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Volume 219 Number 6



The Rt. Rev. Michael Creighton, Bishop of Central Pennsylvania, and his wife, Betty, are greeted by Harley-Davidson motorcycle riders as they enter York, during the bishop's ride through the diocese [p. 8].
Heather Cook photo

Features

9 SHAPERS OF THE CHURCH IN THE 20TH CENTURY (One of a series)

Teacher to the Whole Church JOHN HEUSS

His ability to communicate a clear vision of the core purpose of a parish was a key factor in his successful ministry, as was his ability to give practical guidelines for taking action.

BY DELBERT C. GLOVER

Opinion

10 From the Editor When 'Canon 85' Takes Effect

11 Editorials Called to Common Mission?

12 Viewpoint Going Full-Circle

BY ROBERT D. HUGHES

13 Letters Beautiful Alternative

Other Departments

4 Sunday's Readings

5 Short & Sharp

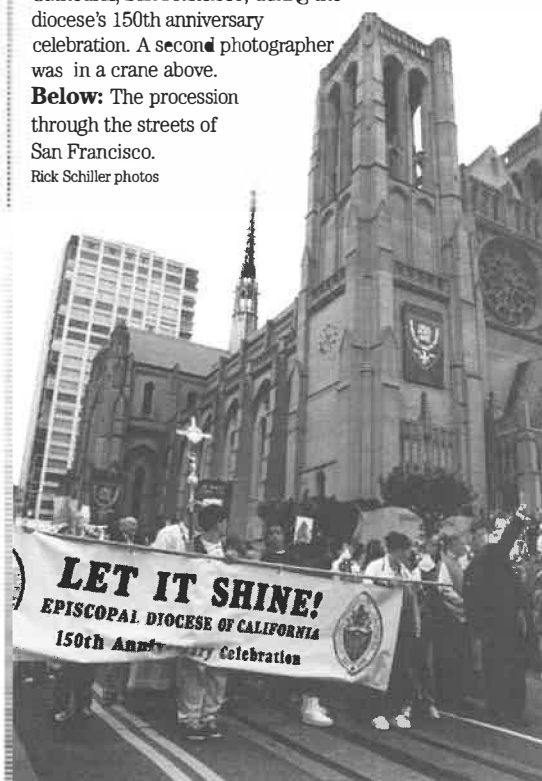
16 People & Places

News

6 Diocese of California begins celebration of its 150th anniversary

The Cover: The "family" gathered for a photo on the steps of Grace Cathedral, San Francisco, during the diocese's 150th anniversary celebration. A second photographer was in a crane above.

Below: The procession through the streets of San Francisco.
Rick Schiller photos



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SUNDAY'S READINGS

Paul's Passion for Fellow Jews

Pentecost 11, Proper 14

Jonah 2:1-9; Ps. 29; Rom. 9:1-5; Matt. 14:22-33

Will anyone be so bold as to deal with Romans 9:1-5? Consider this: Paul in Romans 8:38-39 has just said that nothing, no nothing, can separate us from the love of God. However, look at 9:1-3. Paul now prays that he may be separated from the love of God, cut off from Christ for the Jews' sake. He expresses his "great sorrow and unceasing anguish" that his fellow Jews are still separated from Christ. He follows in the footsteps of Moses, who likewise prayed that God would blot his name out of the book of life rather than punish Israel for her sin (Ex. 32:32). It is hard to overstate the shock waves of these opening verses of Romans 9 given the triumphant ending of Romans 8.

What can the church learn from this? After we look at Paul's passion to see his fellow Jews come to faith in Christ, and in his zeal to see both Jews and Gentiles understand and respond to the gospel, we must ask ourselves whether we are filled with this same concern over the destiny of friends and others outside the church? In this Decade of Evangelism, are we concerned about those who have rejected the Lord and who are separated from Christ? Fur-

ther, this chapter is a challenge to the evangelization of Jews, a sensitive subject. As Steve Motyer states in his book, *Israel in the Plan of God*, "Whatever our conclusions about the overall meaning of Romans 9-11 may be, this much is clear: if we are seeking to be New Testament Christians, then we must also seek to share Paul's heart-rending anguish over the unbelief of the Jews." It was the Anglican Church that began a ministry to Jews in London in the early 1800s. Are we supportive of such ministries today?

Look It Up: In Acts 17:16, the apostle Paul is stirred by the idolatry of the Athenians. But his concern led him to engage the Athenians in the marketplace with the gospel. Are we as prepared and eager to spend time with others in making known to them the riches of the gospel?

Think About It: Evangelism among the Jews is a sensitive subject. Whatever our thoughts about this, we all do well to consider Paul's discussion about his fellow countrymen in the plan of God.

Next Sunday

Pentecost 12, Proper 15

Isa. 56:1 (2-5) 6-7; Ps. 67; Rom. 11:13-15, 29-32; Matt. 15:21-28

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SHORT & SHARP

Living Legends, Living Wisdom

By Travis Du Priest

THE LIFE AND WISDOM OF FRANCIS OF ASSISI. Pp. 75. **THE LIFE AND WISDOM OF BENEDICT.** Pp. 78. **THE LIFE AND WISDOM OF CATHERINE OF SIENA.** Pp. 78. **THE LIFE AND WISDOM OF MARGARET OF SCOTLAND.** Pp. 74. All by Lavinia Byrne. Alba House. \$4.95 each or \$17.95 for 4 volumes, paper.

Brief sketches of the early years and the wisdom of four great Christian saints, described on the blurb as "gurus for our times." These small books are part of Alba House's "Saints Alive" series.



THE MYSTIC: From Charismatic to Mystical Prayer. Pp. 123. \$7.95. **THE PROPHET: The Inner Meaning of Prayer.** Pp. 169. \$9.95. **THE HERMIT: A Personal Discovery Of Prayer.** Pp. 108. \$7.95. All by David Torkington. Alba House. Three vol. set \$21.95 paper.

From the story of a hermit on a Scottish island to the experiences of

St. John of the Cross to the spirituality of St. Francis, David Torkington, retreat leader, shares with readers a variety of prayer modes which he hopes will aid contemporary people of prayer.

DANTE ALIGHIERI: Divine Comedy, Divine Spirituality. By Robert Royal. Crossroad. Pp. 246. \$16.95 paper.

Another classic, literary and theological, Dante's Divine Comedy, with spiritual commentary by a fellow of the Ethics and Public Policy center in Washington, DC. Part of the Crossroad Spiritual Legacy Series which seeks to present lives with a "degree of sophistication yet accessibility."

A ROYAL "WASTE" OF TIME: The Splendor of Worshipping God and Being Church for the World. By Marva J. Dawn. Eerdmans. Pp. 377. \$18 paper.

Something of a sequel to her widely read book, *Reaching Out Without Dumbing Down*. Explores our consumerist culture and focuses on keeping God at the center of worship. She raises

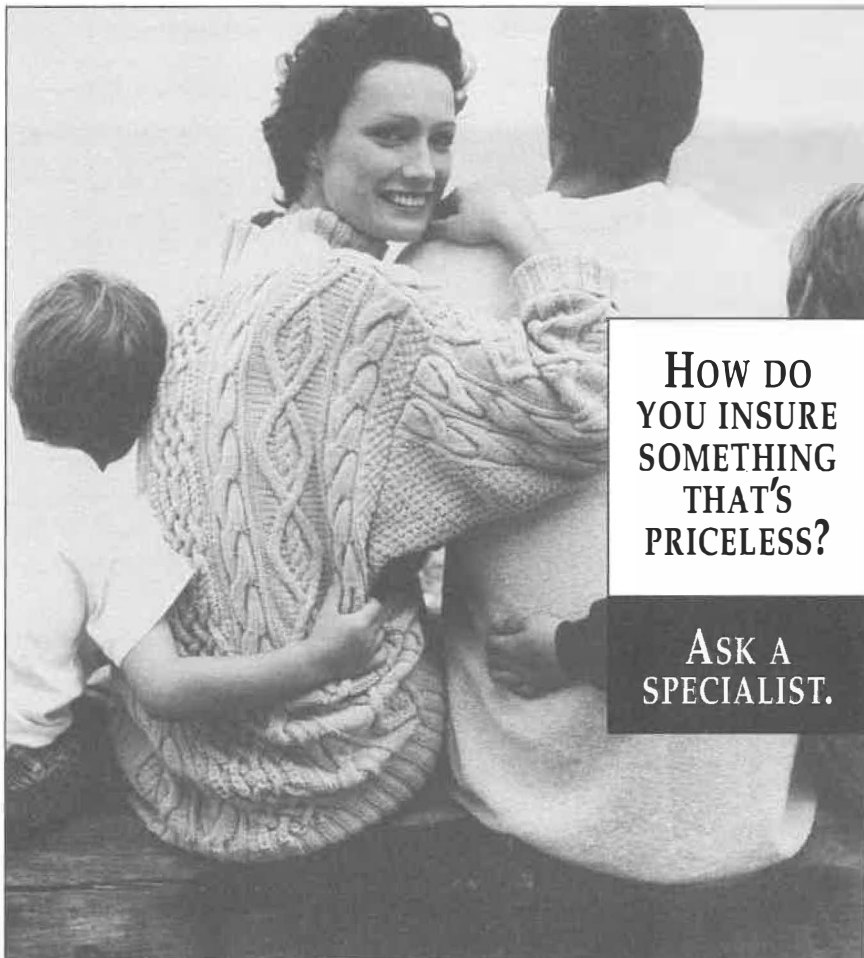
excellent questions about the so-called "worship wars," increasing the hunger for worship and the arts.

A TASTE OF SILENCE: A Guide to the Fundamentals of Centering Prayer. By Carl Arico. Continuum. Pp. 208. \$14.95 paper.

A Roman Catholic priest opens us to God's call into "divine union," through the widespread method of "centering prayer," in which both thoughts and silence play important roles.

7 ESSENTIALS FOR THE SPIRITUAL JOURNEY. By Dolores R. Leckey. Crossroad. Pp. 126. \$13.95 paper.

By a fellow at the Woodstock Theological Center at Georgetown University. Highlights mentors and guides, silence and solitude, community, sacred in the ordinary, savoring, lightness and laughter, and surrender as the basics along the spiritual pathway. Practical suggestions.



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Frontier Spirit

Diocese of California Begins Celebration of 150 Years

On a typically foggy and cool San Francisco morning, the Diocese of California began its 15-month, 150th anniversary celebration at the place where it all started back in 1849, Trinity Church.

Preceded by the deep clang of bells and three gunshots, the heavy wooden doors of what is believed to be the Episcopal Church's first western parish opened on July 17 to a procession that included the Rt. Rev. William E. Swing, Bishop of California, and the Most Rev. Frank T. Griswold, Presiding Bishop. The brief service followed the office of Morning Prayer as it was used in 1849, when Trinity's first priest, the Rev. Flavel S. Mines, joined swarms of new settlers who journeyed thousands of miles to build new lives on the rugged frontier.

The real celebration began, however, with a mile-long walk from Trinity to Grace Cathedral, where more than 3,000 Episcopalians participated in a festive Eucharist. The massive procession represented the diocese's 86 churches, walking in order of the year of their founding. Ever swelling with people, banners, and cheers as it made its way to the top of Nob Hill, from where Grace overlooks the city, the procession also included representatives of nearly 100 shelters, homes, recovery centers, and other facilities that the diocese operates throughout the Bay Area.

According to the event's organizer, the Rev. Rob McCann, the anniversary celebration, which will culminate in the fall of 2000 with a festival in San Francisco's Golden Gate Park, gathers Episcopalians in the diocese in a way that they have never before seen themselves. It is an opportunity for typically reserved Episcopalians to let



Left: Bishop Swing (right) points to a photographer in a crane outside the cathedral.

Below: Banner bearers from throughout the diocese.

Rick Schiller photos



their good deeds be known to the world; to "let it shine," in the words of Bishop Swing.

"We have started churches, a hospital, schools, and scores of institutions, and we have maintained and expanded them," the bishop said. "We have been here for the long haul and been tested by every calamity imaginable. We have cared for a lot of people, most of whom did not share our faith ... and after 150 years, I think it is appropriate to heed Jesus' words: 'A city built on a hilltop cannot be hid. No one puts it under a bushel. They should put it on a lamp stand, where it can shine for everyone in the house.'"

As the procession approached Grace Cathedral, Bishop Swing shouted "Happy Birthday, Happy Birthday" to the growing crowd. Before moving inside, he briefly welcomed the crowd, and the Rev. Gordon Lau of Our Savior, Oakland, presented a wall hanging composed of 150 pennies forming the Chinese characters for "Let it Shine." Thousands of eyes roved over the cathedral's façade as Bishop Swing dedicated a brilliant purple, magenta, and gold banner

designed to commemorate the anniversary, while children and adults alike delighted in a traditional Chinese lion dance meant to bestow good luck on the diocese and the church.

After a group photo shot from above, at least 2,500 Episcopalians made their way into the cathedral for the Eucharist. Another nearly 1,000 remained outside. The service showcased a new anthem composed by Conrad Sousa, with Brian Wren's text based on the 150th Psalm from *The New Zealand Prayer Book*. Midway through the anthem, members of the congregation chanted a stanza in their own language, with eight native tongues represented in all.

Bishop Griswold delivered the sermon, expressing gratitude to the diocese for its "determined farsightedness" throughout its history. "On behalf of the Episcopal Church, ... let me say thank you for all that you have been, and are giving to us all by way of your experience and hopeful imagination; and for what you have yet to become through the grace and driving motion of the Holy Spirit," he said.

Karen Bakar

Bishop Gosnell of West Texas Dies

The Rt. Rev. Harold Cornelius Gosnell, fifth Bishop of West Texas, died July 18 at his home in San Antonio, Texas, the day after his 91st birthday. He had served as Bishop of West Texas from 1969 until 1977.



Bishop Gosnell
(1970 photo)

Bishop Gosnell was born in Syracuse, N.Y., and graduated from Syracuse University in 1930. He graduated from the Episcopal Theological School in 1933, and was ordained deacon and priest that year.

Bishop Gosnell was rector of St. John's Church, Marcellus, N.Y.; All Saints', Fulton, N.Y.; Holy Trinity, Lincoln, Neb.; and St. Mark's, San Antonio, a ministry in which he remained for 20 years until his consecration as Bishop Coadjutor of West Texas in 1968. He succeeded the Rt. Rev. Everett Holland Jones as Bishop of West Texas on Dec. 31,

1968, retiring March 1, 1977.

During World War II, Bishop Gosnell served as a chaplain in the U.S. Navy and spent two years in the South Pacific. He remained an active officer in the Naval Reserve, until he retired as captain, July 31, 1968.

Bishop Gosnell had been a clerical deputy to the General Convention for 10 consecutive conventions before his election as bishop. He was chairman of the House of Deputies' Committee on Christian Social Relations during six General Conventions and was a member of several committees. In 1970 he was elected to a six-year term on the Executive Council.

After his retirement, Bishop Gosnell served under Presiding Bishop John Allin as the co-chair of Venture in Mission, a major capital funds campaign throughout the church.

He was preceded in death by his wife of 66 years, Marjorie, and is survived by two children, six grandchildren and four great-grandchildren

Marjorie George

Province 8 Synod Elects Officers

More than 190 Episcopalians representing dioceses from the western United States and the Pacific Islands gathered July 14-17 at the University of San Diego for the Convocation and Synod of Province 8. Two days earlier, nearly 100 members of the Episcopal Church Women also gathered at USD.

The Rt. Rev. Gethin Hughes, Bishop of San Diego, and the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, welcomed delegates and guests at a barbecue reception. Bishop Shimpfky, as leader of the province, pointed out that this is the second convocation and first synod since the new structure of the province was adopted provisionally.

Convocation and synod repre-

sentatives and guests were offered a series of workshops, including programs on Hispanic ministry, Generation X, and on the future of ecumenical relations, with the participation of the Rev. Canon David Perry, the church's ecumenical officer.

The business of the synod included the election of officers who will take office after the General Convention in Denver next year. Elected by the synod were: Joyce McConnell, Bainbridge Island, Wash., president, and the Rt. Rev. Jerry Lamb, Bishop of Northern California, vice president. The Rev. Brian Prior, of Spokane, Wash., was elected to the Executive Council.

(The Rev. Canon) William F. Dopp

AROUND THE DIOCESES

After Hurricane Mitch

The convention of the **Diocese of Honduras** was held at La Santa Cruz Camp and Conference Center in Muchilena, Omoa, July 16-17. It was a celebration of the growth of the diocese and a time to reflect on the impact that Hurricane Mitch had on the diocese and country.

Many of the clergy and lay delegates from El Paraíso, the area of the diocese furthest from the site of the convention, arrived late after quite an odyssey. They had left very early in the morning on an express bus, only to find their way blocked by a landslide. They were forced to cross the landslide on foot and then look for alternate transportation on the other side. It took them a series of six different bus rides to reach their destination. They were further delayed when one of the buses in which they were riding collided with another vehicle. The collision damaged the bus's hydraulic system, which meant that the luggage compartment could not be opened until a repair vehicle was sent out by the bus company.

During the convention, more than 20 new clergy were presented for the first time, as were special guests from several new preaching stations. San Mateo, El Cerrón, was received as an organized mission of the diocese.

A large portion of the time was spent reporting on the devastation of Hurricane Mitch and the response of the diocese and of the various congregations to it. A video about the hurricane and the response of the church which had been produced by the diocesan department of communications was shown to the assembled delegates, who watched it with great emotion.

Reports were presented on three of the housing projects being sponsored by the diocese as a response to Hurricane Mitch and the ongoing poverty, from which the country has always

Continued on next page



The Rt. Rev. Michael W. Creighton, Bishop of Central Pennsylvania, rode through all seven convocations of the diocese during June and July. The bishop had promised he would make the ride if the diocese grew by 8 percent over three years. "(M)y objective this summer is to celebrate the vitality and the spirit of renewal that's been happening in the diocese..." Bishop Creighton said. While the percentage of growth is not yet known, the bishop recognized the church had grown and set on his tour.

Above: The bishop and others ride through a street in York, Pa.

Right: A message of good news on the bishop's back.



Heather Cook photos

English Synod Addresses Wording of the Creed

Reintroduction of Heresy Trials Also on Agenda

The Church of England's General Synod met in York July 9-13 and discussed topics as wide-ranging as revisions to the marriage ceremony and a service for "baby blessing" for parents of atheists and agnostics to the reinstatement of heresy trials and confronting racism within the church.

Discussions during July 10-11 meetings focused on revisions of eucharistic prayers, wording of the Nicene Creed and modifications to the funeral and marriage services.

Central in the debate around the Nicene Creed was the wording of the phrase "incarnate of the Holy Spirit and the Virgin Mary." The bishops discarded a draft that would have put a more prominent place on the role of the Holy Spirit. That draft, proposed last November, would have read "by the power of the Holy Spirit he became incarnate of the Virgin Mary."

The largest issue on the agenda July 12 was the reintroduction of heresy trials for clergy. The synod has, for the first time in more than 150 years, provided a means through closed tribunals to discipline clergy who deviate from doctrine, ritual and ceremonial.

At present, the only way to discipline errant Church of England clergy is through expensive and drawn-out consistory courts that are part of the Ecclesiastical Jurisdiction Act of 1963. Those codes have only been used three times and never for heresy, according to *The London Telegraph*.

Tribunals are intended to be less expensive and faster than public trials, and will make it more expedient for the church to regulate errant priests. The judgments of the tribunals will be made public.

On the last day of the General Synod, the Most Rev. George Carey, Archbishop of Canterbury, pledged his church to more diverse clergy, staff and council membership.

"We cannot afford to rest," he said, "either as a church or as a society, until we have confronted such racism at its deepest level — in our nation, in the structures of our church, in the ordained ministry, in congregational life. Gestures are not enough. We must act."

His remarks were in response to the remarks of the Rt. Rev. John Sentamu, Bishop of Stepney, who said the Church of England holds the "expectation of the historic, white, educated elite English norm is maintained, regardless of the make-up of the congregation." Bishop Sentamu is one of two black bishops in the Church of England.

Honduras - continued from previous page

suffered. Project Fe, *Alegría y Esperanza* (Faith, Joy and Hope) is being funded by the Presiding Bishop's Fund for World Relief. It is building 100 houses in the Barrio Episcopal on the outskirts of San Pedro Sula. The Proverbs 24:3 Project is a joint effort of the Episcopal Church of Honduras, the South American Missionary Society (SAMS) and Habitat for Humanity of Honduras to build 200 homes, 25 of which have already been built in the Barrio Episcopal. There are also plans to build a church and other community buildings in the neighborhood. The Colonia Episcopal is a housing project for 78 families on the outskirts of Puerto Cortés. It is being funded by the Diocese of Washington.

In his sermon at the convention Eucharist, the Rt. Rev. Leo Frade, Bishop of Honduras, exhorted the diocese to be deaf to cries that something cannot be done. He gave examples from the history of the diocese of people like Veronica Flowers and Bishop Hugo Pina, who said that things could be done when others said that they could not, and who were proved correct. Bishop Frade said that the challenge before the diocese now is stewardship.

(*The Ven.*) John H. Park



The Parish of Trinity Church in the City of New York

SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

Taking Action on a Vision

JOHN HEUSS

His ability to communicate a clear vision of the core purpose of a parish was a key factor in his successful ministry, as was his ability to give practical guidelines for taking action.

By Delbert C. Glover

Priest, educator and visionary are terms that characterize the Rev. John Heuss, the 13th rector of the Parish of Trinity Church, Wall Street, New York City. Fr. Heuss had previously served in Evanston, Ill., first as a curate at St. Luke's and then as rector of St. Matthew's Church. Prior to going to Trinity, he was the director of the Department of Christian Education of the National Council (now Executive Council) from 1947 to 1952.

John Heuss played the key role in the creation of the six-volume set known as the Church Teaching Series of the Episcopal Church. The General Convention of 1946 authorized the expansion of the department and the development of a set of standardized curriculum materials that could be used by the church as a whole. Before these curricula could be conceived, however, he noted the need for "general agreement about what the church should teach." As a result, in early 1948 he arranged and chaired the first meeting with several well-known church scholars to develop a short publication on the teachings of the church. This group, known as the Authors' Committee of the Department of Christian Education, developed and co-wrote The Church Teaching Series. The committee planned at first to publish one manual with sections devoted to the Bible and other topics on the faith of the church. But it soon became apparent that the information needed to be published in multiple volumes. After numerous revisions, the first volume of the series, titled *The Holy Scriptures*, was released in 1949.

Fr. Heuss wrote or co-authored the forewords for all six subsequent volumes, and was designated co-chair of the Authors Committee well after his resignation from the department in 1952.

While on the staff of the national church, he took the focus of Christian education in a new direction. Traditionally regarded as primarily concerned with children and youth, he advocated the idea that Christian education occurs in the whole life of the parish and must also include adults.

At Trinity, Fr. Heuss articulated his personal commit-

ment to mission, education, evangelism and stewardship. His ability to communicate a clear vision of the core purpose of a parish — in ways that challenged and yet instilled confidence — was a key factor in his successful ministry, as was his ability to give very practical guidelines for taking action.

His work with the national church in Christian education prepared him well for the skills and insight that would be needed at Trinity. He understood that opportunities to teach are inherent in the daily events of parish life for both clergy and laity. At Trinity, he sought to deepen the fellowship in each of the congregations of the parish through a central core of devoted people who, in turn, shared this experience with their several congregations through regular worship, prayer and work. At a time when many members of the congregations were uninvolved in the financial affairs of the parish, Fr. Heuss successfully led the first every-member canvass to raise funds for ministry outside of the parish.

He is the author of several books, including *A Book of Prayers*, *Having a Healthy Faith*, and *Our Christian Vocation*. Of all of the writings of John Heuss, perhaps the one most often cited and best known is *The True Function of a Christian Church*. In this commentary, he summarized his beliefs about the five essential qualities of the fellowship of a parish church. They are: 1. people with a soul-shaking personal experience with Jesus Christ, 2. a genuine trust in God through Jesus Christ, 3. a Spirit-filled community, 4. an awareness of the forgiveness of sin, and 5. a community that places little value on any organization or activity that does not contribute to worship, teaching or collecting alms for the needy.

Fr. Heuss's vision for the church at-large and the role of the parish in ministry is still relevant and remains a standard today. He died in 1966 and is survived by one daughter and two sons, one of whom, William, is priest-in-charge of Trinity Church, Oak Bluffs, Mass. □

Delbert C. Glover is executive assistant to the rector of Trinity Church, New York City.

When 'Canon 85' Takes Effect

This Zacchaeus thing seems to be getting out of hand. I can't get away from it. From being a somewhat obscure character mentioned in Luke's gospel (19:1-6), the name has more popularity than I realized. First there was the Zacchaeus Project of the Episcopal Church Foundation that I wrote about [TLC, July 11]. Then, on a recent vacation I visited Rocamadour, the French village renowned as a site of medieval pilgrimages. In 1166, a perfectly preserved corpse was found there and it was believed by many to be that of Zacchaeus, the same one who climbed the tree to get a better view of Jesus. Legend has it that Zacchaeus and his wife, St. Veronica, once lived in that part of France. (Before you write me, I do know it's only a legend.)

On the way home from that trip, I was watching an active lad of about 2 in the Amsterdam airport. "Zach!", his mother called when he roamed toward one of the duty-free shops. "Zacchaeus!"

Can Zephaniah be far behind?

*

Upon his retirement after 35 years as a jack-of-all trades for the Diocese of Louisiana, Jim Wyrick offered this amusing tale of Bishop Girault Jones. Bishop Jones was giving a visiting Chinese bishop a tour of New Orleans. As they passed St. Louis Basilica, Bishop Jones told the visitor that the cathedral was 250 years old. "Temple of Peking 3,000 years old," the Chinese bishop said, leaving Bishop Jones silent about the age of other Louisiana landmarks.

*

The Very Rev. Charles U. Harris, retired dean of Seabury-Western Theological Seminary, reports a recent visit to a congregation which had unusual apparel for its clergy. It "was one of those 85-degree Sundays," he recounted. "The congregation was mildly surprised and I was shocked when the

reverend clergy came in wearing what could have been taken for beach clothes." A priest explained that it was a day when "Canon 85 takes effect," and that when the temperature rose to the 80s, the clergy "were not required to wear the customary vestments."

*

Apparently, summertime also means lots of extra cars on the road, for vanity license-plate spottings are plentiful. I saw DEUT5 7, EPH4 4, RISN SON and JN 5 7 (this one makes no sense to me). Music editor Pat Nakamura saw FR MOM, REV REX1, 2 DEKN 2, IMSVDRU and EGLWNGS.

Alan O. Dann, of Brattleboro, Vt., saw PEACE B; Don and Val Hymes, of Edgewater, Md., spotted NOAZARK; John C. Godbold, Jr., of Jackson, Tenn., saw GOD 4CS, and Ray Hester, of Mobile, Ala., spotted CYIPRAY. Charles M. Crump, of Memphis, attending the Province 4 Synod, reports VANGLST.

The Rev. Kenneth D. Perkins, of Honolulu, sends an interesting article on vanity plates from *The Honolulu Advertiser*. The article reports that plates with a religious message were not allowed in Hawaii until 1990. Some car owners appealed and the restriction was lifted. The newspaper cited several plates, including one reading IAMGOD.

*

We don't do bumper stickers, but this one is worth the exception. The Rev. Canon Fred Barbee, of the Cathedral Church of the Advent, Birmingham, Ala., sends this one observed in the parking lot at Grace and St. Stephen's Church, Colorado Springs: "Honk If You Love Morning Prayer."

*

Note to all those Cub fans who responded to my column [TLC, June 20]: I had no idea there were so many of you among our readers. Perhaps a mini-convention of Cub fans is in order during General Convention.

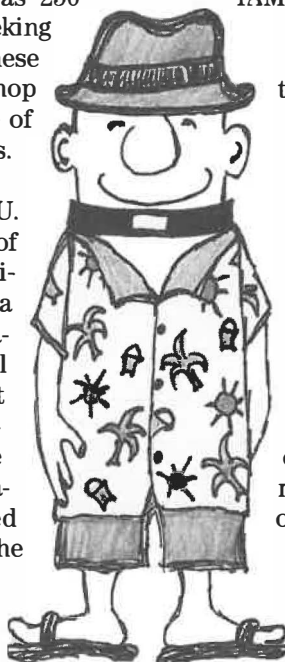
David Kalvelage, executive editor

Did You Know...

The Diocese of Northern Indiana was once known as the Diocese of Michigan City.

Quote of the Week

The Rt. Rev. Sanford Z.K. Hampton, Assistant Bishop of Olympia, on God's choices: "God chose an unwed, pregnant teenager from Nazareth to give birth to the Savior of the world."



'Called to Common Mission'?

When the Evangelical Lutheran Church in America (ELCA) holds its Churchwide Assembly next week in Denver, one of the main issues to be addressed will be what to do concerning the church's relationship with the Episcopal Church. Two years ago, the ELCA rejected by six votes adoption of the Concordat of Agreement, a document which spelled out a relationship of full communion with the Episcopal Church. At this assembly, the ELCA is presenting "Called to Common Mission," a Lutheran proposal for a revision of the Concordat.

In its attempt to make the Concordat more palatable, the ELCA seems to have achieved the opposite effect, as considerable opposition to "Called to Common Mission" has come forth in various ELCA synods. Opponents have even put together a proposal of their own. Called "the Mahtomedi Resolution" (named for the town in Minnesota where it was drafted), it calls for a closer relationship with the Episcopal Church but not full communion. Full communion, as understood by the two churches, is not a structural merger, but rather a relationship in which the churches become interdependent while remaining autonomous, allowing for the interchangeability of clergy and sharing in the historic episcopate. The "Mahtomedi Resolution" does not require Lutherans to accept the historic episcopate as is found in the Episcopal Church, but it strives for a closer relationship with Episcopalians.

When the Concordat of Agreement was presented two years ago, we were hopeful for its passage. It was adopted overwhelmingly by the Episcopal Church's General Convention before the ELCA rejected it. At that time the Lutherans did vote for full communion with three reformed bodies — the Presbyterian Church (U.S.A.), the United Church of Christ and the Reformed Church in America. We find the ELCA's revised proposal difficult to accept.

For one thing, the time does not seem to be right. It would appear from a distance that the ELCA still has unfinished work in its merger of three Lutheran bodies which took place more than a decade ago. Adopting a document which has major theological implications at such a time would be unwise. We also would ask whether sufficient time has been permitted for "Called to Common Mission" to be digested. To enter into an agreement which may not have been worked through sufficiently does not produce the kind of ecumenical relationship either church should want. It could, in fact, produce a reaction which could set back the ecumenical process.

Adoption of "Called to Common Mission" by the two churches might achieve a sign of unity to the rest of Christendom, but with significant opposition on the Lutheran side, it would be better if it were rejected. The Episcopal Church and the ELCA can continue, even strengthen, an already effective shared common mission without the Concordat. Hopefully, the ELCA will agree.



Suddenly there appeared on the door to the priest's sacristy, the image of Hermione Vertknocks, long-departed head of the Altar Guild and self-appointed housekeeper to three past rectors, whose devotion to the *1928 Book of Common Prayer* relenteth not.

GOING FULL-CIRCLE

Lutheran-Episcopal Relations and a Trinitarian Theology of Ministry

By Robert D. Hughes

The debate between Lutherans and Episcopalians on the nature of ordained ministry, and the historic episcopate in particular, has a familiar ring. It is, oddly enough, a debate at its most intense in the upper Midwest, where, if I may be permitted what I know is a caricature, the pietist ELCA Woebegones focused in Minnesota yell, "The Ordained Ministry is One!," while the Anglo-Catholic Cheeseheads centered in Wisconsin shout, "The Ordained Ministry is Three!"

As we seek to come together under the revised Concordat of Agreement, and especially as the Evangelical Lutheran Church in America approaches its crucial vote on the revision, I propose a Trinitarian analysis of the debate as a possible means of finding, not a compromise, but a deeper comprehension of the truth (see the collect for Richard Hooker, *Lesser Feasts and Fasts* (1997) p. 415.)

In the decade prior to the first ecumenical council at Nicea in 325, there were, we are told, riots in the streets of the new imperial capital of Constantinople and other major metropolitan centers of the empire. Stones were lobbed between one side shouting "God is One" and the other shouting "God is Three!" What emerged in retrospect as the orthodox or catholic party had to steer a fine course between a monotheistic monism on the one hand (Unitarianism and Modalism), and a danger of tritheism (Arianism) on the other. Both extremes endangered the gospel by making the Word, or Son, not quite really God, hence damaging both the Incarnation and the Atonement. Ultimately, the church gathered at Nicea decided both were right and each was wrong.

While errors at the extremes of both sides were ultimately excluded, theologians today generally agree we need to maintain a balance between both classical positions: the Western with its emphasis on the unity of the Godhead and co-equality of the persons, and the Eastern, with its emphasis on the differentiation among the persons in a more hierarchical order and their grounding in the First Person of the triadic unity.

A similar solution suggests itself in the Episcopal/Lutheran debate over ordained ministry. Episcopalians, of course, have a wide variety of views on ministry, as on everything. But the "Wisconsin" position, which places the most emphasis on the theological significance of the three orders, has a distinctly Eastern ring to it, not surprising, given the founda-

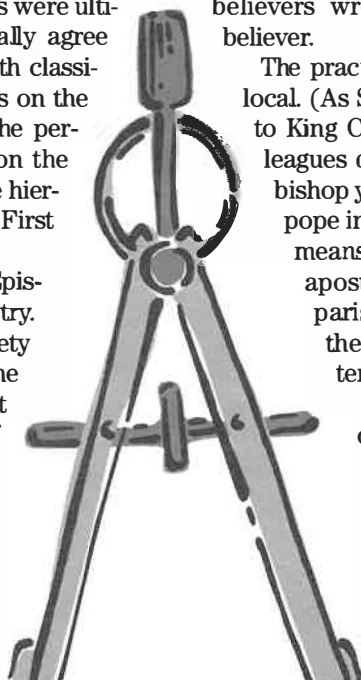
tion of the Oxford Movement on a recovery of Greek patristics. Its view of ministerial order tends to be hierarchical. Episcopacy is often seen as the fount of ministry, and when pushed to a "heretical" level, the presbyterate and the diaconate become sort of Arian deministries. The truth of the priesthood of all believers is likely to get lost entirely and the ministry of the laity can be discounted. On the practical side, the big danger is a princely and authoritarian prelacy in the episcopate.

My fellow Episcopalians could benefit from overcoming their shock that some Lutherans really don't like "the historic episcopate" and begin to admit that part of the problem may be the inadequate way we embody it. If hierarchicalism and prelacy are the dangers, the truth preserved is the role of catholic order in the Holy Spirit's shaping of the *koinonia* of the church for its apostolic mission, with the distinctions among the three orders, plus the laity to which all belong, being not merely functional but also substantial.

The ELCA, at least in its "Minnesota" incarnation, has a view of ministry more akin to Western Trinitarianism, not surprising, given the recovery of Augustine in Luther and Lutheranism. The emphasis is on the truth of the oneness of ordained ministry in Jesus Christ and its grounding in the sacrament of baptism. The priesthood of all believers is properly upheld. The "heretical" versions tend to slide toward ministerial Unitarianism, especially a monarchical modalism where differences among ministries are only functional, not substantial, with no real distinguishing character that is crucial in the economy of mission. Individualism is the other big danger, as the priesthood of all believers wrongly becomes the priesthood of each believer.

The practical problem is the tyranny of the merely local. (As Sir Dudley Digges said on deciding to move to King Charles's party when his parliamentary colleagues drifted toward Presbyterianism, "For every bishop you tear down in a diocese, you shall erect a pope in every parish." And the local tyrant is by no means always the pastor! Organization for the apostolic mission of the church beyond the parish boundary becomes problematic when the only really valid form of ministry is presbyterial and parochial.)

There is, I think, a way out of this dilemma, which I would call a Nicene view of ministry, a perspective which not only allows, but embraces as a mutually correc-



tive necessity, the two different views. On the Lutheran side, we should all gladly acknowledge the one ministry which is embodied in Jesus Christ and through baptism becomes the property of all believers as the one priestly people. This is not in conflict with seeing the Episcopalian truth — that of one ministry essentially and substantially embodied in three co-equal and co-temporal orders which are the outward and visible sign in the sacrament of order. And it is this order-for-mission itself, not individual ordinations, which are sacramental in this sense. This order is one way in which the Holy Spirit concretely shapes the

I propose we discover a view of ministry which is truer to the gospel and the catholic faith than either of us has held until now.

becomes apostolate — a governing oversight based on Jesus' approach to authority (that wonderful translation in the NEB of John 18:37: "King" is your word for it.) and always for the sake of the apostolic mission of the whole people of God.

This suggestion is only a beginning. What I want to propose by it is that our two churches are not being asked to accept an expedient compromise, nor to maintain two views of ministry in a tolerant disregard for their ultimate incompatibility (though Anglicans are highly skilled at such things). I propose instead the exciting adventure of discovering together a comprehensive view of ministry which is truer to the gospel and the catholic faith than either of us has held until now, because it will be fully Trinitarian and grounded in the mystery of the unity of the three-fold messianic offices in the one person of Jesus and the one mission of the church. Woebegones and the Cheeseheads alike: By all means defend the truth you know and embody it vigorously, but beware of attacking the truth of the other, lest the gospel be damaged by unhooking it from the Incarnation and the triadic nature of God. □

The Rev. Robert D. Hughes is professor of systematic theology at the School of Theology of the University of the South.

koinonia of the covenant people for its mission. A fully Trinitarian view would require constitutional checks and balances to ensure the co-equality of the orders, and their common task of equipping for mission the whole *laos*, to whom the one ministry belongs.

A further instructive theological analogy is the unity in the one person of Christ of the messianic offices of prophet, priest and king, as Jesus redefined them, even as he redefined messiahship as such. Prophets become diaconal servants preaching the gospel to the world and the claims of the world, especially the poor, to the church; priesthood is redefined on Calvary as primarily self-offering; and kingship

LETTERS TO THE EDITOR

Beautiful Alternative

In the 1950s I read a little book, *The Day of Light*. The ideas were so reasonable, so compelling. Looking back on a lifetime of work as a priest in California, Africa, Kansas City, and Hudson County, N.J., I believe I gave my working life to the agenda of that beautiful essay.

In the 1970s I had the privilege of knowing the author, H. Boone Porter, and working with him to multiply the ministry of Christ. His humor brightened every discussion. His knowledge widened our horizons. His love for Jesus was contagious.



Canon Porter

How fitting that Boone Porter's death came at the time of his final gift to the church, the conference on Living the Covenant [TLC, July 11]. Thank God that in spite of the apparent victory of the hierarchical view of the church, in spite of bishops who think of their vocation as being a chief executive officer with a car phone and a diocesan curia, in spite of \$75,000-a-year clergy with "professional" status in the world, Boone Porter and other good folk want to turn everything upside down. Baptized people are the leaders of the house of God, they seem to say. All those ordained, salaried, pensioned, medically insured, and well-benefitted clergy are just servants in the house.

Boone Porter, Roland Allen, Bishop William Gordon and so many other lovers of Jesus continue to offer us a beautiful alternative to clericalism. Rest in peace, dear Boone. Your work goes on.

*George Gaines Swanson
Manset, Maine*

'Tyranny of the Majority'

The July 11 issue contains two fine examples of the kind of hubris which has brought about what has been called the "tyranny of the majority" in the Episcopal Church.

Priscilla Bates-Makarias, in her letter to the editor, states that "conservatives are pushing the boundaries of schism" and most tellingly, "liberals are not leaving the church." Well, of course not. Why would they, when they have had just about everything their way since 1976?

Then, in the article regarding the meeting of the Executive Council in the Diocese of Fond du Lac, is the remarkable quote concerning the Presiding Bishop. Following the Eucharistic Festival, an annual event in that diocese, "Bishop Griswold quipped that he would lead conversations on the eucharistic theology of Thomas Aquinas ..." No doubt this was an attempt at humor, but

it implies that the Diocese of Fond du Lac has not made much progress since the 13th century.

If the Presiding Bishop is serious about Episcopalians listening to each other with respect, this is hardly a good start.

*(The Rev.) Levin Lake
Hayward, Wis.*

The Great Stories

I write in response to the Freemans' Viewpoint article, "In Search of the Great Stories of Faith" [TLC, July 11]. We must remember that Old Testament lessons were not provided in the eucharistic lectionary before the trial use period preparing for the current prayer book. Parishes which had Morning Prayer on Sundays may have heard O.T. readings, but not those which celebrated the Eucharist each week.

I learned the O.T. stories primarily through Sunday school, vacation Bible school and diocesan summer camp. In those settings, we heard the stories, acted some of them out, and sang about them. I grew up in a parish and household where the rector (my father) was an excellent storyteller, and I am sure that that made a tremendous difference in my experience. I do not believe I learned most O.T. stories from the liturgical readings, even though I mostly experienced Morning Prayer on Sundays during my childhood.

In our post-Christendom society, it is all the more incumbent upon us to tell these stories, act them out, and sing about them within our families and communities of faith. We need to accept our responsibility to be creative in finding ways to transmit the biblical stories to our children and grandchildren.

*M. Milner Seifert
Wilmette Ill.*



It's Only Fair

I was pleased that Bishop McKelvey was elected Bishop of Rochester [TLC, July 11]. He is an excellent choice. I find it amusing, in the news report, that another candidate, Canon V. Gene Robinson, was described as "an avowed homosexual, living in a non-celibate relationship." Should not Bishop McKelvey be described as "an avowed heterosexual, living in a non-celibate relationship?" Fair is fair!

*John-Michael Olexy
San Francisco, Calif.*

It's Vague

The Viewpoint article by the Shulenbergers [TLC, June 27] appears a bit vague on a rather important reason for the position taken by the Ugandan bishops at the Lambeth Conference concerning homosexuality.

As president and later vice president international of the Brotherhood of St. Andrew, I have made many visits to Uganda in conjunction with our orphanage and mission in Bbaale. As expressed to me many times, the Ugandans' overriding concern with homosexuality is that they believe living that lifestyle will deny a person the salvation for which Jesus suffered to provide for all mankind. This makes a mockery of Jesus' sacrifice.

Recently, at dinner with Archbishop Nkoyoyo of Uganda and Archbishop Kolini of Rwanda, both alluded to the "money spigot" of the Episcopal Church being throttled to a trickle, but expressed only a loving concern for all those who opposed them at Lambeth. Their salvation and that of their churches cannot be bought with American dollars.

*Robert F. Kirschner
Lakeville, Mass.*

Helpful Summary

I find the Rev. Brian Cox's article on conflict [TLC, June 6, 13] a good summary, but inadequate in two respects. First, the characterization of the position of the theological/social liberals, and second his exclusion of institu-

tional style of the community in conflict.

While using theological resources of Bible and tradition to describe the position of the theological/social conservatives, he uses secular language from civil religion to describe that of the theological/social liberals. I believe there are adequate reflections from both tradition and the Bible, as well as from reason, to justify the "liberal" position. Perhaps liberals have not explained themselves very well using the theological resources of the church.

While there are wonderful biblical and traditional resources for supporting the blessing of gay and lesbian couples, too often we have relied on the powerful theologizing of the Rev. Martin Luther King, Jr., to provide justification for the rights of gay and lesbian people. Certainly the Exodus experience as well as the Exile of Israel are both great metaphors behind Dr. King's theological position, and fertile ground for "liberal" thinking.

In addition, no mention was made of institutional style of particular organizations. Anyone who has served a congregation knows that the particular style and experiences of that congregation resist change and add to conflict in similar, but not the same, ways as the more psychological explanations offered in the article.

Institutional style is often far more powerful than all the categories mentioned.

*(The Rev.) Russell E. Murphy, Jr.
Osceola, Ark.*

Symbol or Sacrament?

At a time of increasing hunger for spiritual reality, I see across the church an opposite trend, which I find deeply distressing. At a time when people everywhere are searching for deeper meaning, we are losing the sense of the holy.

Case in point: the custom sweeping the church of standing for prayer, even at the holiest moment of consecration. I know that "God has made us worthy of standing before him." I know that

we can pray in any position, even as saints who "rejoice in their beds." Yet, seen as part of a trend, standing reflects the loss of the sense of the truly holy, a sense whose bodily expression is greatly enhanced by kneeling.

A recent trend encourages us to view holy baptism as no longer a prerequisite for reception. Thus "communion" is seen more and more as a "symbolic party." Fr. Nieman [TLC, June 6] asks, "Is the Eucharist a closed party only for the properly initiated?" Well, it depends upon how we see the sacrament. If Eucharist is only a kind of "thanksgiving day party," then, of course, how rude to exclude any visitors. But if, in fact, it is the ultimate conveyor of the real presence of almighty God through the Holy Spirit of Jesus Christ, it becomes more than a party, the most intimate experience of a union which we dare not approach too easily, but only after due preparation, inwardly, by instruction, and through holy baptism, expectantly followed by confirmation.

Let us be more aware of our "social" closedness and become more open to "all sorts and conditions." But, in so doing, as we celebrate God's immanent presence in all times, places and people, let us never forget the opposite truth of God's transcendent, holy otherness, and celebrate that as well in our corporate worship.

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

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Transformation and Renewal: Models and Resources for Black Congregational Development in the Episcopal Church, November 14-17 co-sponsored by Kanuga, the Office of Black Ministries, UBE. Lay and clergy leaders will model their effective local ministries. Team attendance encouraged. Keynoter: D.H. Kortright Davis.

Gail Godwin, Her Faith and Fiction, November 13-16 Daily programs with best-selling author Gail Godwin. Jim Fenhagen, coordinator.

Christmas at Kanuga, December 20-26 Chaplain: the Rt. Rev. Robert G. Tharp. An old-fashioned Christmas program, including an opportunity to serve the needy.

Winterlight XXIV, December 27 - January 1, 2000 for grades 9-12. Kathy Rock Pfister, Penn Perry, Fran McKendree.

Vestry Conference, January 7-9, 2000 - Vestries learn from program leaders and each other. LaRue Downing, Stan Hubbard

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PEOPLE & PLACES

Appointments

The Rev. **Michael N. Armstrong** is associate at Grace Church, 116 W Washington Ave., Madison, WI 53703.

The Rev. **Ruth Louise Baker** is rector of St. Matthew's, 738 Pinellas Point Dr. S, St. Petersburg, FL 33705.

The Rev. **Helen R. Betenbaugh** is rector of St. Alban's, 7230 E 29th St. N, Wichita, KS 67218.

The Rev. **Judith Ann Cowper** is rector of St. Thomas', PO Box 97, Morgantown, PA 19543.

The Rev. **David A. Hall** is associate and headmaster of the day school of Holy Comforter, 105 S 9th St., Gadsden, AL 35901.

The Rev. **Robert W. Harvey** is rector of Christ Church, PO Box 131, Ansonia, CT 06401.

The Rev. **Suzannah Rohman** is assistant at St. Paul's, 310 Elizabeth St., Maumee, OH 43537.

The Rev. **Sherry Travis** is rector of St. Luke's, PO Box 55, Jacksonville, AL 36265.

The Rev. **James F. Tuohy** is rector of St. Andrew's, 925 Plowman St., Montevallo, AL 35115-3809.

The Rev. **William Wilson** is part-time chaplain at St. Martin's in the Pines retirement community, 3528 Bermuda Dr., Irondale, AL 35210.

Ordinations

Deacons

Alabama - **Marc Burnette**, Trinity, Florence, AL, **Roy D. Wells**, St. Andrew's, Birmingham, AL

Religious Orders

The Congregation of the Companions of the Holy Saviour (CSSS) has elected the Rev. **Robert W. Offerle, CSSS**, Father Master of the congregation.

Correction

The mailing address for the Ven. **John H. Park** was changed incorrectly. He remains at Apartado Postal 586, San Pedro Sula, Cortés, Honduras.

Deaths

Brenda Moore, 56, wife of the Rt. Rev. Paul Moore, Jr., retired Bishop of New York, died July 11, at Columbia-Presbyterian Hospital in New York City after a long illness.

Mrs. Moore was a native of Richmond, VA. She worked closely with the bishop in supporting human rights efforts, especially for the people of East Timor in Indonesia. Professionally, Mrs. Moore was a film editor. She is survived by two sisters, Lisa and Stephanie Hughes.

Correction: The wording was incorrect in a Briefly that appeared in the July 25 issue of TLC. The charitable assets under management by The Episcopal Church Foundation increased 40-fold, from \$500,000 to nearly \$20 million, between 1995 and 1998.

Next week...

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CHURCH PLANTER POSITION—The Diocese of Virginia. Applications are now being received for a church planting position in Fairfax County, VA. Interested applicants should write to: **The Very Rev. Dr. Randall Prior**, 6509 Sydenstricker Rd., Burke, VA 22015-4210.

RESIDENT VICAR for growing mission congregation located in the Ozarks of southwest Missouri on Table Rock Lake near Branson. St. Mark's serves a resort and retirement area, and is seeking someone to help meet the changing needs of a growing congregation in an expanding community. Direct inquiries and letters of application to: **St. Mark's Episcopal Church**, Mark Levitzke, Bishop's Warden, P.O. Box 153, Kimberling City, MO 65686. (800) 289-4070.

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VICE CHANCELLOR AND PRESIDENT: The University of the South, commonly known as Sewanee, seeks nominations and expressions of interest in the position of Vice Chancellor and President. Located in Tennessee's Cumberland Plateau, the university is comprised of a highly selective, undergraduate liberal arts college, ranked among the nation's finest, with a student population of 1,300, a faculty of 138, and a graduate School of Theology with some 90 students and a faculty of 14. Owned by 28 Southern dioceses of the Episcopal Church, the university is governed by its 135-member board of trustees. The Vice Chancellor and President serves as the chief executive officer. The university seeks a leader of intellect, integrity, creativity, and energy who has the capacity and background to embrace the university's commitment to the liberal arts, its special relationship with the Episcopal Church, the relationship between the College of Arts and Sciences and the School of Theology, and its traditions. The ideal candidate will have a record of outstanding achievement in higher education or another professional field. An earned doctorate or its equivalent is expected, as is proven intellectual leadership, acumen for fund raising and solid experience in strategic planning and fiscal management. The successful candidate will be committed to excellence in teaching and learning, advocate diversity in its broadest context, understand the pressures and issues facing liberal arts colleges, and possess courage, resilience, humor and compassion. For best consideration, please submit materials prior to September 15, 1999. Contact: **Educational Management Network/Witt/Kiefer, 98 Old South Rd., Nantucket, MA 02554-6000. E-mail: sewanee@emnemn.com; University website: www.sewanee.edu**

MOVE TO THE SUNSHINE STATE? The Episcopal Diocese of Florida is receiving resumes and CDO profiles from clergy with a track record of congregational development and growth. If you have the skills and desire to "equip God's people for the work of ministry" and want to become part of a team committed to building a "Great Commission Diocese," please contact: **The Rev. Canon Ellis Brust, 325 Market St., Jacksonville, FL 32202** or e-mail: **ebrust@diocesefl.org**

WANTED: Part-time priest to serve small congregation in foothills community of central Idaho—the gateway to the wilderness area—close to fishing, hunting, rafting and skiing. We have a beautiful 110-year-old church that needs someone to help us make it more important to the people of the area. If interested please contact: **Chris Hagenbuch, Search Committee Chairman, Holy Trinity Church, c/o Chris Hagenbuch 622 S. A St., Grangeville, ID 83530** or e-mail **holyltrinity6@junco.com**

CHRISTIAN FORMATION DIRECTOR: St. Mark's Church, an established and vibrant corporate size parish in Jacksonville, FL, is seeking a Christian Formation Director to strengthen and expand our education program. The CFD will be responsible for all ages, from young children to adults, and will partner with a full-time lay youth director. Minimum qualifications include a bachelor's degree, five years experience as Christian Formation Director or as a professional educator and training in Journey to Adulthood curriculum. In addition the CFD will be highly personable, will be able to relate effectively to a broad range of people and will have strong planning and organizing skills. To inquire, please send letter of interest and resume to: **Christian Formation Director Search Committee, St. Mark's Episcopal Church, 4129 Oxford Ave., Jacksonville, FL 32210.**

POSITIONS OFFERED

VICAR: The "little white church with the red doors" AKA Grace Episcopal Church in New Lenox, IL, seeks a vicar with the following qualities: a good sense of humor, the ability to become a close member of our church family, relates well with youth, can lead in times of change and growth, supportive in times of crisis, and who can inspirationally teach us God's word with relevance to today. Grace is a close knit, family oriented, pastoral congregation located 40 miles southwest of Chicago. Details, including our parish brochure, are available on our web page <http://graceweb.hypermart.net/> You may also contact our search committee chair **Roger Whitehead** at (815) 485-6045 or e-mail **whitehedr@aol.com** <mailto: whitehedr@aol.com>

MINISTER FOR MUSIC. St. Paul's is seeking a person with a call to the ministry of music. Should be a person with strong choral and liturgical skills, and be an accomplished organist. The liturgical tradition encompasses the celebration of Holy Eucharist and Morning Prayer. Position involves musical and spiritual leadership by a dedicated Christian. Church has a vibrant children's and adult choral program including eight choirs. Applicants must be professional with interpersonal skills, motivational with pastoral orientation, and able to work collegially with church and music staffs. Ability to administer music program, staff organization and large budget important. Music department has excellent facilities and offices. Church acoustics superb with an M.P. Moller organ, Opus 10768, 1971 (7 divisions, 63 ranks), a Flemish single manual Frank Hubbard Harpsichord, #72, a refurbished 1904 Steinway piano, and DAT recording equipment. This large parish plays a leadership role in the community and diocese with a long tradition of good music. Full-time position is open and receiving inquiries. Send resume to: **Music Committee, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608** or contact the **Rev. Roger C. Porter (334) 342-8521.**

RECTOR: Trinity Church, Potsdam, NY, is seeking a rector for pastoral-sized, program-oriented parish in a small, culturally rich college town located adjacent to the Adirondacks and within 2 hours of Montreal, Ottawa and Lake Placid. We are a caring, supportive parish community with committed lay leadership. Our liturgy is eucharistically centered with a strong tradition of music. Enhanced education program for all ages, improved communication throughout the parish, a strong pastoral care program and expanded participation in parish life by both newcomers and established members are important goals. Specialties we have chosen to emphasize are Teacher, Preacher, Pastor, Administrative Leader, Stewardship Leader and Spiritual Guide. Send resume to: **Thomas Stone, Search Co-Chair, 17 Hillcrest Dr., Potsdam, NY 13676.**

GROWING CHURCH IN SEATTLE area seeks energetic vicar. As we move into a new building, we look for pastoral and spiritual care, for vital leadership in worship, education and outreach, and someone who welcomes the challenges of growth. **Search Committee, St. Hilda and St. Patrick Episcopal Church, 15224 52nd Ave. W, Edmonds, WA 98026.**

PROGRAMS

BENEDICTINE EXPERIENCE—September 23-26, House of Prayer, Collegeville, MN, faculty Sr. Katherine Howard, OSB, Fr. Eric Hollas, OSB, Fr. Columba Stewart, OSB. October 29-31, College of Preachers, Washington National Cathedral, faculty Milo Coerper, the Rev. Barbara Henry, Fr. James Wiseman, OSB. Contact: **Friends of St. Benedict, St. David's Parish, 5150 Macomb St., NW, Washington, DC 20016. (202) 363-8061. FAX (202) 3966-3437. E-mail SaintBenedict@prospect-tech.com**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

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

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ST. ANDREW'S 1024 S. 12th St. (Downtown)
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sity Commons); Fri 10:30 H Eu

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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

CALISTOGA, CA

ST. LUKE'S 1504 Myrtle St.
The Rev. William T. Rontani
Sun Eu 9 (Contemporary), 10:30 (Traditional); Wed Eu 10

CARLSBAD, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. W. Neal Moquin, SSC r
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

EL CENTRO, CA

STS. PETER & PAUL 500 S. 5th St.
The Rev. Robert J. Tally, r
H Eu Sun 8 & 10

LAGUNA HILLS, CA

ST. GEORGE'S
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<http://www.cccathedral.org> (860) 527-7231
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Wilborne A. Austin; Canon Anika L. Warren; the Rev.
Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

SALISBURY, CT

ST. JOHN'S 12 Main St.
The Rev. John F. Carter (860) 435-9290
Summer Schedule 8 & 10

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

KEY - Light face type denotes AM, bold face PM;
add, address; anno, announced; A-C, Ante-Commun-
nion; appt., appointment; B, Benediction; C, Confes-
sions; 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 Com-
munion; 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.

WASHINGTON, DC

ST. PAUL'S, K Street
2430 K St., NW - Foggy Bottom Metro/GWU Campus
The Rev. Andrew L. Sloane, r
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B.
Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat),
EP 6:15 (ex Sat). Sat MP 9:15, EP 6

WILMINGTON, DE

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Off Rte. 52 & 100
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ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur,
assoc r; the Rev. Beverly Ramsey, Youth & Christian Ed; the
Rev. Jonathan Coffey & the Rev. Canon Richard Hardman,
assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

AUGUSTA, GA

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

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HOLY TRINITY 515 E. Ponce de Leon Ave.
The Rev. Philip C. Linder, r; the Rev. Alicia Schuster Welt-
ner, the Rev. Hunt Comer
(404) 377-2822
Sun 8, 10:30 H Eu. Wed 10 H Eu & Healing

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ST. FRANCIS OF THE ISLANDS Wilmington Island
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Sun 8 & 10:15 H Eu. Wed 7 H Eu, MP 8:30

ST. PAUL THE APOSTLE 34th & Abercorn
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Sun Masses 8 & 10:30. Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

SNELLVILLE, GA

ST. MATTHEW'S 1520 Oak Rd.
The Rev. Douglas Coil, r; the Rev. Dr. James Johnson, asst
Sun H Eu 8 & 10:30. Wed H Eu 10 & 7 (770) 979-4210



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The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed
10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

PEORIA, IL

CHRIST CHURCH (Limestone) Christ Church Rd.
The Rev. John R. Throop, D.Min., v (309) 673-0895
Sun 9:30 H Eu. Founded by Bishop Philander Chase in 1845

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacra-
ment of Reconciliation 1st Sat 4-4:30 & by appt

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lor, Dir of Christian Ed; Dr. David Culbert, organist-choirmas-
ter, Mike Glisson, Headmaster, St. James Sch; Maureen
Burns, Pres., St. James Place retirement community
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Sun: 7:30 & 10:30

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Website: www.shore.net/~pmcgeary

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TRINITY PARISH 88 Walker St. (413) 637-0073
The Rev. Edward Ivor Wagner, r
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP
7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

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ST. MICHAEL'S 26 Pleasant Street (781) 631-0657
The Rev. Kent W. Johnson, r
Masses: Sun 8 Low; 10 Sung. Wklys as announced

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CHRIST CHURCH PARISH
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Sat Informal Eu 5. Sun Eu 9; Wed Eu 12:15

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Shelley, asst
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Mon-Thurs noon; Fri 8. A/C & H/A

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June 14-Sept. 5: Sun 8 H Eu; 10:30 H Eu (1S), MP (2S-5S)

ST. JUDE'S, Seal Harbor

Rt. 3
July-Aug: Sun 10:30 H Eu (1S, 3S), MP (2S, 4S, 5S)
The Rev. Charlene S. Alling, r

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat
(816) 842-0975

BILLINGS, MT

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HC Sat 5, Sun 8 & 10:15. Wed noon w/lunch

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H Eu Sun 8, 9, 11:15, Wed noon, 5:45

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CARLSBAD, NM

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Fr. Thomas W. Gray, r
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RUIDOSO, NM

HOLY MOUNT 121 Mescalero Trail
The Rev. Canon John W. Penn, r (505) 257-2356
Sun: H Eu 8; 10:30. Wed H Eu 5:30

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HOLY FAITH (505) 982-4447 311 E. Palace
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Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

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MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.)
Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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Sun Eu 8, 9, 11. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat Eu 10:30. www.saintthomaschurch.org

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GRACE

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WHITEHALL, PA

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PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
HWY 17 S (at Baskerville Ministries)
Sun H Eu 10 (traditional, small, racially mixed)

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EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Rev. David A. Cameron
Sun 8 & 10:15 (H Eu). Wed 10 (H Eu & Healing)

CORPUS CHRISTI, TX

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

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith, r; The Rev. Frederick C. Philpott, v;
the Rev. Craig A. Reed; the Rev. Thomas G. Keithly
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6:45, EP Mon-Fri 6 (214) 521-5101

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The Rev. Stan Gerber; The Rev. Fred Reese, assoc; The Rev. Robert Woody, deacon
Sun H Eu 7:45, 9:00, 10:45

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CHRIST CHURCH 125 N. 3rd St.
The Rev. Dennis Michno, CSSS (715) 779-3401
Sun High Mass 10. Wed Mass noon. Concert Thurs 5

HAYWARD, WI

ASCENSION 10612 N. California Ave. (715) 634-3283
The Rev. Bruce N. Gardner, CSSS bngcss@aol.com
The Rev. Fern Penick
Sun Sung Eu 10:15

MILWAUKEE, WI

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

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