

THE LIVING CHURCH

FILE COPY

“Do cathedrals have a role to play in the church of 20th and 21st centuries?”

• page 8

Salisbury Cathedral's spire, as seen from the old plumbery yard between the nave and the cloisters; 404 feet in height, it remained the tallest structure in England for over 600 years. The cathedral was built 1220-1258.



Photo by George W. Wickersham II

The First Article

More Signs of Spring

I used to wonder why birds were grouped together with things living in the waters on the fifth day in the account of creation at the beginning of the Bible (Genesis 1:20-23). After all, do not the water-dwellers really belong with creeping things, and birds with other warm-blooded creatures on the sixth day?

Living now beside a little river, I know the answer. In the cycle of the spring, which the story of creation reflects, birds, frogs, snakes, and all sorts of things along the shore and in the swamps all come together. This time of year in Wisconsin, the river course is teeming with life.

There are the ducks and Canada geese, most of which were on their way north, but a few have stayed. (Why? Because they were too late/too early in the migration? Because they were tired early? Because certain pairs and their offspring, generation after generation, have always come to this particular place? Who knows? Even the commonest forms of wildlife are veiled in mystery.) There are hordes of robins which have no particular connection with water, but around here are most numerous along the bushy riverside. And of course a variety of other birds pass through or return in lesser numbers. Yet all these are as nothing compared to the redwinged blackbirds, birds truly committed to banks and marshes. Within a hundred feet or so of the river, a span including our lawn, they are everywhere — perched in trees or bushes or searching the ground for food, chirping, gurgling, and trilling in their distinctive and rather humorous manner. One also sees the males strutting about on the ground, raising their back feathers so that they look almost as big as pigeons.

All of this is in the daytime. With twilight, the songs of the different species



RNS

of "peepers" — miniature frogs and tree toads — takes over, rising from the swampy areas with electric intensity. With the redwings by day and peepers by night, the river is a noisy place. It is of course the water, and the vegetation associated with it, which brings all these things together.

All of these are messengers of spring. For Christians living in the northern hemisphere, that makes them messengers of the resurrection too. The God who raised Jesus from the dead indeed created us humans in his own image, but he remains the creator and God of everything else as well. He disclosed himself perfectly in Jesus Christ, but he has not ceased from disclosing himself in little ways in the innumerable creatures he has made. That too is part of the paschal mystery which we celebrate during this season.

H. BOONE PORTER, Editor

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LETTERS

Paschal Candle Strayed?

My congratulations on the Easter issue of THE LIVING CHURCH: the cover, the quality of paper, the color in the headings, all are eye-catching and pleasing.

However, I and several of my priest friends are puzzled by the placement of the paschal candle in the picture. To us it seems strange — that it ought to be on the other side of the altar. How come it is where it is in this photograph?

(The Rev. Canon) JOHN O. BRUCE
Shawano, Wis.

We asked also. Since the bishop's throne and adjoining seats occupy much space on the so-called north side of the sanctuary, the paschal candle is kept at the south, where it stands conspicuously by itself. Ed.

Yes to Ashes

I do weary a bit over the letter writer and friend in Christ who stumbles over the use of ashes on Ash Wednesday [TLC, April 19].

Ashes are a sign of our repentance and sorrow for sin. The lenten discipline of course combines fasting, prayer, etc. We don't use ashes each time we fast! The shortness of human life and the necessity of repentance is the lesson of ashes on our foreheads at the beginning of a holy Lent.

Let us say no to puritans who are afraid of outward signs of our love of God.

(The Rev.) WILLIAM J. MILES
Holy Innocents Church

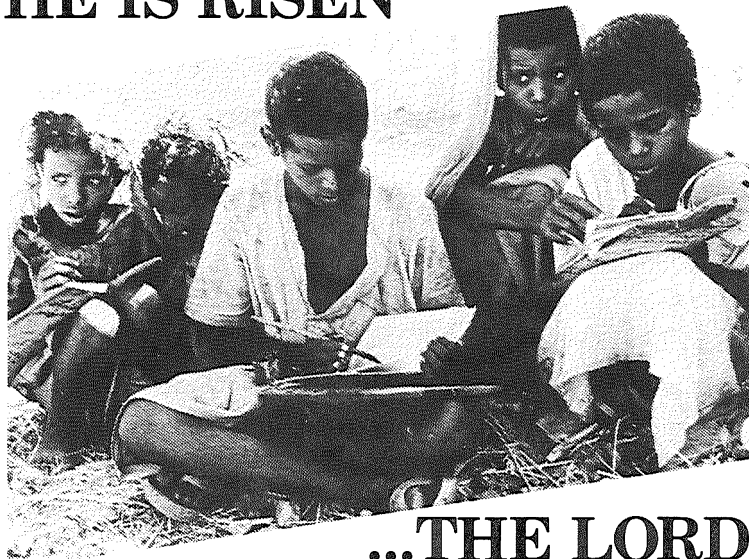
Racine, Wis.

Discouragement Unnecessary

I was stung by Fr. Holliger's letter [TLC, April 12] because there is this awful feeling that he is talking about me. And either he is naive, or I am hard and unchristian.

What priest has not been called by the funeral director to bury someone who "wasn't able to get to church very much?" And what priest has not had to decide, when a person has totally alienated himself from the church of Jesus Christ, that no good cause would be served by extending the privileges of the Christian community? (I, for one, am thankful for the service of our 1979 Book of Common Prayer for those "When, for pastoral considerations, neither of the burial rites in this Book is deemed appropriate...") What priest has not had to say to a young couple happily bringing their child to be baptized: "Baptism is something that happens within a community of believers. It is not something that happens because 'faith once prevailed.' It happens be-

HE IS RISEN



...THE LORD IS RISEN INDEED!

Easter is the triumph of hope over despair.

Through your generous gifts and support of the Presiding Bishop's Fund for World Relief, you bring hope to people in the world for whom everyday existence is an exercise in despair.

At this time when our children have Easter egg hunts, other children scavenge food from garbage cans in fetid slums.

When women walk in Easter parades, other women walk ten miles a day to gather firewood or to draw water.

These are people who live in despair. They need our caring compassion. They can be helped through the ministry of the Presiding Bishop's Fund for World Relief.

At this time, when we celebrate the Risen Christ, who brings hope into our lives, let us be instruments of his compassion and bring hope into the lives of others.

Please give generously to the Presiding Bishop's Fund for World Relief so that this ministry of hope can continue.



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Monday, May 18, 1987

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cause there is faith somewhere in the community to which your child can be attached." What priest has not said to such a couple: "Come to church. See what we're all about. Then decide whether you are ready to have your child baptized."

I respectfully suggest that Fr. Holliger read Bishop Swing's "Music of Mocking" in the same issue. There is no need for him to be discouraged by the clergy. Most of us respond to the call to serve him in the best way we can.

(The Rev.) W. WESLEY KONRAD (ret.)
White Plans, N.Y.

Closing Debate?

If your editorial "Showing True Love" [TLC, April 5] was meant to provoke a response, my guess is you have succeeded. The point I do want to raise — the point that distresses me is: just what effect is such a forceful (perhaps intemperate?) editorial likely to have on the free, full and open exchange we all seek? I wish I could believe it would be a positive one, but I cannot do so.

There might have been some justification in running the article as an opinion piece or signed article in the body of the magazine. However, to give Mr. Huffman's work the weight of an editorial in an influential national magazine is to state unreservedly that THE LIVING CHURCH's mind is made up and it lends its theological weight to phrases like "a physical metastasis of a spiritual cancer."

Such a statement closes debate at the time when the Presiding Bishop and the Standing Commission on Human Affairs and Health are trying hard to ask the church to strive "for the grace to hear God's voice in the discussion," as Bishop Browning said in a letter to the bishops.

(The Rev.) WILLIAM D. DEARNALEY
News Director
The Episcopal Church Center
New York, N.Y.

Pioneers in Baptism

I bring to your attention the fact that this year marks the 400th anniversary of the first Anglican sacraments in North America. On August 13, 1587 at Fort Raleigh on Roanoke Island in the Colony of Virginia (now North Carolina) an Indian Chief, Manteo, was baptized by the rites of the Church of England. A few days later, on August 20, Virginia Dare, the first child of English speaking parents born in the New World, was also baptized. Historical documentation of these events is well attested.

Surely we Episcopalians can take a little time to honor in prayer and sacrament these pioneers.

(The Rev.) JAMES H. LUPTON, JR.
St. Peter's Church
Kerrville, Texas



Short & Sharp

By TRAVIS DU PRIEST

EARLY CHRISTIAN SPIRITUALITY. Edited by Charles Kannengiesser. Fortress. Pp. viii and 119. \$7.95 paper.

One in a series entitled *Sources of Early Christian Thought*, edited by William G. Rusch, this volume provides excerpts from important Christian documents from the second through the seventh centuries. Testimony to the richness and complexity of the early church.

SANCTUARY: Challenge to the Churches. Edited by Marie H. Thomas, Institute on Religion and Democracy (729 15th St., N.W., Suite 900, Washington, D.C. 20005). Pp. iii and 89. \$5.00, paper.

Speeches given at a symposium on the challenging and timely subject of sanctuary. Helpful to have available an entire volume of different views on a topic which continues to surface at different periods of the church's life.

STEWARDS OF THE KINGDOM. Year A: A Stewardship Education Curriculum for Endowed Parishes. By Donna Olsen with additional material by Richard Ferguson-Wagstaffe. Consortium of Endowed Episcopal Parishes (Suite 222, 20 N. Meridian St., Indianapolis, Ind. 46204). Pp. iii and 83. No price given, paper.

This newly printed workbook with spiral binding gives practical suggestions keyed to the church calendar for parish outreach into the larger community of Christian concern. Part of an effort to promote stewardship among endowed Episcopal parishes. Booklets on Year B and Year C will be forthcoming.

THEOLOGY BY THE PEOPLE: Reflections on Doing Theology in Community. Edited by Samuel Amirtham and John S. Pobee. WCC Publications. Pp. x and 143. No price given.

The Programme on Theological Education of the World Council of Churches held, in 1985, a consultation on the theme "theology by the people." This book collects papers with the underlying thread that theology needs people as much as people need theology. While sympathetic, I would welcome the reflections of the people as much as these reflections of theologians.

BOOKS

"Re-Creation"

THE RESURRECTION PROMISE: An Interpretation of the Easter Narratives. By Charles Austin Perry. Eerdmans. Pp. ix and 139. \$8.95 paper.

This work by the provost of the National Cathedral goes beyond the physical "rising up again" of the Easter story: the transformation or metamorphosis of the Lord's crucified, dead and buried body. It brings us to the faith experience of the first Christians, and Fr. Perry meets the subject head-on.

He begins by using "Re-Creation" as an alternative to "Resurrection," as better describing the encounters with the risen Lord; these, he says, are paradigms for our life in Christ, our experience of Jesus. St. Paul, Fr. Perry points out, was not converted by the fact of the empty tomb but by the resurrected Jesus: "The faith of the church is rooted not in the empty tomb but in the re-creation appearances of our Lord."

The author would likewise go beyond form criticism to the first faith experience, involving the "leap of faith," but as he examines in detail each encounter with the risen Lord, he provides a wealth of material for meditation as well as elucidation. And I would go further and state that the particulars are a mother lode of homiletical material for Easter-tide.

The book is the product of a scholar who is also a pastor: what he has himself experienced and worked out intellectually, he is adept in transmitting to his readers and to his auditors as well, viz. the appendix, "Four Sermons Preached in Washington Cathedral."

(The Rev.) ROBERTS E. EHRGOTT
Noblesville, Ind.

Starting in Chancel Drama

ACTING OUT FAITH: Christian Theatre Today. By Gordon C. Bennett. CBP Press (Box 179, 2721 Pine Street, St. Louis, Mo.). Pp. 192. \$10.95 paper.

Learning to "do" theatre by reading about it is like learning to dance or play the piano the same way: it is impossible! Some experience in high school or community theatre, however, and a book about "doing" theatre can be an invaluable tool/resource. It is into this category that Bennett's book falls.

Interested church members with limited theatre experience can use the information in this book (which is presented in an informal, chatty style) to get started in chancel drama. Chapter topics include chancel (church) drama history, contemporary views of the uses of drama in liturgy, styles and techniques of chancel drama presentation, and brief instructions on set, costumes, makeup,

and lighting as well as a time frame from audition to performance.

Christian street theatre and playwriting are also discussed. Appendices include play lists and collections, sources of materials and a theatre glossary. There is no index, which can be very frustrating.

CAROL W. DIETMEYER
Dramatis Personae Chancel
Drama Group
Madison, Wis.

Anglican Architecture

LONDON'S CHURCHES. By Elizabeth and Wayland Young. Salem House. Pp. x and 214. \$14.95 paper.

This is a clearly written, illustrated guide of 101 London churches that date from the 12th to the 20th century. The black and white photographs of the buildings or their architectural details add to the short history of each.

The reader will find the social and political history of the times, doctrinal differences influencing the architectural forms and liturgical practices. This viewer found the history of St. Cyprian's Clarence Gate in Marylebone of special interest. The present church was built in 1903 as a memorial to Fr. Charles Gutch, a former curate of All Saints, Margaret Street. The present building, with its elegant interior, is far different from the

church of his day . . . a conversion of two houses and a coal shed. A Tractarian, he spent his 30 years of ministry in this poor area in this makeshift building. Fr. Gutch had hoped to build a large permanent church for his congregation, but Lord Portman, owner of the land, would not allow this, as he was opposed to the clergyman's churchmanship. Despite this, Fr. Gutch founded many charitable organizations, among which were blanket and coal clubs for the poor, a nursery for children, a home for the incurably ill, a canteen, a reading room and a library.

The armchair traveler or the tourist will find that the two maps indicating the street location of existing churches and those that are no longer standing, the introduction, the preface, the index and the table of contents, in their comprehensiveness, make this an invaluable guide.

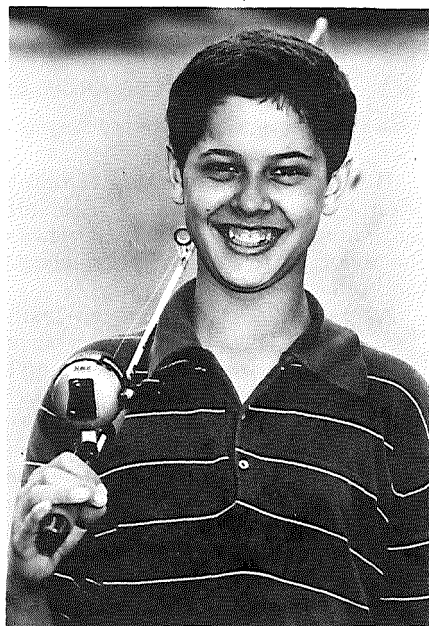
Lord and Lady Kenner, the authors, make all the histories interesting stories. He is the president of the Architecture Club and she is on the board of Redundant Churches.

VIOLET M. PORTER
Hartford, Wis.

Books Received

SEX AND THE SINGLE CHRISTIAN. By Audrey Beslow. Abingdon. Pp. 179. \$9.95 paper.

WHO WE ARE IS HOW WE PRAY. By Charles Keating. Twenty-Third. Pp. 144. \$7.95 paper.



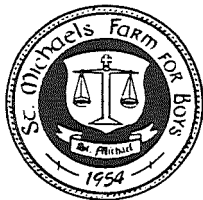
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THE LIVING CHURCH

May 17, 1987
Easter 5

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Consecration in Virgin Islands

In historic St. John's Church, St. Croix, the Rev. E. Don Taylor was consecrated Bishop of the Virgin Islands February 24.

The Most Rev. Edmond Lee Brown, Presiding Bishop, was the chief consecrator, and was assisted by the Most Rev. Michael Peers, Primate of Canada; the Most Rev. Orland Lindsay, Archbishop of the West Indies; the Rt. Rev. Neville DeSouza, Bishop of Jamaica; the Rt. Rev. Clive O. Abdulah, Bishop of Trinidad and Tobago; the Rt. Rev. Harold Robinson, Bishop of Western New York and president of Province II; and the Rt. Rev. Edward Turner, retired Bishop of the Virgin Islands.

Twenty-six other bishops from the U.S., the Caribbean, and the United Kingdom, participated in the colorful three-hour ceremony which was followed by a gala reception, at which a steel band provided the music.

The preacher was the Rt. Rev. Richard B. Martin, retired Suffragan Bishop of Long Island, who served as interim bishop of the Virgin Islands for several months prior to Bishop Taylor's election. In his charge, he told the new bishop that his episcopacy should be marked by "leading, feeding, and healing."

Bishop Taylor, 49, a native of Jamaica, celebrated last October the 25th anniversary of his ordination. He has served parishes in Jamaica, Buffalo, Atlanta and New York. He has received degrees from Kingston College at the University of the West Indies, and from the University of Toronto.

He, his wife, Rosalie, and his daughter Tara now reside in the city of St. Thomas, Virgin Islands.

(The Rev. Canon) HAROLD T. LEWIS

Dr. Gallup Discusses Trends

George M. Gallup, Jr., president of the Gallup Organization in Princeton, N.J., told some 1,100 persons attending the 26th annual Minnesota Prayer Breakfast in St. Paul that the U.S. is facing "a moral and ethical crisis of the first dimension."

As examples of moral decline, Dr. Gallup cited widespread cheating on taxes which costs the government about \$100 billion a year, extra-marital affairs of "epidemic proportions," fraudulent telephone charges, and one student in seven defaulting on federal education loans.



Bishop Taylor with his wife and daughter.

He said it was surprising to find that church attendance makes little difference in many people's ethical views and behavior in regard to lying, cheating, and pilferage.

As remedies, he suggested learning how to pray, learning how to incorporate the Bible into one's life and learning how to witness one's faith.

Similarly, Dr. Gallup reported some "clear signs of renewal" and two encouraging trends. One is "a renewed search for relationship, arising out of loneliness and the feeling of being disconnected with the rest of society." The other is "a renewed search for depth in our spiritual lives, arising out of the frustration with the material world and concern over the many problems afflicting our society."

An international Gallup survey discovered that Americans are among the loneliest people in the world, the researcher said. He added it was a loneliness caused by the high rate of divorce, high mobility and other factors.

The renewed search for relationships or bonding is reflected in the growth of self-help groups that are springing up all over the country, he said.

"In the religious world, the counterpart is the growth in Bible study and prayer fellowship groups," he said. "People are discovering that faith grows best in the presence of faith. This new interest in Bible study and prayer fellowship groups is, in my view, the most hopeful trend in America today."

Vietnamese Book of Common Prayer

Vietnamese refugees will soon begin learning the offset printing trade through a new bilingual job training program at the Church of the Redeemer in Garden Grove, Calif., reports *The Episcopal News*.

While gaining hands-on technical experience, trainees will produce Christian literature printed in Vietnamese, including the first-ever translation of the Book of Common Prayer into this language.

"We can teach people to make a living, and we can benefit from their work," said the Rev. Duc X. Nguyen, vicar of the Vietnamese congregation, which was recently awarded a \$25,000 Venture in Mission grant to launch the printing program.

Skilled pressmen are currently in demand around the southland, which should mean high placement potential for the trainees, Fr. Nguyen said.

In order to begin operations as soon as possible, Fr. Nguyen is now working to lease a used press and acquire other necessary equipment. Plans call for the print shop to be set up in Redeemer's multipurpose church building.

Fr. Nguyen has worked extensively with a consultant to develop a Vietnamese laser-printing program designed for use with personal computers. Output from the system is camera-ready Vietnamese text, complete with that language's unique characters and accent marks.

The computers will be linked with an Allied Linotronic typesetting unit to produce the Book of Common Prayer.

Over the past several months, Fr. Nguyen has been entering his translation of the Prayer Book back into the computer after his original discs and hardware were stolen from the church last June.

Since that time, a newly installed burglar alarm has foiled three attempted break ins.

In developing the job-training program, Fr. Nguyen draws from prior experience gained in the early 1980s when he

set up widely acclaimed courses through which hundreds of refugees in Orange County were trained in electronic assembly, tailoring and computer literacy.

As the vicar notes, "Training people for jobs is one of the most important aspects of outreach to refugees."

(The Rev.) ROBERT WILLIAMS

Cornell Accepts Fr. Curran

Cornell University announced at a news conference in Washington, D.C., that the Rev. Charles Curran will be its first visiting professor of Catholic Studies during the 1987-88 academic year.

The priest was suspended from his teaching duties at Catholic University of America in January, after a Vatican ruling that he was ineligible to teach as a Roman Catholic theologian [TLC, Feb. 8].

Barry Adams, academic vice president of the university in Ithaca, N.Y., said that Fr. Curran will be in a place "where disagreement and dissent are not unknown and where he will be free to carry on his work of writing and teaching in relative tranquility."

At the news conference, Fr. Curran said he longed to teach again and was deeply frustrated by delays in an appeal promised to him under university due process bylaws. But he said the Cornell appointment does not mean he has given up on his fight against the suspension by Archbishop James Hickey of Washington, who is chancellor of Catholic University.

"I am resolute in continuing the case," said the priest. "Many people believe I don't have a chance." He has pursued reversal of the Vatican order through university appeals channels.

Fr. Curran also announced he will temporarily drop a lawsuit that he recently filed against Catholic University, in which he charged that the institution violated his tenure contract and his academic freedom in suspending him.

At Cornell, Fr. Curran will teach Roman Catholic moral theology, social teaching and renewal of the church since Vatican II, courses he taught at Catholic University. He will also be a senior fellow in the Society for Humanities at Cornell and will give public lectures during the spring semester.

Dean Cully Dies

The Very Rev. Kendig Brubaker Cully, writer, editor, teacher, dean and rector emeritus of the Episcopal Theological Seminary in Kentucky, died of complications from lung cancer March 29 at the Pomona Valley Community Hospital. He was a resident of Pilgrim Place, Claremont, Calif.

Born in Millersville, Pa., November 30, 1913, he received degrees from American International College, Springfield, Mass., the Hartford Seminary Founda-

tion, and Seabury-Western Theological Seminary.

Ordained in the Congregational Church in 1937, he had pastorates in Massachusetts at Southwick, Belcherstown, Melrose, and Haverhill. After three years as minister of education at the First Methodist Church, Evanston, Ill., he was ordained in the Episcopal Church in 1955 and became professor of Christian education at the Seabury-Western Theological Seminary. In 1964 he joined the faculty of the New York Theological Seminary as professor, then dean from 1965-71. He moved to Vermont in 1971 where he was rector of St. Paul's Church, White River Junction. There he and his wife, Iris V. Cully, founded and edited *The Review of Books and Religion*. After 13 years, mostly under their editorship, the periodical was given by them as a gift to the Duke University Divinity School and is now published as *Books and Religion*. He is survived by his wife, two daughters and seven grandchildren.

Funeral services were held April 1 at St. Mark's Church, Upland, Calif.

Aboriginal People's Rights

The Anglican Social Responsibility Commission in Sydney, Australia has withdrawn its endorsement from an ecumenical policy statement on land rights and restitution payments for Aboriginal people in that country.

The three remaining sponsors of the document are the Catholic Commission for Justice and Peace, the United Church Commission on Social Responsibility and Justice and the Australian Council of Churches' Commission on Church and State.

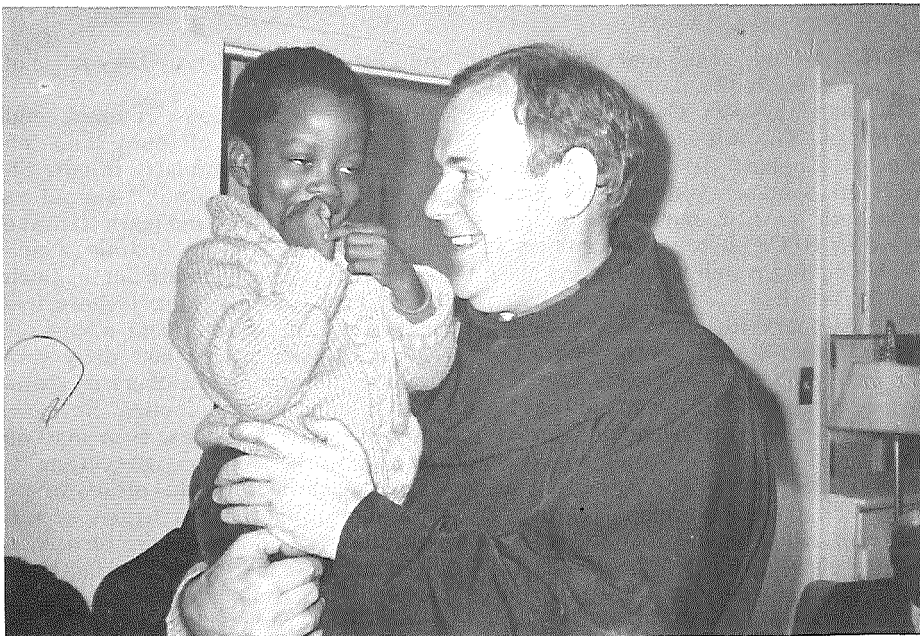
The Rt. Rev. Oliver Heyward, Bishop of Bendigo and chairman of the Anglican commission, said the main point of disagreement with the document was theological, and that the Anglicans will now go ahead with a different report on "the moral and social responsibility of governments" which will have a section on Aborigines.

"An Old Testament view of land and people, in our view, needs to transfer to a New Testament view of reconciliation based on the cross of Christ," Bishop Heyward said. "Only a theology of reconciliation can, from a Christian viewpoint, provide a basis for bringing together within Australia black and white, rich and poor, men and women, Anglo-Saxon and ethnic."

According to the Rev. Fred Wandmaker, Aboriginal affairs officer on the Anglican General Synod, the native Australians "are a conquered people and therefore should be given land rights . . .

The joint editorial committee, which has produced several draft versions of the document in the last 12 months, now faces a dilemma. Since the Anglicans have pulled out, the compilers have to decide whether to start from the beginning again or to accept one of the "tame" versions.

For many Aborigines who have become urban dwellers, land rights are no longer at issue, says one of the draft statements. "Rather what is sought is assistance with their great needs in making the transition to an urban existence and all that goes with it in a society which is less than welcoming to those for whom dispossession has meant often not only loss of culture but also loss of family."



Brother Rodney Godden of the Society of St. Francis holds a friend at St. Elizabeth's Friary in Brooklyn, N.Y. Br. Godden, 45, has just been elected as minister provincial of the order's American province. At present he is a staff member of the Center for Christian Spirituality at General Theological Seminary in New York, developing programs for victims of addiction and abuse.



Cathedral of All Saints, Albany, N.Y.

Photo by: J.H. Winchell III

The Value and Use of Cathedrals in America Today

By GARY W. KRISS

Thirty-five years ago, T.S. Eliot was invited to address the friends of Chichester Cathedral on the subject of "The Value and Use of Cathedrals in England To-day." I presume, with due acknowledgement, to borrow from both his title and his essay (published by SPCK) because the subject is one which might well be addressed anew and in America.

The cathedral idea is relatively young in the United States (the cornerstone of the first cathedral built here was laid only 125 years ago in 1862), and the idea has taken root slowly. Some dioceses have never seen a need to establish cathedrals. Most American cathedrals are parish churches as well as cathedral churches, and many quite straightforwardly view parochial ministry as primary and consider cathedral functions to be very secondary. Do cathedrals have a role to play in the church of the 20th

and 21st centuries? Or are they relics of a romantic past?

With these questions in mind, and with a background of more than ten years experience in ministry in two different American cathedrals, I set out on sabbatical to observe and learn from the ministries of some cathedrals which have been in the business for a much longer time. In particular, I chose five British cathedrals and spent a week at each, participating in their daily programs, interviewing members of staffs (deacons, canons, musicians, bursars, teachers, vergers, guides, even masons and glassworkers) and congregations.

The five cathedrals, plus others where I had shorter visits, are a diverse lot and presented no uniform picture of what a cathedral is or ought to be. Some are located in city centers, others in suburbs or relatively rural settings. Some are parish churches, some are not. Some are inundated by visitors, others have few. Their churches are likewise varied: large, medium, small; ancient and modern.

Nonetheless, certain common themes emerged as significant in the lives of British cathedrals. I offer these observations not as prescriptions for American cathedrals but as perspectives which I believe may be of use to all churchpeople in understanding the "value and use" of cathedrals in the new world.

Pilgrimage. In the middle ages, cathedrals were centers of pilgrimage. Cathedrals had shrines, to which pilgrims came. These were dedicated to such saints as Thomas Becket, David, Cuthbert, Frideswide, Teilo and Magnus. At the Reformation, the shrines were swept away and pilgrimage ended — for a time. But pilgrimage is a fundamental motif in our faith: the journey of Abraham to a better country, the journey of Israel to the promised land, the journey of Jesus to Jerusalem to meet his destiny, and the journey of the church with her Lord on the way of the cross. This journeying is sacramentalized in liturgical action and in actual pilgrimage. The stations of the cross

The Very Rev. Gary W. Kriss is dean of the Cathedral of All Saints, Albany, N.Y.

were first invented for the devotions of the faithful in Jerusalem. Later they became a means for those who could not make the long journey to participate in pilgrimage within their home churches. Stations continue to be a popular devotion today, and once again people are also going on literal pilgrimage: to holy places, to places which represent a center, to places which represent the end point of the journey of faith.

Cathedrals are such places. As cathedrals they are by definition centers: each is the church of a bishop whose ministry unites and focuses the ministry of a diocese. They can also be centers in other ways. In Britain some have revived prayer at the site of ancient shrines, as at St. Albans where prayer is offered daily at the site of Alban's martyrdom and where there is an annual pilgrimage. Some have new holy places, as at the Altar of Reconciliation in the bombed out ruins of Coventry Cathedral where prayers for reconciliation are offered each Friday at noon and where prominent notices encourage prayer and provide helpful forms of prayer. Others have simply established new holy places, converting old spaces to new use as with Bristol Cathedral's Peace Chapel and Canterbury's Chapel of 20th Century Martyrs.

Daily Prayer. One thing which must be obvious to the modern visitor to British cathedrals is that they are places where the daily round of prayer, matins, eucharist, and evensong, is offered ("in perpetual jubilation" as the constitution of Bristol Cathedral says). "To offer the Daily Office for ourselves and for those who do not," as one dean put it, is what cathedrals exist for.

Or, to quote Eliot on the same subject, a cathedral is, "a kind of monastic institution open to the public." After the dissolution of the monasteries connected with most British cathedrals, new constitutions provided for a chapter and a choral foundation with the express charge of maintaining the daily prayer. Apart from its obvious value to the whole church, this daily discipline of prayer forms Christian community within the cathedral staff and also establishes a context for the prayers of those who come as pilgrims.

Hospitality. With their roots in the Benedictine monastic tradition which places a high value on hospitality, it should not be surprising to find British cathedrals practicing an active ministry of welcome. In many cathedrals volunteer welcomeers are stationed at the entrances during the busiest hours; some have "chaplains" on duty (usually active or retired clergy of the diocese and sometimes laypersons); in most, vergers are always in evidence and ready to help. Visitors centers with all manner of displays, slide programs, video tapes, and

movies are increasingly popular and do much to encourage the casual visitor to see himself rather as a pilgrim.

Not only do many cathedrals welcome those who happen to visit, but they actively invite planned pilgrimages, particularly by parishes, deaneries, and organizations from within the dioceses. In Britain, as in America, cathedrals are often perceived as expensive luxuries, operating in isolation from and with indifference to the rest of the church. An active hospitality has begun to reverse this attitude in some dioceses.

Universals. By definition, cathedrals, even when they are also parish churches, transcend the parochial. Though a bishop may seldom be seen in his cathedral, it is his official seat and the cathedral represents the particular ministry of the bishop, a ministry which embodies the unity of the church and stands for the participation of the local in something larger, the church catholic. Cathedrals then have a vocation not only to stand at the center of the denominational scene but also to foster a creative ecumenism. An arrangement at St. Albans has formally appointed ecumenical chaplains taking regular responsibilities in the daily life and worship of the cathedral. In Coventry Cathedral, one chapel is actually owned and administered ecumenically. Such efforts have tended to move dialogue out of the institutional arena and at the same time have given increased value and authority to ecumenism.

Needless to say, the church does not exist for herself, but for her Lord and the world for which he died. Thus, it is not sufficient that the church concern herself only with "spiritual" universals. Again, Coventry comes quickly to mind. The cathedral which rose phoenix-like from the ashes of war has also given birth to an international ministry of reconciliation, addressing such issues as post-war reconciliation with Germany, the Arab-Israeli conflict, and Ireland's social and religious divisions.

Likewise keeping the church at the center of world affairs, it was a singular symbol of the church's broader involvement when the Anglo-French agreement to build the English Channel tunnel was signed in the Chapter House of Canterbury Cathedral. Such an event may be the peculiar prerogative of the established church, nonetheless it serves to underline the concern of cathedrals with concerns beyond the local community.

Education. In 1951 Eliot described cathedrals as "the last stronghold of leisure, for the sake of scholarship and theology." In the ensuing years that stronghold has suffered considerable erosion. Cathedral staffs are smaller and the demands of our fast-paced society have changed the self-understanding even of canons in their quiet cloisters.

That is not to say that English deans and canons have abandoned scholarship; many do still find time to lecture and write and publish.

On the other hand, cathedrals are also finding a broader educational role. Many cathedrals have committed staff and resources to developing a variety of educational programs and materials. Spend a day in a British cathedral and you are almost certain to see a school group, pens and worksheets in hand, exploring the nooks and crannies looking for carved corbels, or 12th century graffiti, or gospel stories in stained glass. Or they may be writing a play, or interviewing a modern monk, or hearing an organ recital.

The Arts. Rare is the British cathedral which does not have some portion of its fabric enshrouded in scaffolding. These great buildings, some resting on foundations laid before the time of William the Conqueror, are in themselves magnificent works of art and each one is rich in artistic treasures: sculpture, painting, glass, needlework, metal work, and musical instruments.

Nevertheless, while art may be eternal, works of art are subject to the ravages of time, the atmosphere, and human abuse. Conservation as well as occasional restoration or replacement are employed to preserve an irreplaceable heritage. In the process cathedrals have once again become living workshops for the practice and preservation of many of the same skills which were first employed to fashion the buildings and their contents. And, as in the past, cathedrals continue to be patrons of new artists, commissioning and accepting new works to adorn the house of God and thus to affirm that God inspires in this age as in ages past.

It is a particularly striking example of the relevance of the gospel to the post-war generations that the facade of the new Coventry Cathedral and the nave of Llandaff Cathedral (badly damaged by a German land mine) are adorned with (and in fact dominated by) major sculptures by a Jew, Jacob Epstein.

I have offered only the slightest hints of the role of cathedrals as centers of mission, festivals, and pastoral care, and many other roles, for my purpose has not been to write a program but to offer a more general case for the value and use of cathedrals. If any program is implicit, it would be entitled "Variations on Some Common Themes," for it is axiomatic that no two cathedrals are alike (nor should they be). Those "variations" as played on British instruments which have flourished, declined, survived, adapted, and revived in cycles over many centuries seem to offer a strong case for the value of cathedrals, and a helpful and hopeful model for American cathedrals.

Episcopal Style Home Churches



Members of a home church at the Church of the Resurrection, Miami, Fla., take time for prayer during their weekly meeting.

By JULIA DUIN

There's a movement quietly going through the church. Theological labels: evangelical, Anglo-Catholic, conservative, liberal, or charismatic don't really apply to it.

But it's an answer to the needs of many Episcopalians today who are lonely, hurt and afraid. It also benefits those who are more secure, but still feel at times that God is far away. And it helps those who feel they have no needs, but are free to help others. The answer is the home church. Every Sunday, the Church of the Resurrection in Miami, Fla. runs this notice in their church bulletin:

HOME CHURCH: Gatherings in the homes of our members once a week for friendship, Bible study, sharing and prayer. A warm spot in a cold world open to our members. Call the office if you would like to investigate.

Resurrection has been using home churches for more than four years. As a parish in a city with the nation's highest murder rate, it senses a need to provide "A warm spot in a cold world."

Home churches are also a non-threatening way Christians can penetrate the world. In the days of the apostles, Christians met in small groups in homes and corporately in the temple. The same thing is being repeated today

Julia Duin is a religion writer for the Houston Chronicle and a former member of the Church of the Resurrection, Miami, Fla.

in successful churches around the world and in countries like China where Christians dare not meet openly. They go by many names: house churches, home churches, kinship groups, agape groups, shepherd groups or cell groups, but their purpose is the same. They are the necessary addition, the icing on the cake as it were, to any church.

The Sunday service by itself is not enough for most people, writes the Rev. Cliff Horvath, rector of Resurrection. His recent doctoral dissertation, "A Strategy of Renewal and Growth in a Changing Community," describes how the home church movement has greatly contributed to Resurrection's spiritual vitality. He writes that nearly everything in our lives: TV, frequent moves to other cities and the general fragmentation of our society — especially in a transient city like Miami — works against us knowing and being known by each other.

Home churches keep Christians knit together, caring for each other. They normally don't number more than 20 people and sometimes are as small as five. Because they're small, they satisfy everyone who needs to flee the maddening crowd from time to time.

One home church supplied a needy couple with a free washing machine and dryer that were anonymously donated by another couple. Another home church helps its members move; a thankless task on a Saturday when more people would rather take the day off. Another home church cooked a week's worth of meals for a family whose mother was

critically ill in a hospital.

People never forget such acts of kindness. Home churches can be the center of Christian ministry in the church.

The home church movement began slowly at Resurrection when volunteers agreed to test out the idea by meeting once a week as two home churches in peoples' homes. Three more home churches were added in the spring of 1983. Two of these merged a year later when the leadership of one group moved out of town. These four groups split again in the spring of 1986, creating a total of nine home churches in Dade and Broward counties.

The combination of personalities and nationalities in these small groups approaches comedy because of the melting pot consistency of Miami. People from around the United States as well as Jamaica, St. Kitts, Haiti and Trinidad meet in each other's living rooms. Some are lifelong Episcopalians. Others are former Baptists, Jews, Catholics, Presbyterians, Methodists and atheists.

Personality types differ from the high-brow Anglican to the informal evangelical. There are people who want to be there, and the inquirers and the curious. Then there are people operating at various levels of suspicion: closed off in a shell, defensive, noncommitted, insecure, the joker, the know-it-all, the Joe Cool type and the sort who has an answer for everything. Great care, therefore, must be taken to pick out able leaders for these house churches.

A list in 1 Timothy 3:1-13 details what makes good leaders: above reproach, gentle, kind, not addicted to alcohol or similar substances, wise, not new Christians, good Bible teachers, people who have their marriage in order and are morally above reproach. They should also have a pastoral attitude, so they want to ask after the members of the group individually to make sure no one leaves their home unhappy, lonelier than when they came or financially needy.

Appropriate seating is a circle in a living room or den. Newcomers should be quickly introduced to the group, but otherwise not put on the spot too quickly. The meeting place should be prayed over before any of the group arrives to create a welcoming atmosphere for the Holy Spirit. It should end on time and close with prayer, followed by refreshments.

At Resurrection, the rector and lay ministries director meet with home church leaders to plan for upcoming months, iron out problems and discuss a study program. In the past, they've studied books of the Bible: Genesis, Isaiah, Philippians, Revelation and Matthew. Home churches study the same book of the Bible simultaneously, so that the rector knows that if he refers to one of those books on Sunday morning, a large portion of the congregation has some background in it.

Resurrection found it advisable to start small with a handful of home churches instead of forcing the whole congregation to take part. Word got around fast to the whole church that this was something worth giving up a week night for. Fr. Horvath came up with a 12-week covenant for people to sign that committed them to attend a home church for three months. If they wanted

to bail out after that time, no questions were asked. If they want to continue, they sign a covenant for a longer period or for another 12 weeks. These covenants have proved effective in getting people to commit themselves. New members of the church are also plugged into a home church as soon as possible to make them feel a part of the church so they'll want to stay.

Home churches have many success stories. One woman in her 30s exults in how God has healed her of various ailments, some of them quite ominous, through the prayers of her home church. She jokes that even her doctor is beginning to wonder what the secret is to their prayers, as home church meetings often include prayers and the laying on of hands for healing.

Resurrection's home churches start either at 7:30 or 8 p.m., the earlier ones to accommodate small children. They begin with announcements of parish events. Then there's worship and singing and the use of spiritual gifts, such as prophecy, healing, speaking in tongues and interpretation of the same, words of knowledge, discernment and so on.

Worship may include a familiar hymn such as "Amazing Grace," and simple choruses. If available, guitars and flutes are used as accompaniment; however, most Resurrection home churches sing a capella. A piano seems too formal for this setting.

After the worship, which ideally lasts about 20 minutes — long enough for people to forget the problems of the day and concentrate upon the Lord — comes the Bible study. This usually lasts an hour and is led by home church leaders or a member of the home church who is gifted in teaching. During the Bible

study, children are asked to play in a separate room.

Resurrection uses the inductive Bible study method in which the people read the text, ask what it means and how it applies to them. People are encouraged to bring commentaries and read from different versions of the Bible and ask plenty of questions, no matter how stupid or obvious they may be. Many newcomers are biblically illiterate and barely know the difference between Genesis and Galatians, much less where to find them in the Bible.

After the Bible study, people split into groups of three or four to share their needs and request prayer. Sometimes they pray for each other within the group and other times, the whole home church regroups to go over specific prayers. Because some of the prayer requests are quite personal, it is advisable to pray with that person within the small group.

Fr. Horvath writes that sensitivity is ultra important during prayer time. There is nothing worse, he says, than having one person in the group share a very hurting or personal need, then have the next person ignore it and move on to something else less important. He advises home church leaders to listen to the persons doing the praying, placing themselves mentally in the shoes of the one praying out loud.

The Lord's presence and power is often felt in Resurrection's home churches, in matters great and small. One young man who was down with a cold came to home church, as he felt that he was supposed to be there, out of obedience to the passage in James 5:14 about seeking the elders for prayer. In the same home church, a woman who had a painful childhood got up the courage to tell why she and her husband had decided to remain childless. In the midst of an impersonal world, she trusted this group of people enough that she could talk about what caused her pain.

Home churches have been successful not only at Church of the Resurrection, but all over the world. One highly touted success story is in Seoul, Korea, where the Full Gospel Center Church — believed to be the world's largest congregation — attributes much of its growth to a home church system. Its pastor, Paul Yonggi Cho, says it is the best way to evangelize one of the world's largest cities. People simply invite their neighbors to their home church and before they know it, that neighbor is in church Sunday morning.

There's much literature out on how to start home churches. It seems fitting that near the end of the 20th century, Christians should return to a practice enjoyed by Christians in the first century, that of meeting in each other's homes.



Photo by Julia Duin

Bible study during home church meeting at Resurrection.

Remembrance

By GENE GEROMEL

It was my first parish. As I look back it was a success. Not that there weren't problems. There were some tough decisions to make. There were times, the first times, when those I was close to died or experienced tragedy. And there were personality conflicts. I remember one in particular. He was a bright articulate man, well-read and educated. He had a certain presence about him. In truth, I was a little envious of him. Of course, I didn't know that then. I just knew we weren't getting along. I don't like conflict and my initial reaction is to avoid it or wish it would go away. One Sunday before service, I was wishing that he would become a Methodist or something. Then I began the liturgy. There was a line that caught my attention. "To give thanks for all men" we prayed. As I read those lines, I realized that I had to give thanks for even those who were troubling me, even Jack. To this day, whenever I read that line I think of Jack. He's gone now. But I can't read that line without praying for him.

In that same parish there was a man who was dying. One night, as I read compline I was struck by the line, "Keep watch, dear Lord, with those who work, or watch or weep this night." I knew his wife, Dortha, was heartbroken and tearful. To this day, as I recite those lines I pray not only for all those who are suffering, but especially for Rupert.

The other day, an old blue car passed me on the road. It was just like the car Russell used to drive. He was a parishioner in a parish in which I wasn't a success. By worldly standards, I was an abysmal failure. Russell was always there with a smile. In his very quiet way, he was of great support to me. I hadn't thought of him for a while. Even those dear to us, sometimes get a little forgotten in our busy lives. But seeing that blue car thrust the memory of Russell and his many kindnesses into my thoughts. I thanked God for his ministry to me and asked that he be blessed.

In that same parish a nonparishioner gave me a cincture. It was made for his brother who was a priest. A sister crocheted it for him. For some reason the priest didn't want it. So Nick gave it to me. He knew I wasn't happy in my parish. It was one of the little ways that he said, "Hang in there." Even though it was made for a waist much larger than mine, I wear it every Sunday. As I put it on, I pray for Nick, for his brother whom I've never met and especially for that nameless sister who made it.

It seems that today, more than in the past, a priest encounters fundamentalists. All mainline churches seem to have their share of fundamentalists. In my first parish there was a young woman named Debbie. Her life was in turmoil. She wanted a faith that was exact and certain. Her life was too uncertain as it was to have a faith that left some things unanswered. I didn't take her questions seriously enough. I thought that when

her life turned around she wouldn't worry about those "silly" questions. She left the church and joined a non-Christian group. I still have a difficulty with fundamentalists, but now when they come to me I remember Deb. I do my best to answer their questions. It's not easy and I pray hard for guidance and discernment. I also pray for Debbie, wherever she may be.

Sometimes it's mundane things that force me into prayer. Not long ago there was a war movie on. Not a bad flick, if you like war movies. It was the last movie my dad and I saw together. It may well have been the last thing the two of us did together. I found that I wasn't watching the movie. I was praying for my dad.

When people come to me for spiritual direction they often complain of distractions. In their prayers they begin to think about other people or things that happened to them years before. They somehow feel, when these other thoughts occurred, that they weren't praying. They hate it when their mind wanders. Or they tell me that sometimes when they are trying to concentrate they begin to think about other people. There was a time when I would have counseled them to bring their mind back to what they were doing. But not anymore. I now believe that these wanderings of mind might well be God's way of helping us to remember other people in our prayers. These distractions aren't a curse. They are God's gift. He is letting us remember in our prayers those who have touched our lives.

One Sunday Morning

I saw her there, oblivious to chant,
To lessons read, to prayers being said aloud;
Her gnarled fingers tightly clasped. She can't
Relate to this strange tongue. With grey
head bowed

Her mind goes back. She hears the Sanctus bell
Ring in the old-world church she knew, dim-lit,
With incense rising. Now the organ swell
And mingled voices call her back from it.
The consecration starts the mystery,
She kneels, though stiffly; years have stolen

grace,
Feeling at home at last, though all can see
"Old Country" written on her wrinkled face.

The old-world, dim-lit church is far away,
But what it gave to her, is here today.

Kay Wissinger

The Rev. Gene Geromel is vicar of St. Bartholomew's Church, Swartz Creek, Mich. Reprinted courtesy of Catholic Twin Circles.

EDITORIALS

He Lives . . . in Hearts Over There

On a Sunday at the 650-year-old Russian Orthodox monastery of Zagorsk . . . (there are) crowds flocking to all-day services. The Soviet line says that most believers are [wearing] babushkas — grandmothers — but the throngs at Zagorsk include surprising numbers of parents, children and young people.”

From a wishful western Sunday school pamphlet? Not at all, but from the popular weekly magazine *People*, as part of its recent special issue on Russia, which described a weekend in Zagorsk, spiritual center and centuries-old pilgrimage site just north of Moscow. The *People* article is but one of numerous recent reports in the secular press about the good and bad things in life in the Soviet Union today.

In this magazine, we cannot and should not concern ourselves with all the various political and economic stories about Russia or any other nation. But we must and should have, together with our readers, abiding interest in and concern for all parts of our planet, especially, perhaps, in those whom history has cast as adversaries. And so the above-mentioned article moves us to comment. Beyond pointing up the obvious fact that Russians are human beings like us, made in the image of the Creator, we call attention in this Eastertide season to a less obvious but increasingly evident message: the living Christ continues to manifest his presence behind the Iron Curtain, including in the heart of the Soviet Union itself.

It seems to us no little thing that religious faith appears to be alive and well in Russia, that enrollment in their seminaries is on the increase, that anti-religious propaganda and atheistic education seems not to have produced as planned, that Christianity is coming across to new generations as being clearly more than a tsarist opiate, and that universal yearnings for peace are more than sound economics, at least for some Soviet citizens if not for the many.

As we who share the blessings of life in the West continue our rejoicing in the power of the risen Christ, let us hold the cause of peace and of lessened nuclear terror continually in our prayers. Let us continue to pray also for the Orthodox, the Lutherans, the Baptists and all other Christians behind that curtain, asking God that our unity in the experience of the risen Lord may contribute ever more visibly and effectively to the unity and peace of the world's peoples.

Whom Do We Nominate?

Our guest editorialist is the Rev. Wendell B. Tamburro, a retired priest of the Diocese of Connecticut. He resides in Gresham, Ore.

As a clerical delegate to the special convention of the Diocese of Connecticut, I have just received from the election committee the names of five nominees [for the episcopate] for my consideration.

Once again, every one of the candidates is of English descent; one was born in England and served as a



priest there until 1968. I have nothing against any of these reverend gentlemen. Their resumes are impeccable.

But why, in God's name, do we almost always choose as candidates, priests who are Anglo-Saxon, and usually English? When the Rt. Rev. Matthew Bigliardi, who is of Italian descent, was elected Bishop of Oregon in 1974, it was the exception that reinforced the rule. Where are the Polish bishops, the French bishops, the Irish bishops? It would almost seem that we have not produced any priests who are not Anglo-Saxon. But reading *The Clerical Directory* or *The Episcopal Church Annual* will show thousands of priests and deacons who are of other ethnic stock than Anglo. Are they all incompetent? Why are some not considered to be suitable candidates and, occasionally, actually elected to the high office of bishop? If we are to be truly a universal church, let us make use of our ethnics. Our Lord can use all nations and races. Why do we have to be so "picky?" Jesus wasn't!

Editor's Note

The editor again wishes to express his gratitude for the notes and wishes for recovery he has been receiving. The prayers and concern of so many friends are sincerely appreciated.

Chipping Sparrow

on yew tree
in monastery garden
vibrates black bill
jiggles white throat
bends back rusty skullcap
into straight line
with his flickering tail
The whole bird is an organ
for God's high-pitched plainsong.

Maxwell Corydon Wheat, Jr.

PEOPLE and places

Appointments

The Rev. Donald Armstrong, III has been called as rector of Grace Church, 631 N. Tejon, Colorado Springs, Colo. 80902.

The Rev. William E. Arnold, III is now rector of Christ Church, New Brunswick, N.J.

The Rev. Robert H. Bonner, formerly rector of Trinity Church, Baytown, Texas, is now staff officer for congregational stewardship at the Episcopal Church Center in New York City. Fr. Bonner is joined by Frederick H. Osborn, III, who was director of administration for the Diocese of Connecticut, as staff officer for planned giving.

The Rev. Richard H. Callaway is now vicar of Nativity Church and assistant at St. Michael's, Raleigh, N.C. Add: St. Michael's, 1520 Canterbury Rd., Raleigh 27608.

The Rev. Edward J. Campbell is now rector of the Church of St. John-in-the-Wilderness, 4201 N. Hazel St., White Bear Lake, Minn. 55110.

The Rev. John C. Cochrane is rector of St. Anne, Box 628, West Chester, Ohio 45069.

The Rev. R. David Cox has accepted the call to be rector of R.E. Lee Memorial Church in Lexington, Va.

The Rev. Carlson Gerdau is interim rector of St. Gregory's, Wilmet and Deerfield Roads, Deerfield, Ill. 60015.

The Rev. Earl James Lewis is now director of Christian social ministries, Diocesan House, Diocese of North Carolina, Box 17025, Raleigh, N.C. 27619-7025.

The Rev. Canon Richard E. McHenry is now canon

residentiary of All Saints Cathedral, 5001 Crestline Rd., Fort Worth, Texas 76107.

The Rev. Keith John Reeve is now interim vicar of St. John's, Battleboro and St. Mark's, Halifax and interim rector of the Church of the Advent, Enfield and Trinity Church, Scotland Neck, N.C. Add: Box 40457, Raleigh, N.C. 27629-0457.

The Rev. Paul D. Rietmann is interim priest of the Church of the Good Shepherd, Box 3108, Federal Way, Wash. 98003.

The Rev. Daniel John Riggall is now at St. Peter's, Mountain Lakes, N.J.

The Rev. John Sorensen is associate of the Church of the Holy Trinity, 1412 W. Illinois, Midland, Texas 79701.

The Rev. Frederick T. Vander Poel is interim rector of St. Peter's, 429 Pinehurst Ave., Salisbury, Md. 21801.

Retirements

The Ven. Wayne B. Williamson, as archdeacon of the Diocese of San Joaquin. He may be addressed at 4159 E. Dakota, Fresno, Calif. 93726.

Other Changes

The Rev. Calvin Russell Griffin is now non-parochial; add: 2504 E. Weaver St., Durham, N.C. 27707.

Religious Orders

On February 10 at Grace Cathedral in San Francisco, the Rev. Michael W. Merriman, vice dean and canon precentor of the cathedral, received the first annual vows of Br. James R. Naumann and Br. Paul D. Keoppel in the Community of the Reign of Christ, 228 Bonview, San Francisco, Calif. 94110.

Resignations

The Rev. David Anderson, as rector of Emmanuel Church, Rapid City, S.D.

The Rev. Joseph Bad Moccasin, as priest-in-charge of Santee Mission, Niobrara, Neb.

The Rev. Edward A. Howell, as rector of St. Thomas', Sturgis, S.D.

The Rev. Philip D. Schaefer, as rector of church of the Incarnation, Penfield, N.Y. Add: 47 Brougham Dr., Penfield 14526.

Deaths

Margaret Kathleen Gilliam, wife of the Rt. Rev. Jackson E. Gilliam, retired Bishop of Montana, died at the couple's home in Polson, Mont. on April 14. She was 67 years of age.

A native of Spokane, Wash., Mrs. Gilliam was graduated from Whitman College where she was elected to Phi Beta Kappa. She married her classmate, Jackson Gilliam, in 1943. During W.W. II she worked as an executive for Campfire Girls, and after the war she worked at Virginia Theological Seminary where her husband was a student. The Gilliams lived in Oregon and Minnesota until 1968 when Fr. Gilliam was elected Bishop of Montana. An active volunteer, Mrs. Gilliam was a member of the Daughters of the King, Delta Delta Delta Sorority, and P.E.O. Besides her husband, she is survived by three children, two grandchildren, and a brother.

Elizabeth Manning Hale, widow of the Rev. S. Whitney Hale, past rector of the Church of the Advent in Boston, died on March 28 at the age of 85 in Bedford, Mass.

Mrs. Hale was born in Montclair, N.J. but lived in the Beacon Hill area of Boston since 1937. She was active in numerous organizations both in and out of the church, including the Colonial Dames of the Commonwealth of Massachusetts and the Fortnightly Reading Club of Boston. Mrs. Hale is survived by two sons, the Very Rev. William Hale, rector of St. Paul's Cathedral, Syracuse, N.Y.; the Rev. Samuel W. Hale, Jr. of Islamorada, Fla.; and a daughter, Margaret Kunhardt of Jaffrey, N.H.; 15 grandchildren; and 12 great-grandchildren.

Margaret Marsh Herman, wife of the Rev. Carl F. Herman, retired rector of St. Andrew's Church, Greensboro, N.C. and interim priest of St. Paul's, Thomasville, N.C., died at the age of 75 at her home in Greensboro, after a long illness.

A native of Salisbury, Mrs. Herman was a graduate of St. Mary's College in Raleigh, N.C.; she later attended the University of North Carolina at Greensboro and lived in Greensboro since 1945. At every parish her husband served she was either a choir member or a Sunday school teacher and in Greensboro she was a charter member of the Wesley Long Hospital Auxiliary and a Red Cross volunteer. In the Diocese of North Carolina, she served a term as treasurer of the Episcopal Churchwomen. Mrs. Herman is survived by her husband; a daughter; and her brother.

Elizabeth E. Lewis, a certified fund-raising executive and former director of development for the Diocese of Massachusetts, died April 12 in Burbank Hospital, Fitchburg, Mass., after a lengthy illness.

Mrs. Lewis earned a degree in biblical studies from Wellesley College and after graduation worked as editor of "Maine Alumnus" of the University of Maine at Orono. She became involved in fund raising and later worked at Northeastern University and Simmons College. She became director of development for the Diocese of Massachusetts and was employed as director of development for Regis College. She opened her own fund-raising firm in 1985 and worked for the Maine Christian Association at the University of Maine. Mrs. Lewis led retreats for Curtillo and was active in her church and in ecumenical affairs. She received national awards for her fund-raising work, and she was soprano with the Chorus Pro Musica in Boston for 10 years. She is survived by her husband, the Rev. Theodore W. Lewis of Hopkinton, Mass.; a son; a daughter; two sisters; and three brothers, Irving Evans, the Rev. John H. Evans and the Rev. David E. Evans.

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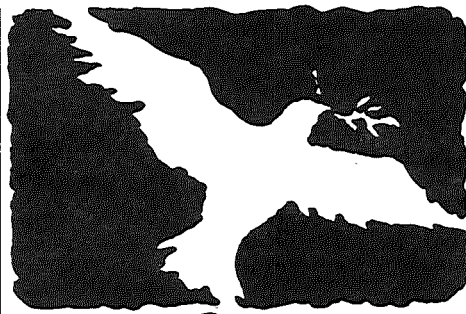
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Benediction

The author is the Rev. Robert T. Jennings, rector of St. Francis in the Fields, Harrods Creek, Ky.

It is springtime in Kentucky and a warm sun is beating down. A cow spots a tree with plenty of shade where she settles and chews her cud. It would seem as if the cow is content just to rest, but you know and I know that nature holds a surprise in the making, and soon we will extract from her both milk and good rich cream.

The season of Easter holds many themes, including that of recreation. We are offered the gift of time. We are given not the kind of time that is marked by a watch, but rather an eternal appreciation for time that is perhaps measured best by the flow of a river, or those once-upon-a-time kind of experiences. For example, remember when the little girl or boy went off to camp for the first time; or when he clutched that diploma and knew that he would be a student for the last time; or that June, when she walked down the aisle of her church with husband in hand and claimed the promise of a lifetime? Easter offers a new way of living with time. Time opens us to those places in the heart. Time is on our side.

As we sit under the shade tree during this Easter season, with roots that go deep and branches that reach toward the heavens, we meditate on the resurrection not as an event in time, but as a timeless event. No doubt, a spoken word will emerge from the silence and fill the emptiness. Call it prayer, or the love of God that much to our surprise, will be made incarnate and dwell within us.

To some, it may seem as if we are under a spell, or as if we are content to just sit and chew on this word throughout those lazier, warm days. But what do they know? All they hear is the sound of wind rustling through the branches and the fluttering wings of a dove. For us, such is a sign to slowly, or better yet, gracefully move on and face the heat of the day and the thirsty world that awaits us. It seems like in no time at all, Easter grazing will give way to the harvest of Pentecost.

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