

The Tenth Sunday after Pentecost (Proper 15)

Prov. 9:1-6; Psalm 147 or 34:9-14; Eph. 5:15-20; John 6:53-59

Food. How necessary, how wonderful, how such a problem is food. We spend a good deal of our money on it. Many of us take classes and revel in its preparation. Books, magazines and websites are devoted to it. Festivals are held to celebrate it, from garlic to strawberries. It's basic stuff.

Too many others become obsessed with it — eating disorders of all kinds devastate lives and are even lethal. Religion gets involved as well with all sorts of prohibitions against certain kinds of food and admonitions regarding when and what to eat and drink.

Jesus identifies himself and our relationship to God with the image of food. This is where the particularity of the gospel of God becomes a challenge to a world always desiring more options and no absolutes. When Jesus said he is the way, the truth and the life, it's simply another way of expressing this reality of finding in him, and only in him, the nourishment for eternal life.

How do we “receive thankfully the fruits of his redeeming work” (from the collect)? It begins by making the decision of where you will eat and what you will eat. The picture from Proverbs of Wisdom inviting everyone to come visit her restaurant is a powerful image of God's hospitality at his altar, the Lord's table for the Lord's Supper. Wisdom's advertisement/marketing strategy is to announce that the hungry will be fed. To be simple is to recognize we need what is offered — insight and maturity.

This is the kind of sustenance that no supplement can give, no matter how many herbs, vitamins and minerals we take. God wants to feed us the best stuff money can't buy. When we make the decision to feed upon God's word we are exercising that fear of the Lord that will satisfy us in a way that the most sophisticated culinary art never will (Psalm 34).

In the reality of the spiritual life, what we eat is who we are. Eat at the table of confusion full of New Age, pluralistic goodies and you will suffer the consequences of spiritual indigestion. Look at the example of Daniel exercising wisdom in a society that is pagan and pluralistic. He chose the better menu of God's will and served the world well in God's Name. He did not allow the culture to determine his diet. He chose to fear God alone and found the strength and wisdom to live unto God alone.

What we eat can enable us to live wisely. Ephesians picks up the theme of forsaking the foolishness of naivete (“I can eat anything and as much as I like.”) for the sake of feeding upon God's Spirit and being enabled to serve God with worship with a thankful heart. Just as God provided food for his people in the wilderness and the angels fed Jesus in the wilderness of his 40-day testing, so God will give us exactly what we need to know him and follow if we feast upon his provision in the scriptures and sacraments, the Word written and enacted.

Look It Up

Go on an investigation by looking up food-related words like “meat” in a Bible concordance. Find where St. Paul teaches about the rules of eating certain foods that was an issue in the early church. How did he exercise wisdom in his directions?

Think About It

Every serious marathon runner has something like a “training table”—a certain diet to help her or him perform better. What kind of diet/training table of God's word will help you in following Jesus?

Next Sunday

The Eleventh Sunday after Pentecost

Josh. 24:1-2a, 14-25; Psalm 16 or 34:15-22; Eph. 5:21-33; John 6:60-69

References & Resources

By Travis Du Priest

ENGLAND MY ENGLAND: The Episcopalians' Guide to England, 2000/2001. By James Rosenthal. Bari Press (Canterbury, England). Pp. 46. No price given.

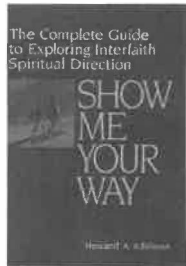
A wonderful idea! An American who lives in London gives tips to Episcopalians who might be on pilgrimage or vacation. Where to go, what to see, where to worship, even where to find a toilet. Nice photos, terrific lists, but some editing would have helped. (D.K.)

A HISTORY OF THE CHURCH IN AFRICA. By Bengt Sundkler and Christopher Steed. Cambridge. Pp. 1232. \$140.

Focusing on the converts themselves rather than the missionaries, this study by the late Lutheran Bishop Sundkler and his research assistant surveys in depth the spread of Christianity in virtually every region of Africa. Extensive coverage of Anglicans, including Anglo-Catholic missionary societies such as SPCK and religious orders such as the Cowley Fathers. Excellent bibliography and indexes.

SOURCEBOOK OF THE WORLD'S RELIGIONS: An Interfaith Guide to Religion and Spirituality. Edited by Joel Beversluis. New World Library (14 Pamaron Way, Novato, CA 94949). Pp. 442. \$24.95 paper.

Sacred texts, cornerstone documents, prayers of the world's major religions, including essays by major scholars from the particular traditions. I was sorry the Episcopal priest, author of "The Christian Family Tree," was described as a protestant minister. Concludes with a most helpful "Directory of Faith and Interfaith Voices for Peace and Justice."



SHOW ME YOUR WAY: The Complete Guide to Exploring Interfaith Spiritual Direction. By Howard A. Addison. SkyLight Paths (P.O. 237, Woodstock, VT 05091). Pp. 208. \$21.95 plus \$3.50 for shipping and handling.

Reviews definitions and dimensions of spiritual direction in an ecumenical setting. The author is a rabbi who has sought direction from Roman Catholic sisters and himself studied at Fordham University. Informative differentiations

between religious formation, psychotherapy, pastoral counseling and spiritual direction.



TEN KEYS FOR OPENING THE BIBLE: An Introduction to the First Testament. By Jacques Vermeylen. Continuum. Pp. 182. \$16.95 paper.

An integrative approach — combining historical and literary perspectives and excerpting meaning for Christians—to the Hebrew Bible, which the author calls the First Testament. I won't give away all 10 of his steps or keys, but they include a lesson on reading, geography and foundation stories.

WOMEN'S UNCOMMON PRAYERS: Our Lives Revealed, Nurtured, Celebrated. Edited by Elizabeth Rankin Geitz, Marjorie A. Burke, Ann Smith, et al. Morehouse. Pp. 370. \$23 soft-cover.

A collection of prayers and poems by

scores of Episcopal women sectioned into Identity, Daily Life, Stages of Life, Spirituality and the like. I loved "Benedicite Around the Block" by the Rev. Mary Pratt: "The nun is still reading the Divine Office to the crooked old lady, to God, for the city, and together we chirp a Benedicite in counterpoint." The book is the child of the Council of Women's Ministries.

MANY ROOMS: An Anthology of Religious Themes in Fiction. By John C. Bensing. CrossRoads Books (P.O. Box 506, Notre Dame, IN 46556). \$19.95 paper.

An interesting introduction to the field of religion and literature, achieved through broad themes like Freedom of Choice, Meaning, Good and Evil as exemplified in literature. Some of the authors and excerpts included are Alice Walker (*The Color Purple*), John Updike, Chaim Potok and an older generation such as Stephen Crane, C.S. Lewis and William Saroyan.

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Lutherans and Episcopalians Look to Future Together

"Where do we go from here?" was a major question discussed at a conference of Episcopalians and Lutherans July 21-24 at Virginia Theological Seminary.

The question arises from the adoption of *Called to Common Mission* (CCM), an agreement which brings the 5.2-million-member Evangelical Lutheran Church in America (ELCA) and the 2.4-million-member Episcopal Church into full communion with each other. The Anglican-Lutheran Society sponsored the conference under the theme, "Living into Full Communion." Several Roman Catholics were among those who took part in the sessions.

Full communion is not a merger but will bring these American churches into partnership in their ministries including the exchange of clergy. The ELCA adopted *Called to Common Mission* at its Churchwide Assembly last year while the Episcopal Church adopted the historic agreement at its General Convention held last month.

Speakers from the United States and Europe discussed the implication of *CCM* and compared it with two Anglican-Lutheran agreements in Europe: the 1991 Meissen Agreement between the Church of England and the Evangelical (Lutheran, Reformed and United) Churches in Germany; and the 1996 Porvoo Agreement between the British and Irish Anglican churches and the Nordic and Baltic Lutheran churches.

The Rev William Petersen, professor of church his-



background of *CCM* and difficulties some Lutherans have in accepting the new relationship with the Episcopal Church. While Lutherans and Episcopalians agree on the doctrine of apostolic succession, an ongoing "faithful proclamation of Christ," the Episcopal Church brings to the new relationship the "historic episcopate," a succession of bishops as a sign of unity going back to the early days of the Christian Church.

The ELCA will receive the historic episcopate in the new agreement. Even though many Lutheran churches around the world already have the historic episcopate, a minority of ELCA members have opposed this aspect of *CCM*, claiming that it violates Lutheran teaching that agreement on the gospel and sacraments is all that is necessary for church unity.

The Rt. Rev David Tustin, who retired this spring as Anglican Bishop of Grimsby, England, discussed the two major Anglican-Lutheran agreements in Europe. While the Meissen Agreement does not involve full communion, it has led to many important contacts between the churches on a parish and regional level. More than half of the dioceses of the Church of England have partnerships with churches in Germany. Bishop Tustin also told of Anglican-Lutheran dialogues and agreements in Canada, Brazil and countries in Africa.

The Porvoo Agreement is a relationship of full communion similar to *CCM*. The Very Rev. Margarethe Isberg, dean of Västerås Cathedral, Church of Sweden, told of the growing number of contacts between the Anglican and Lutheran churches in Britain, Ireland, and the Nordic and Baltic countries on several levels but added that "the life of Porvoo is most visible in parishes." Contacts and exchange visits are taking place among youth, teachers and other lay members as well as among clergy.

Bishop Theodore F. Schneider of the ELCA Metropolitan Washington, D.C., Synod, summed up the difference that *CCM* makes by saying: "I always realized that when I walked into an Episcopal Church I would be welcomed. Now I know that I belong. And that's a wonderful difference."

The Rev Paul Lee, ecumenical officer for the Roman Catholic Diocese of Washington, spoke on the final day about Lutheran-Roman Catholic and Anglican-Roman Catholic dialogues. He said that "the fact that we've been able to get together for serious dialogue in the past 30 years, after our centuries of separation and often hostility, is truly remarkable." He spoke of the importance of the "reconciliation and purification of memories" of the long hurt that has been experienced because of hatred and prejudice.

Ronald T. Englund

Lutherans and Episcopalians have found a convergence in worship and liturgy.

tory at Bexley Hall, an Episcopal theological seminary in Rochester, N.Y., spoke on *CCM* from an Anglican perspective. He noted that, in their dialogues through the years, Lutherans and Episcopalians have found a convergence in worship and liturgy.

He urged that Episcopal and Lutheran congregations "be intentional about worshipping together four or five times a year." Because of difficulties in joint worship on Sunday mornings, he suggests major festivals such as Epiphany, Ash Wednesday, Reformation Day (Oct. 31) and All Saints' Day. He reminded participants that liturgy has a service aspect and must lead to practical ways of serving people in the community. This may be done more effectively by joint efforts of the churches.

Michael Root, professor of theology at Trinity Lutheran Seminary in Columbus, Ohio, spoke of the

Director of Communications Named for Episcopal Church

Daniel B. England, a public relations consultant and an ordained Baptist minister, has been appointed director of communications for the Episcopal Church. The appointment was announced by the Most Rev. Frank T. Griswold, Presiding Bishop.

Mr. England has been a consultant to Ogilvy Public Relations Worldwide, working on a brand launch assignment in the United Kingdom. Prior to that he had a long tenure with Texaco, both in the United States and in England.

He is a graduate of Cambridge University, Eastern Theological Seminary and Princeton Seminary. At the Episcopal Church Center, he will be responsible for overseeing the communications activities of the church, including *Episcopal Life*, the Episcopal News Service and Media Services. He will begin his duties Sept. 5.

"I believe we will be well served by his theological background and his communications skills and experiences," Bishop Griswold said.



Diana Dillenberger-Frade photo

The Rt. Rev. Leo Frade, Bishop of Honduras, confirms Don Pedro during a service in Ojo de Agua, El Paraiso. More than 100 persons were confirmed in the former discotheque which the diocese purchased and now uses as a youth hall. Bishop Frade is flanked by the Rev. Roger Hurtubise (left) and Deacon Alejandro Chirinos.

Leaders in Stewardship Ministry Honored

Persons who have had a significant impact in stewardship ministry were honored at the Apostles in Stewardship Awards Dinner at the 73rd General Convention in Denver. The Rev. Thomas H. Carson, Jr., Iris Harris, Manuel G. Mesa, Laura E. Wright and the Rev. Nathan Wright, Jr., went to Denver to receive the appreciation of some 260 bishops, priests and lay persons.

The presence of an ongoing national network indicated that stewardship is far more than a word in the Episcopal Church. The dinner was sponsored by the Standing Commission on Stewardship and Development, the Office of Stewardship at the Episcopal Church Center and The Episcopal Network for Stewardship (TENS).

According to Tom Gossen, executive director of TENS, the purpose of the dinner was to raise the awareness of the impact of stewardship ministries in the church. "Almost every congregation asks its members to make a pledge and other offerings for the support of the mission of the church," he said. "Plate and pledge offerings alone now total about \$1 billion per year in the Episcopal Church. Offerings for special projects and ministries together with endowment

income increase the annual available for ministry to over \$1.5 billion."

Fr. Carson was called by Presiding Bishop John Allin to become the first executive for stewardship for the Executive Council. He was active in the life of the dioceses of Tennessee and Upper South Carolina, and was elected a deputy to General Convention four times. He was also an outstanding leader in Venture in Mission.

Ms. Harris, of the Diocese of Washington, is a former member of the Standing Commission on Stewardship and Development, and currently a member of the Executive Council who has served in a multitude of capacities in her parish, diocese and the national church.

Mr. Mesa, of Southeast Florida, has served 12 years on the Standing Commission on Stewardship and Development, and has been the leading figure in the development of stewardship education resources for Hispanic congregations. He served as first chairman of the diocesan Hispanic Commission, and his leadership of national and diocesan

Hispanic ministries has extended more than 25 years.

Beginning in 1979 as a secretary and the only staff person for stewardship at the Episcopal Church Center, Ms. Wright became the first staff officer for stewardship education. She planned, edited and developed the resources used in the church, from videos to bumper stickers, many of which were models for stewardship

Plate and pledge offerings now total about \$1 billion.

education in other churches.

Fr. Wright, of Long Island, is the author of more than 20 books and 1,000 articles, was both a participant and chronicler in the first Freedom Ride and has been speaking and writing since the 1940s. He has held positions at the parish, diocesan and national levels of the church, including six years, service as associate in the Office of Stewardship.

Terry Parsons, stewardship officer at the Episcopal Church Center, joined the Rev. Ronald Reed of Kansas and TENS president Bruce Rockwell of Western Massachusetts in presenting the honorees.

Kay Collier-Stone

Lessons of the Maine Diner

**What is the secret
that makes people
come from miles
around?**



By Christopher C. Moore

If you have vacationed on the southern coast of Maine in recent years, it is likely that you have encountered, either in person or by reputation, the Maine Diner.

Located on the coast highway in Wells, the diner is to all outward appearances a typical roadside eatery. Sandwiched between a gift shop on the right side and a parking lot on the left, the building looks like a thousand other roadside diners across America. What tips you off that something unusual is going on, however, is the fact that, if you arrive at a prime dinner hour, you will see a line snaking out the front door. Once inside, you will be treated to one of the best seafood dinners you have ever eaten, a meal fully the equal of that served by one of the finer restaurants, and waited on by an attentive and unfailingly courteous and pleasant staff.

What is the secret of the Maine Diner? Why is it that people come from miles around to eat in this seemingly nondescript restaurant, passing by scores of fancy dining establishments to do so? What has enabled the Maine Diner, in its 17 years of operation, to become an institution, not to say a phenomenon? One reason only: The Maine Diner has made a

commitment to do what it does but to do it with an extraordinary commitment to excellence. Aside from this commitment to excellence, nothing else about the Maine Diner is really unusual. It does not have a “gimmick.” It has made no effort to try to reinvent the concept of a diner. The menu, although somewhat more diverse than the usual diner menu, is not all that different from that found in many other seaside eateries.

While my wife and children and I were enjoying our annual visit to the Maine Diner on a recent vacation, I could not help but relate the philosophy of the Maine Diner to that of the church which I have served as a priest for more than 25 years. During this period I have seen the church attempt to “reinvent” itself. I have read many articles about how the church needs to be “relevant,” along with suggestions about how it might accomplish that. I have heard discussions about how the church needs to modernize its approach and become more “up to date.”

I applaud most of these efforts. The fact is, the church does need to “reinvent” itself for each new generation. But the problem is, in this emphasis on reinventing, it is easy to overlook one important aspect of renewal,

Mark Richards photo

The Maine Diner (left) and the 'Remember the Maine' gift shop in Wells, Maine.



What the church does is more important than selling lobster dinners. If this is the case, then surely we can find a way to commit to the same degree of excellence.

the one exemplified by the Maine Diner — simply to do the existing things extraordinarily well. I have always believed in theory that any particular church could thrive if it simply did what it already does, but did it with excellence.

What would such a church look like? It would be a church where one would be greeted on Sunday morning by individuals fully informed about the various ministries of the church and would be willing to go the extra mile to help newcomers find their place in the liturgy and in church activities. It would be a church where children would be taught by teachers who had taken a considerable amount of time to prepare a lesson, and who had gathered with the other teachers to pray together in advance of that morning's sessions.

It would be a church where everyone — choir, acolytes, lectors, clergy — were clearly giving their best and doing so in a spirit of outward joy and inward love of Jesus Christ. It would be a church which cared so much about its community that its outreach ministries would be recognized locally and perhaps even well out of the area. It would be a church which believed in itself, believed in its Lord, and reflected this belief, internally as

well as externally. If all Episcopal churches lived out their own particular missions with complete dedication and a 100 percent commitment to excellence, what a dynamic church we would be. What an unstoppable force we would be in each of our communities. If we did this, we might be the ecclesiastical equivalent of the Maine Diner!

You may say, but the church is more than a business, and the church is called to express values other than a business-oriented commitment to excellence. Indeed so. I couldn't agree more. But perhaps this is the very point. The church is more than a business. What we do is more important than selling lobster dinners. If this is the case, then surely we can find a way to commit to the same degree of excellence as those who sell lobsters on the Maine coast. And we can also remind ourselves of the lesson of the Maine Diner — that though "renewal" can come by "reinventing" yourself, it can also come by doing exactly what you are already doing, but doing it with an extraordinary commitment to excellence.

The Rev. Christopher C. Moore is the rector of the Church of the Holy Comforter, Drexel Hill, Pa.

CHARLES FERGUS BINNS

BRINGING FORTH HIS TREASURE

By Travis Du Priest

If St. Paul said, "make of your life a prayer," it is as if Charles Fergus Binns (1857-1934) substituted the word "art" for "prayer." But for him, really the two were the same. The form and the function, the prayer and the *artful* expression in items of beauty, were indeed one.

Often referred to as "the founder of American studio ceramics," Charles Binns was born in England where he was apprenticed at the age of 14 at the Royal Worcester Porcelain Works. In 1893 he accompanied the Royal Worcester factory to the Chicago World's Fair before moving to the United States and continuing for a while to work in porcelain at what is now Lenox China.

In 1900 he was named director of the New York State School of Clay-Working and Ceramics. In succeeding decades he became a unique ceramicist as well as an acclaimed teacher and man of letters.

He also, at the age of 66, became a priest of the Episcopal Church, joining his father, father-in-law and brother, who were clergy. A wonderful sense of Fr. Binns, the artist and the priest, comes from the *Bulletin* of the American Ceramic Society of April 1938. Commenting on his priesthood, the author, J.F. McMahon, writes, "There is no doubt but this was his vocation . . . His Christian principles guided his daily tasks."

Binns had been a lay reader for 27 years in Alfred, N.Y. before his ordination by Bishop Charles Henry Brent in 1922. McMahon reports in his memorial that Fr. Binns "always found time to assist others in finding themselves and in living a fuller life . . . His greatest pleasure came from 'doing something' either alone or in cooperation with others."

In an essay which is part of the catalogue for a retrospective show organized by the International Museum of Ceramic Art of the New York State College of Ceramics of Alfred University, the Rev. Paul Evans, also an Episcopal priest and scholar, adds a won-

derful story about Fr. Binns' preparation for ordination: The Bishop of Western New York, Charles Henry Brent, gave him a list of 20 theology books which the bishop wanted Binns to study. Apparently, Binns responded that of the 20 listed he already had 18 in his personal library.

Fr. Evans further mentions Binns' love of gardening and his uncanny ability never to seem busy but always present to those around him. When not at his wheel or at prayer, Binns relaxed with a cigar or pipe, welcoming numerous guests, taking particular interest in his students. McMahon ends with a tribute most of us would envy: "He lived a full life and grew old gracefully."

This truly Renaissance man has left us a legacy in art and spirit, attested to in recent years by a major show, which is currently touring the United States through the fall of this year, and the handsomely printed catalogue with color reproductions of his work and essays on his contributions to the art and craft of ceramics [see box].

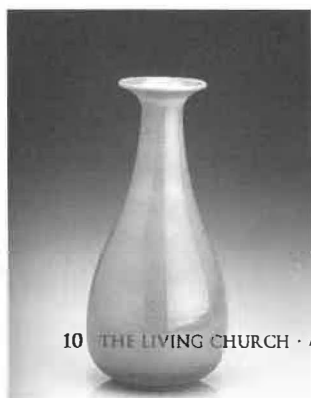
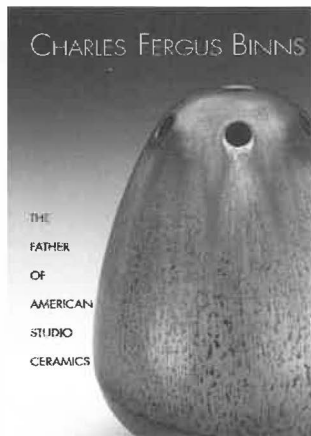
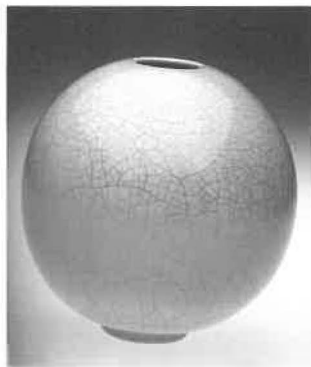
In the world of ceramics, Binns was unquestionably an innovator. Susan R. Strong writes in her essay, "He had founded the first school to combine art and technology . . . He had observed the rapid advances in ceramic chemistry, advances for which he had laid the groundwork by his insistence on applying the principles of chemistry to pottery." The numerous images of Fr. Binns at his potter's wheel, shaping and glazing his pots, show him to be the consummate craftsman.

The images of the bowls, jars, vases and bottles show him to be an artist who knows both the tradition and the future of his medium. He admired the French and the Oriental forms and glazes. He was indeed the "householder who brings out of his treasure what is new and what is old." □

The Rev. Travis Du Priest is book editor of THE LIVING CHURCH and executive director of the DeKoven Center in Racine, Wis.

CHARLES FERGUS BINNS: The Father of American Studio Ceramics. Including a Catalogue Raisonne. Edited by **Margaret Carney**. Essays by **Paul Evans, Susan Strong** and **Richard Zakin**. Hudson Hills. Pp. 254. No price given, laminated cover, oversized. The catalogue documents all of Fr. Binns' known work, about 200 pieces.

The exhibition: "The Stonewares of Charles Fergus Binns: Father of American Studio Ceramics" has been at the Renwick Gallery of the Smithsonian in Washington, DC, as well as galleries in Georgia and Iowa. Most recently the exhibit was at the Memorial Art Gallery, University of Rochester, N.Y., and now moves to the Brunner Art Museum at Iowa State University, Aug. 20 to Oct. 8.



From the Back Pews

An amusing article in *Church Times* presents responses to a question asked in April: How can you get people to sit at the front of the church? Some of the responses are delightful:

- If it is dark, turn off the lights at the back of the church.
- Lead the service from wherever the pews are filled.
- An absence of kneelers at the back.
- An absence of hymn and prayer books at the back.
- Remove the pews at the back.
- Speak inaudibly.
- Take out the front pews and install a nave altar.
- Make sure the front pews are the most comfortable.

*

In a recent ordination sermon, the Very Rev. Gustave J. Weltsek, who recently retired as dean of St. John's Cathedral, Jacksonville, Fla., recounted this oldie but goodie:

"Many years ago a bishop ... said he could divide his priests into thirds: 'Those who had gone out of their minds, those who were going out of their minds, and those who had no minds to go out of.'"

*

An article in the *Rapid City (S.D.) Journal* profiled the Rev. Ron Hennies, a retired priest who continues to serve congregations in the Diocese of South Dakota. He recounted a time when he was on hands and knees in his yard assembling wooden lawn furniture. The project was not going well.

"Frustrated, he shouted to the heavens, 'Hail Mary, full of grace!'"

"From the yard next door came the reply: 'The Lord is with thee.'"

*

The Times of London carried a wonderful commentary on the leadership of Robert Runcie as Archbishop of Canterbury. The author, Anthony Howard, recalled some headlines made by the archbishop's wife, Lindy.

"... the initial press headlines were made by his wife who announced (to the consternation of the

faithful and the delight of the multitude) that 'too much religion makes me go off pop'.

"She also, though this was kept secret, shocked the Coggans on her first visit to Lambeth by announcing that she thought the Guard Room there 'would make a jolly good disco'."

*

The "salt incident" at General Convention won't go away. The Very Rev. Frederick Mann, chair of Northern Indiana's deputation at General Convention, writes to clarify that no salt was found under the deputation's table [TLC, July 30]. Dean Mann said he had followed the offending Dallas deputy into the convention hall and saw him "salting the ground." He exchanged words with the deputy about the salt, and "the deputy in question tossed some back at me," but it was not

sprinkled under the table as it had been done to the Newark deputation.

*

From the newsletter of the Church of the Epiphany in Independence, Kan.:

"If you find a mistake in this newsletter, please consider that it was there for a purpose. We try to publish something for everyone, including those who are always looking for mistakes!"

*

My time at General Convention limited my viewing of

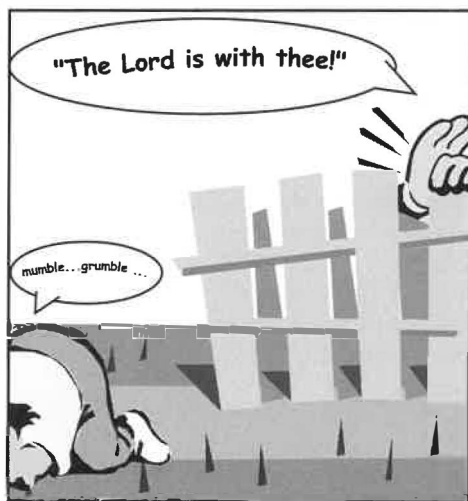
license plates (plus I changed automobiles and I now tend to pay more attention to the road), but I did see MESSIAH1 and WE4GZUS. Lisa Henderson, of Prince Georges County, Md., probably needs to concentrate more on her driving for she saw B HOLY, TITHER, 2 PRAZ U, PRAZ HIM and PSA34 1. Milly Stevens of Colorado Springs says her tag reads UR4GIVN.

Jim Shearouse, Jr., of the Diocese of East Tennessee, reports his license plate reads MIC6 8, and he hands out cards explaining it to people who ask about it. The Rev. Anna Garab of Rochelle, Ill., spotted one proclaiming GOD, and asked if it were "the Big Daddy of all license plates."

*

Note to Ronald, somewhere in the Diocese of Colorado: No, I don't know why Presiding Bishop Frank T. Griswold wears his stole outside his chasuble. Perhaps some of our readers know.

David Kalvelage, executive editor



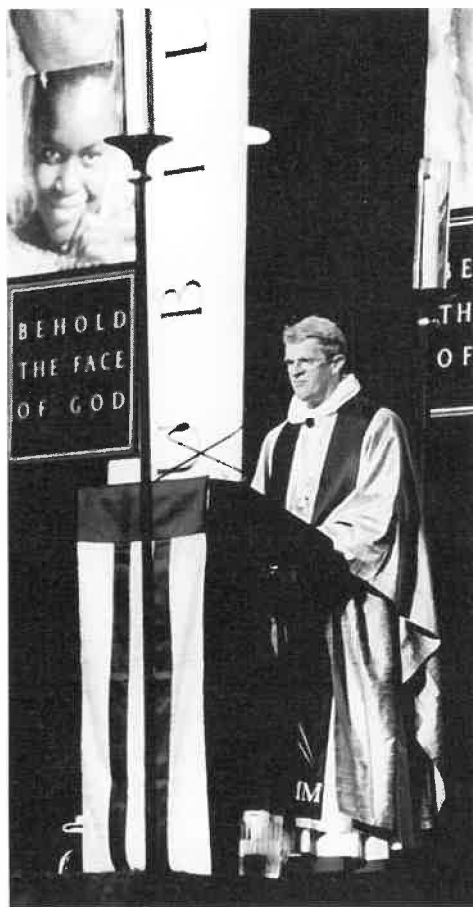
Did You Know...

William White, the church's first Presiding Bishop, served only 67 days.

Quote of the Week

The Very Rev. Bill Winters, dean of Calvary Cathedral, Sioux Falls, S.D., on organizing clergy: "Organizing clergy is like herding cats."

With thousands of visitors participating in the main Eucharist of convention, it would have been helpful and considerate to use one of the rites from the church's official prayer book.



Jeff Sells/ENS photo

A Strange Choice

Almost lost in the “feel-good” atmosphere of the 73rd General Convention in Denver was the strange selection of the rite for the principal Eucharist on Sunday, July 9. Being as close to a “state occasion” as this church has, it could be expected that the church’s official prayer book would be used for the main service of the 10-day event, but instead, Presiding Bishop Frank T. Griswold chose a rite taken from the book *Enriching Our Worship*. Classified as “Supplemental Liturgical Materials,” the rite was approved for use by General Convention in 1997. At that Sunday event, Eucharistic Prayer 3 was used. Prayers 1 and 2 were in use at other weekday services.

We have no quarrel with the selection of any of the supplemental rites at convention. In fact, such a setting gives needed exposure to the leaders of the church. Our concern is the choice of this rite for the main Eucharist of convention. With thousands of visitors participating in that event, it would have been helpful and considerate to use one of the rites from the church’s official prayer book. Instead, from the opening acclamation, “Blessed be the one, holy and living God,” to Bishop Griswold’s final blessing, “God’s blessing be with you, Christ’s peace be with you, the Spirit’s outpouring be with you, now and always,” worshipers were subjected to a barrage of politically correct language. Such words as “Father,” “Son” and “Lord” were omitted for the most part, appearing only when an ancient form, like the creed, was used. The names of the Trinity, the central dogma of our theology, Father, Son and Holy Spirit, were rarely heard, but were replaced by “expansive” terminology.

There’s a place in the church for the supplemental rites, just as there is a place for the rites of the 1979 prayer book and other approved services. Unfortunately, the main service of General Convention wasn’t the place.

Stay up to Date

This is the time of year when many parish treasurers are struggling. Because church members may have been on vacation, visiting friends or relatives or simply lackadaisical in their summer church attendance, pledge income often falls behind during the summer. While this news is hardly a revelation, it may help to remind our readers of the importance of pledges being kept up to date. The expenses of churches continue throughout the summer months — utilities, mortgages, salaries and other bills — and treasurers may be confronted by bill collectors who may or may not be very polite. We urge readers to keep their pledges current. Those treasurers, who already are performing one of the church’s most thankless tasks, may find their burdens a bit easier to bear.

Good Days of Yore



Returning to a time when the church had popular support and an influential effect may not be such a bad idea.

By David B. Rivers

As Russell Levenson's article pointed out [TLC, July 16], the Decade of Evangelism did fly past without much recognition "down on the farm," but I am not convinced that a lack of courage is the explanation for the reality. A number of thoughts come to mind.

Maybe the most important is the recognition that our middle-class

nison of Pennsylvania, is asking each congregation to establish 8 percent growth rate as an annual goal. I don't know of any congregation that has called new leadership without an implicit and often explicit understanding that growth is expected. I don't know of many clergy who have not hoped for, worked for, prayed for growth. We are the ones who have to fill in the annual reports that docu-

ship, with some notable exceptions, blessed the bombs, and said or did little about the holocaust. Maybe the world is quite right in viewing us with some skepticism as we come to the new millennium.

A rabbinical friend tells me that you can't add any predicate to a sentence that begins with the word "God" that will not be disputed by someone within the Judaic heritage. I think the time is here for Christians to recognize the same reality. The name of Jesus is used by lots of people for lots of purposes. Surely I am not the only one who hastens past certain channels, embarrassed by statements made and items shilled in the name of Christ. It's interesting that Western, white Christianity does not even use the name "Jesus" when naming its children. Why not? We certainly cannot speak of Jesus without treading very cautiously. Who knows what the Name brings to the minds of people these days?

I keep a quotation from William Stringfellow above my desk, something published in *The Witness* in

Maybe the world is right in viewing Christianity with skepticism as we come to the new millennium.

American culture is very concerned about money and numbers, or the growth thereof, and we in the church share in that value system. Frederick J. Warnecke, late Bishop of Bethlehem, told me that the mark of the effective priest is congregational growth, which he said in the mid-1960s, even as many clergy were in the transition from being good to becoming bad priests.

My present bishop, Charles E. Ben-

ment whatever is happening, for better, and, too often, for worse. Our salaries and egos are related to the outcome. In other words, we're trying, and maybe we are getting a bit tired of being told to try harder.

Largely ignored by American Christianity is the history of the 20th century, in which Western, self-identified "Christian nations" have blown up vast areas and incredible numbers of people, while the church leader-

VIEWPOINT

1985. He said, "The most obstinate misconception associated with the gospel of Jesus Christ is that the gospel is welcome in this world. This conviction — endemic among church folk — persists that, if problems of misapprehension or misrepresentation are overcome, and the gospel heard on its own integrity, the gospel will be found attractive to people, become popular, and a success of some sort. The idea is curious and ironic because it is bluntly contradicted in scripture and in the experience of the continuing biblical witness in history ..." Either Stringfellow was crazy or much of the church-growth thinking is deceptive.

Some years back I asked the late Lloyd George Patterson, then church historian at Episcopal Divinity School, how he accounted for the endurance of the early church, when so many of the tools of communication that we associate with growth

either did not exist or could not be used in a hostile environment — they couldn't even have church buildings, let alone clever P.R. programs. He responded by saying that the early Christian communities were characterized by unusual integrity, and some people were attracted to that.

If courage is needed in our time, I submit it is needed to acknowledge that we are confronting a new circumstance in the history of the Christian church. Much of what I hear and see has a vision and objective of returning to some good days of yore when the church is remembered as having a popular support and an influential effect on the social and political and economic scene: We were listed in *Who's Who*; we were leaders of the community; our advice was sought and even sometimes heeded. (We might do well to check

If courage is needed, it is needed

in finding creative

ways to adjust

to our newly

evolving reality.



reality on this vision: I certainly remember that when some church leaders began speaking out on the racial divide and on the Vietnam conflict, we discovered we did not have great numbers of people following our leadership.) But now our numbers are down, our leadership is in transition (many of the clergy in training are middle-aged women; there are extremely few young men or women who anticipate a life-long career; and I see that we are moving from a clergy glut to a clergy shortage — look at the employment section in church periodicals); fewer and fewer of our congregations can afford to pay full-time salaries; and too many of us are confronting aging buildings that require expensive maintenance.

I speak as one who has been ministering in the Northeast, and I speak from and to that setting. If courage is needed, it is needed in finding creative ways to adjust to this newly evolving reality. My guess is that our leadership modes have to change. "The good father says ..." does not have much weight. "What are our resources and what do we want to do?" is better. Our facilities must support the new circumstances. We need communities of faithful people who still sing the Lord's song in this very foreign land. We need to become once again the leaven in the loaf of the social order. That's rather foreign to much of our thinking. But if we are not people with integrity and purpose and vision of a kingdom ruled by the God who cares for the outsider and the exploited and the down-trodden, maybe we're not needed by anyone anyway. □

The Rev. David B. Rivers is the rector of Gloria Dei Church, Philadelphia, Pa.

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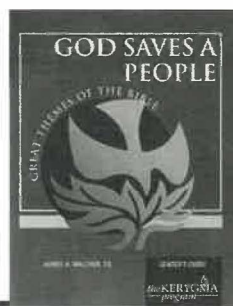
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They'll Be Ready

Speaking as a lifelong Minnesota Episcopalian, and now a member of the bishop's staff in the Diocese of Minnesota, I can assure you that we are ready for Episcopalians to take over our town in 2003! [TLC, July 30].

Minnesota Episcopalians were there in Denver, in large numbers, paying attention to the finer details of what happens during a General Convention, and we have a number of folks who remember with great fondness 1976. Be assured that Minneapolis, and indeed all the people of Minnesota, are preparing for your arrival in 2003. And just to set the record straight, we already have five miles of skyways [not skywalks here!], which connect 51 blocks of Minneapolis, and which are conveniently connected to the Convention Center and all downtown hotels. The Mall of America already employs 13,000 people [that's better than a one-to-one ratio for Episcopalians at General Convention!] And downtown Minneapolis already has 25 sidewalk cafes. Do you need more? We eagerly await your arrival.

Gary F. Gleason
Canon to the Ordinary
Diocese of Minnesota
Minneapolis, Minn.

World's Apart

The Rev. James Cravens [TLC, July 23] paints with a broad brush using words with unwarranted abandon in order to make his intended point. (A point that is invalid, by the way.)

To say that the bishops in question disregarded the church's unity, faith and polity is far beyond the pale of truth of what Bishops Allison and Dickson accomplished. They violated only the polity of the church and that only for the reason of preserving the unity and faith of the church.

Bishop Spong, on the other hand, (and many other bishops along with him) has subverted the unity and faith of the church with deliberation and disregard for the consequences for those over whom God has assigned him pastoral oversight and care. Saul will fare better before the throne of judgment

because he was deranged and unable to make rational decisions. I will not suggest that Bishop Spong is not rational and intentional.

The only point of possible comparison would be in breaking church polity, and the reasons for doing so place Bishops Allison and Dickson worlds apart from the havoc being wreaked upon the Anglican Communion by Bishop Spong and his followers. It is irresponsible to place them in the same sentence in dis-

cussion. Painting with broad, sweeping strokes and platitudes from the common pool of misinformation has no valid place in this debate.

(The Rev.) James F. Graner, SSC
Larned, Kan.

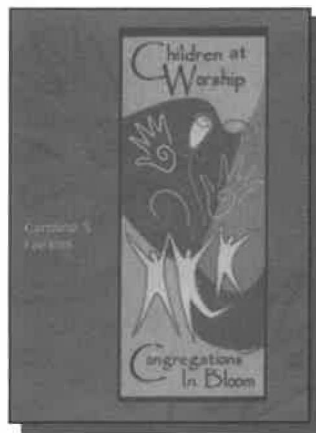
Is It Valid?

I have just returned from a 6 p.m. Saturday Communion Service at Holy Family (ELCA) Church. The pastor, a man whom I respect and admire, was

"Let the Children Come . . ."

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LETTERS TO THE EDITOR

absent with his youth on a trip.

In his absence, a layman, his business manager, a man of enormous girth, clad in balloons of pantaloons and overhanging sport shirt (Yes, I am applying standards of dress) presided/officiated/celebrated. He bade us to rise at his reading of the gospel lesson. Behind the altar, he pronounced the words of institution over the elements. His wife crumbled the loaf into our outstretched hands. At the dismissal, he lifted his arm and gave us his blessing.

I have to believe that all this was sanctioned by his whatever authorities. To me this was not a valid Eucharist. I will make up for it tomorrow on Sunday.

*Nancy Westerfield
Kearney, Neb.*

Where They Stand

I am disappointed to find David Kalvelage commends fence-straddling. In his column "Wisdom from a Canadian Bishop" [TLC, July 16], he writes of Bishop Harvey's remarks as "worth sharing."

I can think of another's as worth sharing. In the lectionary reading for July 10 we hear Jesus pronouncing seven woes — and he spells them out. He did not shy away from confrontation with mealy-mouthed phrases like "things that really matter." What things? What's more important than love and acceptance for the marginalized, especially children, women and homosexuals? We should "fuss" about how we treat them.

I respect people who spell out what they believe and where they stand on such issues as campaign finance reform, economic justice (progressive taxation), war tax resistance, the care of Mother Earth (not to subdue as ruler). I may disagree, but I want to know where they stand.

What does the bishop mean by succumbing to "the political correctness of our age"? Jesus taught that the "children of this world are in their generation wiser than the children of light" (Luke 16:18). We should not be so arrogant as to think that we can learn nothing from the world.

Is this "wisdom" from the North?

*(The Rev.) Charles Demere
St. Mary's City, Md.*

PEOPLE & PLACES

Appointments

The Rev. **John Alexander** is rector of St. Stephen's, 114 George St., Providence, RI 02906-1189.

The Rev. **Jane Barr** is associate at St. John's, Box 612, Carlisle, PA 17013.

The Rev. **Patricia Beeman** is deacon at Trinity Cathedral, 2021 E 22nd St., Cleveland, OH 44115.

The Rev. **Edwin L. Bishop** is interim rector of Hickory Neck, Box 425, Toano, VA 23168.

The Rev. **Bob Blessing** is rector of St. Michael and All Angels, 909 Reel Rd., Longview, TX 75601.

The Rev. **Rod Caulkins** is vicar of St. Luke's, Simeon, VA.

The Rev. **Charles E. Chatham** is rector of St. Alban's, Box 743, Chickensburg, AZ 85358.

The Rev. **Francis Cho** is vicar of Holy Cross, 315 Lawrie St., Perth Amboy, NJ 08861.

The Rev. **Elizabeth Colton** is parish administrator and deacon at Holy Spirit, Box 575, Harleysville, PA 19438.

The Rev. **Christopher D. Creed** is rector of St. Francis', 1205 Pine Ave., San Jose, CA 95125.

The Rev. Canon **Barbara Duncan** is canon missionary of Washington National Cathedral, Mt. St. Alban, Washington, DC 20016.

The Rev. **Gregory Griffith** is rector of Trinity, 705 Main St., Coshocton, OH 43812.

Resignations

The Rev. **Robert Herkner**, as rector of Calvary, Sandusky, OH.

The Rev. **Lauren Lyon**, as associate at St. Andrew's, Kansas City, MO.

The Rev. **Anne Minton**, as rector of Christ Church, Somerville, MA.

The Rev. **Gary Mitchener**, as canon of Trinity Cathedral, Cleveland, OH.

The Rev. **Dawson Moorer**, as rector of Epiphany, Euclid, OH.

The Rev. **Steven L. Schuneman**, as rector of St. Paul's, Munster, IN.

The Rev. **Edwin Shiley**, as rector of St. James', Boardman, OH.

Retirements

The Rev. **Clifford R. Horvath**, as rector of St. Augustine's, Oklahoma City; add. 3216 Ft. Davis Pl., Muskogee, OK 74403.

Change of Address

The Rev. **Kenneth Orgill White**, 2320 Wooster St. #6, Sanibel, FL 33957

Next week...

**Walking
the Labyrinth**

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YOUTH MINISTER. Love working with youth? This vibrant growing parish in suburbs of Washington, DC, with well-established Jr. and Sr. high youth groups, a summer mission trip, supportive parents and gobs of potential is looking for you. Lay people welcome. Send resumes to: **St. John's Church, P.O. Box 187, Olney, MD 20832. www.us.net/edow/4/stjolney**

TRURO CHURCH seeks priest with "God's heart for people" to fill associate rector for parish life position. Person must desire to lovingly build a community in which there are no strangers. Person must have demonstrated leadership skills in pastoral care activities and programs; ability to plan and lead worship services; and ability to help parishioners find and carry out their own ministries. Truro is a mission-focused church in the renewal tradition with an active, growing congregation. Located just outside the nation's capital in Fairfax, VA, we reflect the wonderful diversity of people who live in and around Northern Virginia. For further information please contact: **Tony Niles** at aniles@erols.com or send resume and sermon tape to: **Search Committee, Truro Church, 10520 Main St., Fairfax, VA 22030.**

FULL-TIME RECTOR WANTED. St. John's Chapel has begun the prayerful endeavor of finding a rector for this historic parish located in central California in the Diocese of El Camino Real. We are committed to traditional values, using the 1928 BCP exclusively. We are looking for a priest who wants to be an integral part of this 108-year-old church on the Monterey Peninsula. St. John's serves over 190 communicants. We are seeking an enthusiastic priest who has a vision for growth with an emphasis on pastoral care. If you or someone you know has an interest, please contact **St. John's Search Committee** via (831) 375-4463; FAX (831) 375-4350; e-mail: stjohnschapel@redshift.com

FULL-TIME YOUTH MINISTER wanted to develop youth groups at a growing, downtown Episcopal cathedral. We are seeking a Christian leader who: 1) loves working with children and youth; 2) will lead them into a deeper relationship with Jesus Christ; 3) will encourage and equip parishioners to work with youth; 4) has the organizational skills to build an exciting youth program. The position is open to both clergy and lay leaders. For prompt consideration, send resume to: **The Very Rev. Randall Hehr, Cathedral Church of St. Peter, 140 4th St., N., St. Petersburg, FL 33701. Phone (727) 822-4173. FAX (727) 823-2205. E-mail StPetersPlace@aol.com**

MISSIONER, St. Paul's, Bad Axe, MI. The people of St. Paul's, Bad Axe, MI (a family-sized congregation with growth potential) have entered into a creative partnership with the people of St. John's, Saginaw (a fast-growing, program-sized church) to revitalize and grow St. Paul's. The rector of St. John's is seeking a priest (or transitional deacon out of seminary) to serve as full-time missionary of St. Paul's. This is a unique opportunity to lead a congregation to strength and vitality with the support of a strong and growing church and its staff of seven. After five years (or less) the missionary shall become rector when St. Paul's is self-sustaining. For further information, please contact: **Richard Winters, Rector, St. John's Church, 123 N. Michigan Ave., Saginaw, MI 48602. (517) 793-9575.**

POSITIONS OFFERED

CANON FOR MISSIONS sought for dynamic cathedral of 3,300 members. This priest would oversee a large and growing outreach ministry within the local community and beyond, to as far as Cange, Haiti. Responsibilities would include oversight of a substantial budget, work with the Cathedral Missions Committee and representation on local outreach and diocesan boards. A sharing in the liturgical and pastoral life of the cathedral will also be expected. Applicants send resume and CDO profile to: **The Very Rev. Philip C. Linder, Trinity Cathedral, 1100 Sumter St., Columbia, SC 29201.**

ASSOCIATE RECTOR: St. Matthew's, Louisville, is a dynamic, creative 950-member parish. We are looking for the right person for the clergy team, and specifics of job description will depend on the candidate's strengths as they mesh with other staff members' gifts. Duties will definitely include pastoral care, shared liturgical and preaching duties, teaching and work with small groups. Other strengths might include outreach, evangelism, spiritual direction and counseling. Excellent salary and benefits. Send resume to: **The Rev. Lucinda Laird, St. Matthew's Episcopal Church, 330 N. Hubbards Lane, Louisville, KY 40207. FAX (502) 895-3486.**

RECTOR: Christ Church, Warrensburg, MO, dynamic congregation located in university community (Central Missouri State) of some 25,000 residents. Our vision includes growth in number and diversity, especially with those age 25-40, and development of significant outreach ministry in our community. Seek rector with vision, liturgical creativity, and eagerness to incorporate new members while loving and including our older members. Come ready to join in our enthusiasm, our fellowship and our eagerness to love and serve Christ. Contact: **Archdeacon John McCann** at (816) 471-6161 or e-mail diowestmo@prodigy.net

ALL SAINTS', ATLANTA, GA, seeks an associate rector. This priest will work closely with the rector to supervise clergy and other program staff in implementing the ministries of the parish. He or she will have direct responsibility for parish life programs, newcomer ministry and all groups associated with worship. The successful candidate will be an extrovert with an intuitive understanding of southern culture. While every applicant will be given full consideration, the position is ideal for someone seeking a second curacy with the hope of becoming rector of a large parish in the future. For a position description or to apply, please write to: **Bert Clark, Advisory Committee Chair, c/o All Saints' Episcopal Church, 634 W. Peachtree St., NW, Atlanta, GA 30308.** For more information about the parish go to www.allsaintsatlanta.org

ASSISTANT, Kennett Square, PA. We are seeking a full-time assistant to develop and lead programs in spiritual growth, to assist with pastoral care, worship services (including preaching) and outreach, and to support the strong Christian education program. More information can be found at www.advent@kennett.net. To apply send resume to: **Search Committee, Church of the Advent, 401 N. Union St., Kennett Square, PA 19348.**

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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, Confession; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air conditioned; H/A, handicapped accessible.

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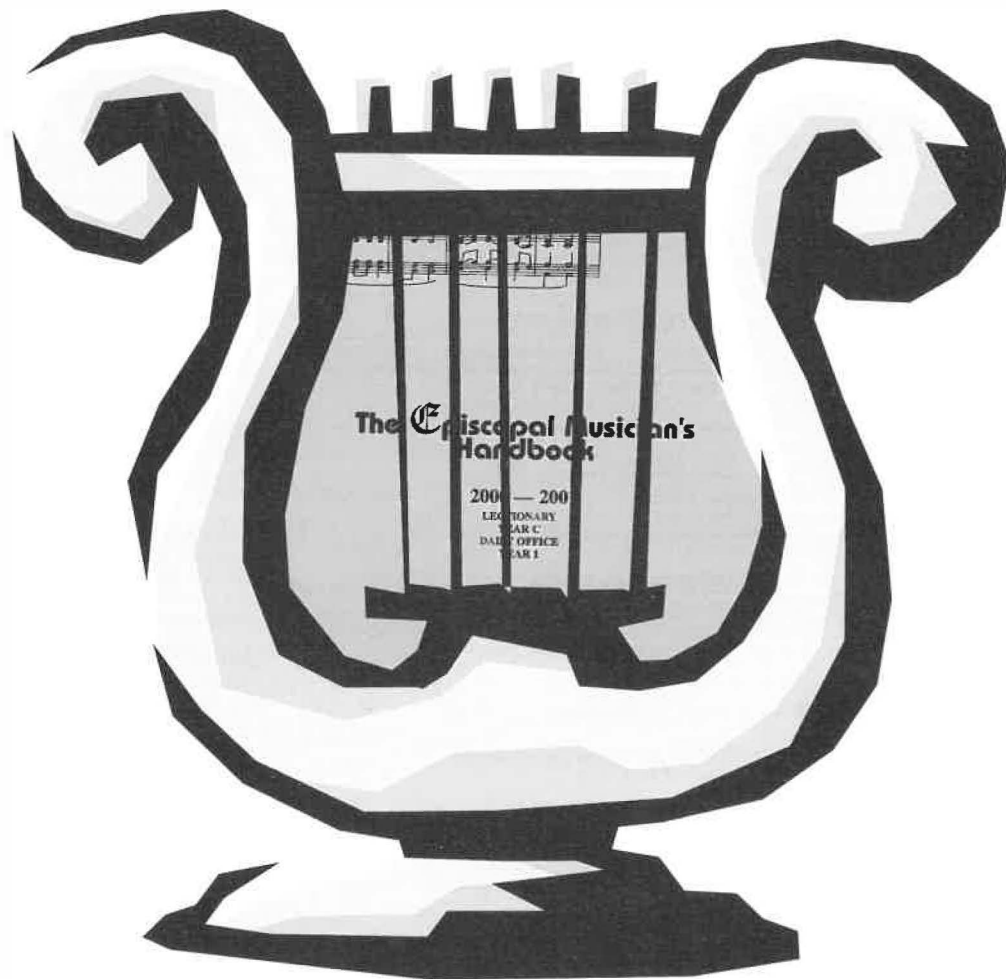
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