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## 1988 In Review

890228 44498  
The Rev Charles Pridemore  
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Mark Mancinelli



## Holy Name Day

The calendar is always different. Our cycle of seven weekdays does not fit the 30-day month. Even the lunar month, the original calendar within which the seven-day week presumably originated, is really more than 28 days. And, of course, neither a lunar month nor our modern 30-day month fits neatly in a year of slightly more than 365 days.

Such indeed is reality. Things are always a little different from what people would think to be convenient and consistent calculations.

So this year we don't have any so-called Sundays after Christmas, but jump right on to the Feast of our Lord's Name. Jewish boys were and are circumcised seven days after birth and formally given their names. Hence we observe our Lord's naming seven days after Christmas. This occasion, in the life of the Jewish male baby, marks his membership in the Jewish race, his inclusion in God's covenant, and his subjection to the law of Moses.

Why did it have to be like this? Part of the answer is that every child needs to enter a race, some kind of background, some heritage of privileges and obligations that goes with membership in a people. Those without this are severely handicapped. In spite of all their historic problems, Jews did, and do still, consider membership in their people to be a glorious privilege.

Human beings were not created simply to be individual warm-blooded animals. They must have a family, clan, or tribe to belong to. Human communities, moral consciousness, worthwhile achievements, and solutions to many important problems are not all attained within the span of one human life. They require a continuity of human effort over the course of many generations. Such continuity requires that individuals have allegiance to a larger grouping, a people, within which past generations lived and worked and within which future generations will play their part.

For the corporate group, no less than the individual person, a fully human consciousness requires an awareness of past and future, between which hovers the thin line of the present. The heritage of the past which we remember and the hopes of the future towards which we reach are part of what we are. As was quoted in this column last week, in the Christ Child are summed up "the hopes and fears of all the years."

So we begin 1989. In this era of history, we indeed have many hopes and fears. We hope the year ahead will be marked by a new era of international peace, especially between the Western and the Soviet bloc of nations and in the Holy Land. We fear economic decline and the continued compounding of environmental problems. May the Lord Christ, whom we recognize as King on the feast of his Epiphany, guide us and rule us in these matters and all else.

H. BOONE PORTER, Editor

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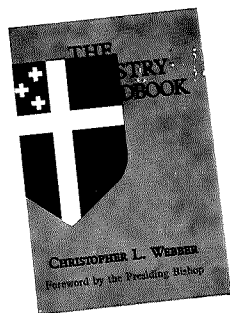
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Highlights of 1988 (clockwise from top left): in the USSR, ringing the bell at Pochayev Monastery's Trinity Cathedral, where tourists visited for the first time since before WWII; Lord Ramsey, the 100th Archbishop of Canterbury, dies; the seal of General Convention; some members of the House of Deputies during a session of General Convention; bishops pose for a photo at Lambeth '88; the symbol of Lambeth '88; the Rev. Barbara Harris, elected Suffragan Bishop of Massachusetts.

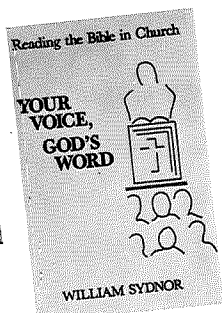
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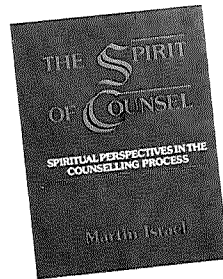
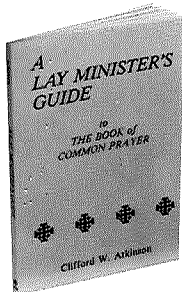
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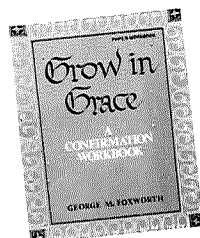
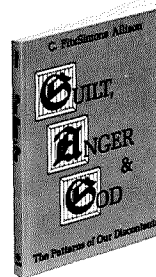
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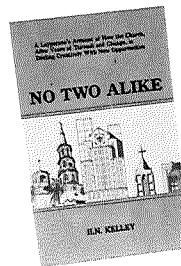
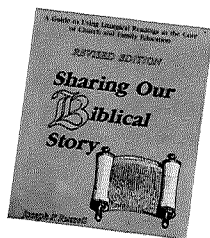
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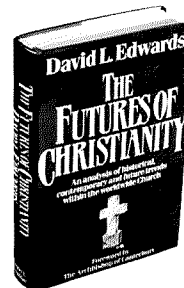
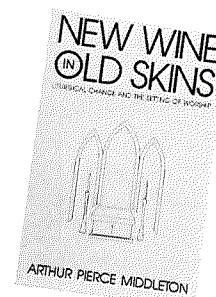
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The Rev. H. Boone Porter, D.Phil., Editor

January 1, 1989

Dear New Reader,

Warm greetings to you as you read the pages of this magazine! As we all share together in the life and work of the church, *communication is essential*. We all must have the exchange of information and ideas and this is especially important in these challenging and rapidly changing times. THE LIVING CHURCH has a unique role because it is the only national weekly organ of communication serving the Episcopal Church.

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With all good wishes for 1989,

(The Rev. Canon) H. Boone Porter, Editor

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# LETTERS

## Truthful Discussion

Congratulations to Fr. Fox on his forceful essay "The 'Safe Sex' Betrayal" [TLC, Dec. 4]. This is the only truthful discussion of this subject that I have seen lately. Had our church preached and practiced Christian sexual ethics in the last 25 years, we would not be in the tragic situation in which we find ourselves today. We adults have failed the young people of this generation.

PAULINE S. SINCLAIR

Sewanee, Tenn.

. . .

Thank you for publishing "The Safe Sex Betrayal" by the Rev. Earle Fox. It is a telling plea for the Judeo-Christian imperative in these times of unbridled sex and the AIDS crisis. I wish it could be shouted from the housetops instead of being confined to the readership of a religious journal.

(The Rt. Rev.) ROBERT M. HATCH (ret.)  
Gorham, N.H.

. . .

It was encouraging to read Fr. Fox's precise, clinical and objective analysis of our current sexual practices in the United States. Many have become so embarrassed by the practice of some to scream of "God's vengeance" that there is an unwillingness to raise, even in a quiet voice, the more rational observation that in the natural order created by God, there are inevitable consequences for actions. One of them is that rampant promiscuity results in disease. For years we have observed that women with multiple partners experience a higher degree of gynecological cancers. We have known about the links between promiscuity and all sexually transmitted diseases for generations.

In his brief article, Fr. Fox did not address the dire social consequences of contemporary sexual patterns, but by taking his observations and directions to their logical conclusion, one could find "solutions" to many, many social problems.

More important is the spiritual impoverishment that underlies the hedonism described. It is no longer fashionable to warn the young (and not so young) that the behaviors in which they indulge can place their immortal souls in peril . . . perhaps because so



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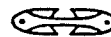
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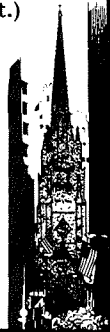
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# LETTERS

few believe that, or think it is true, or important. The church must not fall into the trap of equating social consequences with the gravity of a sin. The most serious result of sin is the rupture of the sinner's relationship with God. We must teach anew the difference between "repent" and "regret" . . . between contrition and attrition.

ALICE R. STARK

San Diego, Calif.

## Redeeming Advent

The Rev. Richard T. Hawkins's article, "Transforming Advent" [TLC, Dec. 4], offers a practical and informed bit of counsel.

Why should we squander "an opportunity to advance the church's cause?" Why not "rejoice with those who rejoice" for thus we can "redefine the reason for rejoicing." We can indeed "win our Advent season from mammon's grasp." Let's go for it.

The article doesn't quote, but it has the feeling of St. Paul's advice in I Corinthians 10:25-27. And the message has good foundation in the advice of Jesus himself in St. Luke 10:8-9.

(The Rev.) PAUL Z. HOORNSTRA  
All Saints Church

Tybee Island, Ga.

## Where Is Growth?

Reading the news story on the pastoral letter issued by the ECM bishops [TLC, Dec. 11] made me wonder how the dioceses represented by the non-retired signatories had fared statistically since the ordination of women

to the priesthood and episcopate had been authorized. In light of the strong positions taken by the current (and previous) diocesan bishops in those places, I expected to see a significant variation (one way or another) from the figures for the Episcopal Church as a whole.

I, therefore, compared numbers for 1975 (the year before the General Convention decision) with those of 1985 (the most recent year available) for Quincy, San Joaquin, Eau Claire, and Fond du Lac, the dioceses whose current bishop signed the letter. (In 1975 Fort Worth was part of Dallas.) Instead of variation, I found remarkable correlation. In 1975 these four dioceses contained 1.5 percent of the parochial clergy, 1.9 percent of the parishes, 1.1 percent of the communicants, and 1.1 percent of the baptized members of the Episcopal Church. Each of those figures was exactly the same ten years later.

While figures don't represent a total picture of anything, these numbers do put cries of falling skies (or coming glory) into perspective. People are not coming into the Episcopal Church — or leaving it — because of diocesan stands for or against the ordination of women. If we Episcopalians are serious about evangelism, renewal and growth, we had better be careful about the ways in which we use our time and energy.

(The Rev.) JOHN E. LAWRENCE  
St. Christopher's Church

Fairborn, Ohio

## "BURIAL in THE CHURCH not from THE CHURCH"

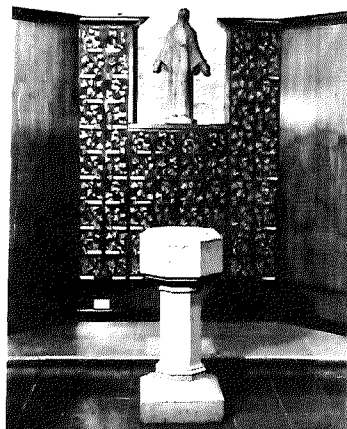
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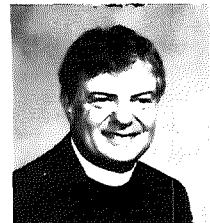
*Joseph DiRaddo*

The Reverend Joseph DiRaddo, Rector



Modified arrangement of Niches by architect  
1st Phase, 64 niches, Grapevine Design

Special thanks are due for the success of this columbarium ministry to the untiring efforts of Joyce M. Griffin and for the fine architectural designs by Kenneth Martin Graves Architect  
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Convoing a Synod**

The Bishops of the Evangelical and Catholic Mission have convoed a Synod “to consider how we shall be the Church within the Episcopal Church and to adopt a detailed and unified plan for active witness in the face of the institution’s present disintegration.”

There is a crucial distinction, they believe, “between the God-given Order of the Church and the humanly-invented institutions in the Church.” Though “the Anglican way of being Christian has not failed and must be preserved, upheld, and propagated,” the institution of the Episcopal Church has rebelled against the faith and order committed by Christ and His Apostles to the Church, as summarized in the Lambeth Quadrilateral. This rebellion is at root “the rejection of the authority of God’s revelation of Himself and His will for humanity in favor of a religiosity tailored to human convenience.”

Therefore, these bishops have convoed a Synod of clergy and laity sharing their convictions, to meet in Fort Worth, Texas, this May. Anyone who signs a *Declaration of Common Faith and Purpose* is welcome to attend and participate.

For information, and a copy of the *Pastoral Letter* and *Declaration*, please contact the Executive Director of the Evangelical and Catholic Mission: the Rt Rev’d A. Donald Davies, Suite 1112, 6300 Ridglea Place, Fort Worth, TX 76116; (817) 735-1675.

**All inquiries will be held in strict confidence**



## Province I Meets

As authority within the Episcopal Church and the Anglican Communion is being put to the test by the election of a woman bishop, presenters at the 1988 convocation for Province I, in responding to the conference topic, "Who Says?", turned for an answer to the historical three-point foundation of Anglican theology: scripture, tradition and reason.

More than 140 Episcopalians met at the Mt. Marie Center in Holyoke, Mass. recently for the sixth annual convocation of the eight dioceses of New England — a gathering which has become an opportunity to explore issues of immediate relevancy to the church.

The three presenters were the Rev. Charles Price, professor of systematic theology and liturgies at Virginia Theological Seminary in Alexandria; the Rt. Rev. Jeffrey Rowthorn, Suffragan Bishop of Connecticut and former professor at Berkeley Divinity School; and the Rt. Rev. Edward Chalfant, Bishop of Maine. All three reaffirmed the importance of authority and scripture.

Said Dr. Price, "The authority of scripture and the authority of the church are interdependent. It is fruitless to argue the priority of one over the other."

### "Bounden Duty"

Bishop Rowthorn, in a remark which seemed to touch on a number of contemporary issues, warned, "It is our bounden duty in the interpretation of scripture to resist as a teaching authority any interpretation bent to the private ends of any individual or party.

"A community which lives by common prayer and common worship, must also live by communal interpretation of scripture."

Asserting the importance of scripture to the church, he said he was "disturbed by the cavalier rejection of difficult passages," and urged that those discussing homosexuality, for instance, not be "brushed aside."

"The church, in word and deed," said Bishop Rowthorn, "hands on to each new generation the scriptural witness to God's saving activity, and it does so by means of a spirit-filled and divinely enlightened reason. And in light of the past experience of the com-



Bishop Rowthorn (left), Dr. Price and Bishop Chalfant: challenging church opinions.

munity of faith it brings the good news of the gospel to bear on the present."

"Says who?" asked the bishop. "The Bible, the church across the ages and the community of faith resting on the three-legged stool of reason, tradition and scripture."

But Bishop Chalfant pointed out that the "scripture, per say, is not in and of itself authoritative or authority, but rather the context . . . is authoritative."

Bishop Chalfant said the word "scripture" must not be allowed to "roll falsely off our lips when talking about the authority" as that would imply that everything contained in the pages themselves is authority or of authoritative weight. "It is Jesus, himself, who is authoritative and his authority comes from God himself."

"Until the church in our world is perceived to care for the world more than it cares for itself," Dr. Price said, "its authority will be weak."

Episcopalians, he said, must not be put off if scripture, tradition and reason are a long time coming together. Neither should they be dismayed by arguments and controversy, Dr. Price said, addressing the moment. "The truth is understood in this world by dialectic and argumentative means."

NICHOLS FOX

## Caracas AIDS Center

Three churches in Venezuela have joined efforts to help AIDS patients and their families by establishing a center which can provide pastoral,

psychological and legal assistance to the hundreds who are suffering from the disease.

With an evening service of Bible readings and prayers, representatives of Roman Catholic, Anglican and Lutheran churches inaugurated the center, named "Resurrexit" (a Latin word which means "got up, rose again"). After the service, 80 participants walked across the street from St. Mary's Anglican Cathedral in Caracas to bless the two rooms which the new service organization occupies in an old inactive school.

"Resurrexit" has gathered a group of clergy and professionals who are volunteering their services to help patients and families. The center will not provide medical treatment but will be able to refer patients to the few places where they can get assistance.

The idea of the center began a year ago as a consequence of the services held during the week of prayer for Christian unity. On that occasion, the offerings were destined to a children's hospital, but its participants wanted to become more involved in their community.

The Roman Catholic Auxiliary Bishop of Caracas, Miguel Delgado, blessed the rooms and prayed that in that place many may find love and compassion in the name of Christ. Previously, Georg Metzger, president of the Lutheran Church in Venezuela, said in his homily that "our involvement is part of our faith, as Christ would have done to the least of these my brethren." He said that the center



was a public testimony of ecumenical cooperation and commitment to help without regard to race, creed or social position.

The Rt. Rev. Onell A. Soto, Anglican Bishop of Venezuela and co-sponsor of the center, said in a previous interview with a local magazine that AIDS is not a punishment of God as some fundamentalist preachers have said. "I believe in the God of life and love, the God who calls us to serve anyone in need," he added.

The official number of people afflicted with AIDS in Venezuela stands at 242, but professional groups have said that there are many more cases. "This situation is critical and it is growing in geometrical proportions," said Santiago Porras, a psychology major at the Central University of Venezuela who is one of the volunteers at the center.

## 1988 in Review

TLC's news coverage in 1988 started off with a jolt from across the Atlantic as the Episcopal Church learned of the death of the Rev. Canon Gareth Bennett, dean of divinity at New College, Oxford [TLC, Jan. 10]. Canon Bennett was found dead in the wake of a national controversy over statements about the Most Rev. Robert Runcie, Archbishop of Canterbury, in the preface the canon had written anonymously for the Church of England's 1987-88 *Crockford's Clerical Directory*. The death was later ruled a suicide and the London publishers of *Crockford's* decided to discontinue the use of prefaces in the foreseeable future editions [TLC, July 10].

Washington Cathedral opened its doors to a week-long celebration of the millennium of Russian Christianity, cosponsored by the Orthodox Church in America and the National Council of Churches [TLC, June 26].

Representatives from many denominations and an official Soviet delegation of primates participated in Orthodox worship, heard a concert of Russian sacred music and viewed ancient icons.

Russian primates brought greetings from their country and several of the representatives spoke of renewed optimism for the state of the Russian church under Soviet President Gorbachev.

This celebration was just one of

many held in the U.S. and other countries celebrating the past and future of the Orthodox Church.

Just prior to the new year, the Presiding Bishop visited the Philippines [TLC, Jan. 24] and then China [TLC, Feb. 7].

In the Philippines, the Most Rev. Edmond Browning met with local leaders and learned about the political and economic pressures the church must endure.

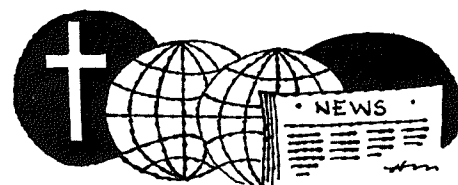
## PB in China

News of church development and advancement greeted Bishop Browning in China, where the Shanghai church leadership had just approved a new constitution which would recognize the place of the episcopate for the first time since the formation of the present church structure in 1958, when all denominational distinctions among Protestants were eliminated, at least nominally.

The church felt portentous rumblings of conservative unrest in February when 54 bishops, including 10 in the U.S., issued a "Declaration of Unity, Witness and Mission" [TLC, March 13]. Signers said they did not "consider that the churches of the Anglican Communion have authority to change the historic tradition of the church that the Christian ministerial priesthood is male," and added, "if women are ordained to the episcopate we do not see how that can do other than call in question the continuance of the Anglican Communion."

## Lord Ramsey Dies

As the Anglican Communion worried over the state of its unity, one of its foremost leaders died April 23 [TLC, May 15]. The former Archbishop of Canterbury Arthur Michael Ramsey was 83 when he passed away after a bout with bronchial pneumonia. Church of England officials called him "one of the great archbishops of this century," and said "he always wanted to be known as a theologian and a teacher and he was one of the greatest ever spiritual leaders of the church." He served as archbishop from 1961 until he retired in 1974, authored numerous books and toured the world, maintaining contact with Anglicans and people in other denominations.



When summer approached, Anglican eyes turned to the actions of General Convention [TLC, July 17-Aug. 14] and then the Lambeth Conference [TLC, Aug. 14-Sept. 4].

Deputies, bishops, and visitors of all kinds were welcomed to Detroit with steaming summer weather, hectic schedules of events and enormous amounts of paper, but fellowship and worship were foremost among their concerns. Highlights of the convention included the collection of \$3 million from the United Thank Offering, the Sunday convention Eucharist, and the many colorful exhibits of various businesses and organizations in the main hall.

## Episcopal Visitors

Underlying tensions came to life with the discussion and eventual approval of two resolutions, the first of which allowed "episcopal visitors" for congregations unable to accept women in the episcopate. The second urged people to support and nurture women pursuing vocations and seeking ordinations by other bishops, and encouraged congregations "which desire the ministry of ordained women."

The same day the Archbishop of Canterbury issued a statement saying he personally backed the ordination of women, though, as he added later, he would not vote for such a measure if it would divide the church.

On more unified issues, plans for autonomy of the Philippine Episcopal Church were granted; a \$24 million grant for grassroots community improvement programs was passed, as were resolutions aimed at supporting improved conditions for American Indians and for AIDS patients and their families.

Meanwhile the women's Triennial was in full swing during the convention, and its emphasis was on spiritual concerns and learning rather than on resolutions regarding social and public affairs. Luncheons with speakers such as Doris Salah, director of the YWCA in Jerusalem, and Patti Browning,

wife of Bishop Browning; and over 40 workshops drew hundreds of women for discussion and fellowship.

### Lambeth '88

Scarcely ten days later, bishops from all over the world converged on Canterbury Cathedral for the opening service of Lambeth '88. Under the guidance of Dr. Runcie, bishops were confronted with many resolutions, dealing with everything from polygamy to terrorist activities. They heard a presentation about women's ordination from the Rev. Nan Peete of Indianapolis, and voted on controversial resolutions on AIDS.

A long-awaited statement about women in the episcopate was finally issued, which recognized the right of member churches to act independently as an attempt to maintain unity. A second resolution, which was defeated after heated debate, asked that all member churches, to avoid further impairment of unity, refrain from consecrating a woman, at least until the Archbishop of Canterbury's commission had reported.

A September renewal conference in Virginia, attended by almost 2,000 people [TLC, Oct. 9] indicated the strength of this growing movement in the church. Representatives from 28 states traveled to Washington Cathedral to take part in workshops and worship aimed toward enriching the renewal experience.

### Wind and Fire

Mother Nature received top billing several times in late summer, as massive forest fires in the west [TLC, Oct. 2] and hurricane Gilbert [TLC, Oct. 9] mobilized the Presiding Bishop's Fund for World Relief into restorative action.

Fall was ushered in with the historic election of the Rev. Barbara Harris, as Suffragan Bishop of Massachusetts [TLC, Oct. 16], making her the first woman ever to be elected to the episcopate. Her election brought a mixture of comments from all parts of the Anglican Communion [TLC, Oct. 23] and eventually resulted in statements of criticism from conservatives and some in the Church of England [TLC, Dec. 11]. Eight from the Evangelical and Catholic Mission issued a pastoral

letter indicating they will have to take action against what they see as disturbing trends in the church, including the election, and Dr. Runcie told the General Synod of the Church of England that he would not recognize women bishops in England, nor would he recognize the validity of any priests they may ordain.

He added, however, that people confirmed by women bishops would be accepted to take communion in England, and emphasized his belief in maintaining strong relations within the whole Anglican Communion.

At present, Ms. Harris awaits the decision of the standing committees as to whether her election will be approved.

An honorary Doctor of Divinity degree that was to be given to the Rt. Rev. Edward H. MacBurney, Bishop of Quincy, by Berkeley Divinity School at Yale, was withdrawn [TLC, Nov. 20]. Berkeley's dean, the Very Rev. James E. Annand, said the decision to withdraw was related to Bishop MacBurney's support of the ECM document on Ms. Harris's election.

K.K.

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## CONVENTIONS

The **Diocese of West Missouri's** convention, held November 18-19 at the Hilton Hotel in Springfield, was an emotional occasion as the Rt. Rev. Arthur A. Vogel presided over his final legislative session before retirement next July. The convention greeted the Rev. John C. Buchanan, newly elected coadjutor, and gave a standing ovation of gratitude for the past 17 years of Bishop Vogel's ministry.

Other actions of the convention included:

- the adoption of a \$1,122,263 budget for 1989;
- the adoption of a planned growth program of at least ten percent over the next five years;
- the creation, together with the Diocese of Kansas, of an Episcopal social services organization to serve the greater Kansas City region;
- the reaffirmation of the one percent contribution for support of accredited theological seminaries;
- the adoption of a call for a stew-

ardship education program promoting fuller pledge participation;

- the closing of St. John's parish in Kansas City, and authorizing disposal of church property for reasons of mission strategy.

Bishop Vogel awarded the bishop's shield for outstanding leadership to ten lay and clerical persons, and the eucharistic offering of \$1,062 was distributed between the Presiding Bishop's Fund for World Relief and work in the companion Diocese of Venezuela.

(The Rev.) HARRY W. FIRTH

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The **Diocese of El Camino Real**, meeting October 21-22 at All Saints Church in Watsonville, Calif., adopted a budget of \$972,300, an increase of 14 percent over the previous year. The Rt. Rev. Armando Guerra, Bishop of Guatemala, was the keynote speaker.

Among a variety of resolutions adopted were those congratulating The Rt. Rev. David Schofield, new Bishop of San Joaquin, and the Rev. Barbara Harris, Suffragan Bishop-elect for Massachusetts; affirming a diocesan canonical policy urging that meetings of diocesan groups be held at hours when employed people can attend; and affirming the tithe as a minimum standard for Christian giving.

A recommendation from the commission on ministry to promote cultural diversity in lay and ordained ministries also won approval.

(The Rev.) WARD McCABE

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The convention of the **Diocese of Missouri** met at St. Luke's Hospital Health Institute in St. Louis November 18-19. St. Martin's Church in Ellisville, was the host parish.

The business session was followed by the convention dinner and the annual service in Christ Church Cathedral, St. Louis. This service helped to celebrate the centennial of the building. Former cathedral dean Thomas W. Blair, preached.

The following day, the Rt. Rev. William A. Jones, Jr., delivered his annual address to the diocese. At this time he called attention to many ad-

(Continued on page 20)

**T**he day and season of Epiphany are events of extraordinary significance for the household of faith, and yet events which are observed generally with a tepid nod to tradition. How have we lost sight of the light of Epiphany and what might we do to uncover and celebrate it?

The day and season of Epiphany are rooted in the mystery of restoration. The central symbol for the season of Epiphany, the star, is the lens through which this restoration is offered. The width and breadth of creation is that to which the invitation is made.

Epiphany's mystery is based on the important and fundamental assumption that creation is good (Gen. 1:31), inherently good, but that it has fallen into disorder, disease and death. The God and Father of our Lord Jesus Christ responded to this "fall" by calling forth a people to be "his" (Exodus 5:1) and to be a "light to the nations" (Isaiah 60:3). Israel was to be the first colony of restoration in and through which creation was renewed according to its intended glory.

Jesus the Christ came, then, as the One through whom Israel would fulfill this calling to restore and renew. In him the increased light shone for all to see (John 1:5) and through him all creation was called out of its darkness into his own glorious splendor (Colossians 1:13-14).

At Pentecost the Promised Spirit came upon the disciples and empowered them to become a new Israel, a beacon through which this light might shine to all creation, beckoning it to restoration and renewal. This invitation continues to the present day, issued to all of creation from God the Father through the body of his Son in the power of the Spirit.

Epiphany has ceased to grip us with its splendor because the meaning of the restoration of all creation (pre-figured in the three kings and then by the Gentiles) has been lost to this generation. We vacillate between the self-serving exploitation of people, events and resources for our own ends on the one hand, and on the other a fearful and therefore strident activism in which everything from whales to insects must be saved, and saved by us. We have lost the vision of the universe as a commonwealth of creation which is the making of the triune God.

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*The Rev. Jonathan B. Coffey, Jr., is rector of St. Richard's Church, Winter Park, Fla.*

# To Reclaim Epiphany

Epiphany has ceased  
to grip us with its  
splendor...

By JONATHAN B. COFFEY, JR.

Therefore, we have also lost our vision of the depths to which we have fallen and the heights to which we may one day be restored.

So what do we do and where do we go and how might we proceed? The beginning of "therapy" must be a healing of our memories. Through deep and balanced immersion in the sacred scriptures we can regain our memory of a creation which is fundamentally good and is to be enjoyed in the eucharistic cohabitation. We may also deepen our understanding of the fall as more than Eve or Adam's individual mistake, but rather a rupture in the fabric of the cosmos with a scope that is both macro and microcosmic. We will grow in our appreciation of the choosing of a nondescript, nomadic people in the Middle East to serve as God's instrument of reconciliation and restoration.

This will enrich our understanding of Jesus as Messiah of Israel and the church as the New Israel. Out of this can come a new appreciation for the priesthood of all believers as those who present all creation to the Father for restoration, and our responsibility to carry out this ministry today. All of this can lead us back to a eucharistic vision of life as a great drama in which everything from the smallest carbon atom to the grandest inter-galactic neighborhood is being transfigured in the uncreated light of Christ.

A second and more liturgical strategy of reclamation hinges on our celebration of this season in worship.



First of all, would it not reflect the central focus and meaning of Epiphany more effectively to develop an array of new vestments in gold, rather than green, with specific symbols for this season (e.g. the star, the baptism, the transfiguration)? If this was coupled with Epiphany events and programs which lasted the duration of the season (e.g. a special study, outreach or mission program) rather than just a day, the scope of this season might be underlined.

Finally, the power of this season is shown magnificently in the focus of its first and last Sundays. By celebrating holy baptism on the first Sunday, in the midst of the proclamation of Jesus as the chosen Son in and through his baptism, and by concluding the season with a festive and triumphal celebration of the Transfiguration, both the origin and destiny of creation is raised up and proclaimed.

A star shone in a black sky. It was seen by men outside the pale of election, unchosen and untrained. But they followed the light, and it led them into the blinding vortex of divine revelation at the very center of salvation history. And so these strangers took their places as emissaries that others might move with them into the center of light and join them and Israel in adoration of the Lord. In this adoration they and we will find our restoration to the great commonwealth of creation, resplendent in the uncreated light of the holy and undivided Trinity.



# What Makes for Quality Preaching?

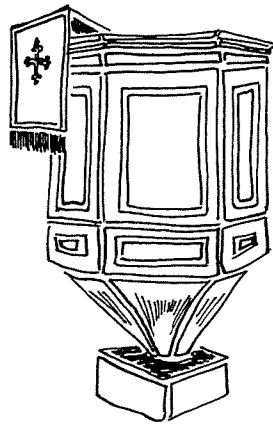
By ERNEST KEYS ST. JOHNS

**C**riticism of preaching within Anglicanism is a longstanding and hallowed tradition, which I used to think was like complaints about the weather: everyone complains about it but no one does anything about it — because, no one knows what to do! But in the past six years I have come to agree with an earlier critic who said that Anglican preaching “does not have to be as bad as it nearly always is.”

An editorial in the May 8, 1988 issue of *THE LIVING CHURCH*, which described most priests as “tongue-tied” when they attempted biblical preaching, also spoke of the need for a kindergarten-to-seminary approach to Bible study as the basis for quality biblical preaching. Although we may not need spellbinders in our pulpits, the church does need preaching and teaching from the scripture that both awakens and satisfies a hunger for a word from the mouth of God — a change that is both desirable and possible.

Various approaches to Bible study are abroad in Christian circles, but a very effective approach for Anglicans is one used and taught by the Rev. Everett L. (“Terry”) Fullam of St. Paul’s Church, Darien, Conn. Half a dozen years ago, I shared in a week-long institute he led. Even though some of us were not comfortable in certain renewal settings, we found his approach to be immediately helpful. In fact, on the first day some of us wondered aloud “why we didn’t learn this stuff in seminary.” Later, we revised that to “before seminary” and finally to “before confirmation.”

A method of Bible study is simple enough to teach to a confirmation class in under two hours. With only a Bible and some 4" x 6" cards, we learned to apply to a passage of scrip-



ture the journalistic questions: Who? Where? When? and What? and to write a brief precise of it. Next, we made notes on how the passage spoke to us, and then searched for other scripture references by which to interpret the passage. Even though the method is simple, it causes one to engage with the text of scripture to a degree that few seasoned priests have experienced. A quip from seminary days takes on new meaning: “Reading the Bible is a considerable help in understanding the commentaries.”

But the week was about more than methods of Bible study: it was the beginning of a spiritual progression for me that continues to this day. We learned to perceive the “Word of God” in far richer and more dynamic terms. We were reminded sharply that serious spiritual discipline is the prerequisite of effective preaching. We discovered that the holy scripture is also a tent of meeting as the Holy Communion is a tent of meeting.

We came to understand that for those appointed to stand and speak among the people of God, a more disciplined spiritual life is required than many of us may have previously thought or managed. If we are so appointed to stand and speak, we must be very sure that we first stand “in the council of the Lord to perceive and to hear his word” (Jer. 23:18). We learned to set priority on hearing before speaking, to depend upon grace as much as upon intellect, and to spend as much time on our knees as at our desks.

Fortunately, the spiritual disciplines are built into this approach to Bible study: we were shown how to examine ourselves against “the rule of scripture” — especially before declaring the word of God to others. It is usually

at this point in the process that the student/preacher, on his knees, finds both discomfort and joy, embarrassed acknowledgements before God and assurance of forgiveness. One may feel after such a session that he has been sifted and sorted, but is also better prepared to declare God’s word to God’s people.

We gained an enlarged and more dynamic understanding of the “Word of God” — of the Word who is living, active, and immediate, and fairly bursting out upon the cosmos waiting to be heard; of the Word by how the heavens and earth are made; of the Word spoken through the prophets, of the Word who was made flesh and dwells among us; and of the Word embedded in the scripture. It has brought a sharpened sense that God does not want us to be in the dark about what he has in mind for his church; that he is trying to communicate with us; and that he expects us to wait upon him, to listen, and to hear what he has to say. An in-depth engagement with scripture is crucial to that hearing.

## Surprising Strength

Perhaps it is clear by now that sermon preparation is not the only benefit to be had, and priests not the only beneficiaries of a viable approach to Bible study. Consider the surprising strength of the evangelical churches: they not only win large numbers to their folds, they also evoke strong personal commitment as evidenced by their remarkable record in tithing and fidelity to church discipline. We may be tempted to suggest that “nationalism” is the cause, but a closer look should reveal that there is a spiritual depth and strength that sustains and empowers evangelical Christians. We Anglicans, and others of the catholic sacramental tradition, think of the sacraments as so central to our spirituality that we can hardly imagine the Christian life without them. How are evangelical Christians empowered? What is their “means of grace”?

Evangelical Christians have something much like a sacramental life. Their principal “means of grace” is their daily access to, and intimacy with, holy scripture. Just as we understand that in Holy Communion bread and wine are the media of the presence of Christ, evangelical Christians understand that the words printed on the pages of the Bible are media through

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*The Rev. Ernest Keys St. Johns resides in Ludington, Mich., and is interim priest of St. Peter’s Church, Montague, Mich.*

which the immediate and urgent word of God is spoken. They understand that God speaks gently, powerfully, and routinely, to those who are diligent in waiting upon him there. As we understand that Holy Communion is a place of meeting, they understand that the Bible is a place of meeting, a place where encounters with God take place everyday, and wherein grace and forgiveness are mediated. They fill their days and spaces between their weekly gatherings with this access to grace. We also need to fill our days and spaces between weekly Eucharists with this means of grace.

Six years later, how have these things that Fr. Fullam shared with us stood the test of time? Validation of this approach came in an unexpected way: one Sunday at mass I waited with only mild anticipation for the fortyish priest to begin the sermon. His delivery was restrained and low key; he seemed typically Anglican. But as he spoke, I found that a hunger deep within me was being both awakened and satisfied. Here was nourishment I have found rarely in Anglican preaching. Afterward I learned that he had attended that same seminar in 1982.

For myself: at our priesting under the 1928 Ordinal, we were exhorted to fashion our lives according to the rule of scripture. Frankly, for two decades I had no idea of how to go about that, and it remained unfinished business until I was taught how to gain access to the scriptures. Now I recognize the need to resort to the scriptures each day because I hunger for the word that proceeds from the mouth of God, just as I need to receive the sacrament because I hunger for the presence of Christ. As a preacher, neither before nor since that seminar, would I be described as a spellbinder: low key is my style. Yet it is obvious that something is being added that was not there for over 20 years. In particular, a gift for teaching the scriptures has emerged more clearly in the past two or three years, and I sense that listeners are finding a hunger awakened and satisfied.

Providentially, word and sacrament come together so readily in our tradition that there is no need for any of us to be deprived of either. The scriptures do not need to remain inaccessible to any Anglican, since the means are available for opening the scripture to clergy and laity, and daily recourse to scripture is not beyond the reach of any of us.

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# Evangelism: A Lay View

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How do we really go about  
proclaiming Christ to a secular,  
cynical world?

By MARY E. O'SHAUGHNESSY

*Do you really believe that garbage  
about Jesus dying for our sins?"  
"Organized religion is a scam."  
"Churchy stuff isn't for me."*

**Y**es, people really have said these things to me. Hearing these words, and responding to them, is part and parcel of evangelism. The Prayer Book Catechism states, "The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world . . ." (p. 855). Neither God nor the authors of the catechism promise us we will have unfailingly friendly audiences. Yet interpreting God and the church to our non-religious neighbors is our primary work as members of Christ's body.

How do we really go about proclaiming Christ to a secular, cynical world? First, we need to be very clear about who and what we are witnessing to. Episcopal parishes are communities of people that have been called out together by God for a purpose. Parishes, like individuals, have different gifts; preserving the church's traditions in liturgy, reaching out to the poor, proclaiming the gospel through great music. It is important to be able to present our parishes as caring com-

munities. It is vital to our Christian identity to acknowledge a divine source of that concern and love for each other. The bedrock of our community life must be our shared, lived experience of God's love for us. If that is not the case, all we are selling is membership in a cozy club that happens to meet on Sunday morning.

Once we know what we are about, hanging up the sign that says "Christian" is really not difficult. It is natural for people who share work, school or hobbies to share other information about themselves over time. Who hasn't been asked at work, "How was your weekend?" Time spent working around the parish on Saturday is well worth talking about. Mentioning church-sponsored community activities is important; we are, after all, called to be an outward-reaching people. The first reactions to hearing about our church activities are mostly polite to neutral: "Oh. You go to church? That's nice. What church do you go to?" It's on a level with asking what coffee shop we go to for brunch.

A switch does get thrown in our listeners' minds, however. Added on to whatever ideas these friends have about us is their images of "Christian." Some of these images may be far from what we believe to be true of Christianity or of ourselves as Christians. Ridiculing or curtly dismissing these ideas, however, is unfair, and makes their holders feel bad. Thus the only truly effective way to illustrate real Christianity is to be a real Christian.

If we spend lots of time talking about church things while demonstrating a wimpy set of values or an  
(Continued on page 22)

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*Mary E. O'Shaughnessy was received into the Episcopal Church on Easter Eve, 1984, and is a member of St. Peter's Church, Chelsea, New York City. A professional typographer, she is an undergraduate student in religious studies at Fordham University.*

## Priority of Parish Life

We begin the year with a Parish Administration Number, reminding all of us of the priority of parish life. The church is truly where real people gather around the altar week by week. If we are faithful in our own congregations and our own communities, then we will have something to share more widely, something to hold out to others, something to invite others near and far to be part of.

We are devoting part of this Parish Administration Number and the book review section to topics having to do with worship. We hope members of altar guilds, choir-masters, lay readers and others as well as the clergy will find things of interest to them.

To glorify God in our worship, we need more than sincerity and good feelings. For the life of worship in a parish to grow and deepen requires knowledge, planning, and the creative use of available talents.

## This Month

Having wished our readers a churchly Happy New Year at the beginning of Advent, we gladly do so again at this time. This year, with the Feast of the Holy Name of Jesus coming on Sunday, the First Sunday after Christmas is superseded. We have the Epiphany on Friday and the Feast of our Lord's Baptism (really a part of the Epiphany observance) on Sunday January 8. In accordance with our custom, the issue of TLC for that day will devote special attention to baptism and related topics.

The Week of Prayer for Christian Unity is widely observed from January 18 (the Confession of St. Peter) to January 25 (the Conversion of St. Paul). We commend its observance to our readers. In our issue of January 22, we will again follow our custom of discussing ecumenical matters during this special week of prayer. This is a busy month for us, and we hope readers will find the January issues of interest.

# VIEWPOINT

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## Looking for a Sustaining Word

By DAVID H. McDOWELL-FLEMING

*"Viewpoint" offers a variety of perspectives within the church.*

I am in real trouble. I sit at my desk with the *Advocate* of Episcopalians United on one side of me and *The Witness* on the other side. One warns me of the dangers of sex and inclusive language; the other, toxic waste and grapes. At other times I am urged to use "Common Era" and avoid praying in the name of Jesus, as it offends people. On the other hand the option is that only as I become a "Super Christian," an enthusiast of I Corinthians fame, that I can make it to a list of clergy who really have the Spirit.

Let go of distinctions, I am told, merge into cosmic faith, or perhaps I

should withdraw into the comfortable self-definition of those who have similar stands against things. I don't know.

I do know evocative music gets emotions tender and we can confuse our indigestion and vulnerability with the work of the Holy Spirit. But again I can't go all the way with Bishop Spong to think that all we find uncomfortable in the New Testament is the result of Paul's messed up personality. I liked parts of Bishop Spong's recent book, but I feel defined, not loved.

That's it, I guess I feel defined. I am homophobic (I think the scientific jury is still out on the genetic argument). I am fundamentalist (Yes, I do think the Christ event did something to history). I am literalistic (Orwell's *1984* was right on when the hero rewrote history to meet the needs of the present). I am paternalistic (I think being male and female is important and fun; I also

love to cook). I am liberal (for the work of critical biblical scholarship is part of my self-definition). I am radical (I am really concerned about the environment, toxic waste, sex, AIDS and grapes). Lastly, I am, by definition, excluded, for I choose to regress in the service of the ego with a bottle of good wine and warm friends (I guess I will never make that list.)

I think our Lord said some things about meals and fellowship. But then again, what did that bunch know? They had such a primitive world view of uniformed sexual and role stereotypes.

Yet if it is OK, I will stay in touch with that particular historical figure. He has sort of kept me going. I have the feeling that he is not into defining me; the only thing I guess I feel is his love.

But then, what do I know?

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*The Rev. David H. McDowell-Fleming is curate of All Saints Church, Mobile, Ala.*



## Observing Cana Sunday

**T**he traditional "Three Epiphanyes" celebrated in January are the coming of the Magi (Epiphany Day), the Baptism of our Lord (now celebrated on the following Sunday) and the first miracle of Jesus at the wedding in Cana of Galilee (observed this year on January 15). Unfortunately, the story of the latter is now only read once in three years — this year — so let us make the most of it. Although it is referred to in the beginning of our own marriage service (Prayer Book, p. 423) it is surprisingly not included in the list of proposed Gospels for a wedding (p. 426).

In the past, at least a few American parishes effectively observed "Cana Sunday" each year as a day focused on Christian marriage. It is worth doing that this year. In many of our churches, several weddings occur each year. Yet the congregation is often largely made up of out-of-town guests and relatives, and the regular congregations of the parish rarely if ever together for such an occasion. Cana Sunday is a good opportunity for a sermon on marriage and related topics, for pertinent hymns and for using some of the material from the marriage service. On this Sunday in Year C, the Old Testament lesson is appropriate (although not the most powerful) and the Epistle suggests a sermon on the work of the Holy Spirit within a family.

The gospel passage may be considered in several different ways. Since, however, the preacher has only one

chance in three years, we suggest keeping close to the marriage theme.

As to the choice of hymns, those using *Hymnal 1940* will find Bishop Wordsworth's "Songs of thankfulness and praise" (no. 53) the best for this day. The marriage hymn no. 215 will no doubt also be chosen. We would recommend omitting the second stanza which may be saddening to some members of the congregation.

*Hymnal 1982* offers more. No. 131/132 may be used on this and some other Sunday in the season, as may Wordsworth's hymn, now no. 135. Number 138 is specifically for this Sunday. A reference also occurs in no. 443. Of course not all of these need be used this day, or be restricted to this day. As long as the Cana Gospel is read on one Sunday, there is nothing wrong with referring to it on one or more other Sundays of the season, as with Bishop Wordsworth's old favorite. In order to be familiar, a hymn should at least be sung twice a year. "Love Divine" is often sung at weddings and may well be chosen.

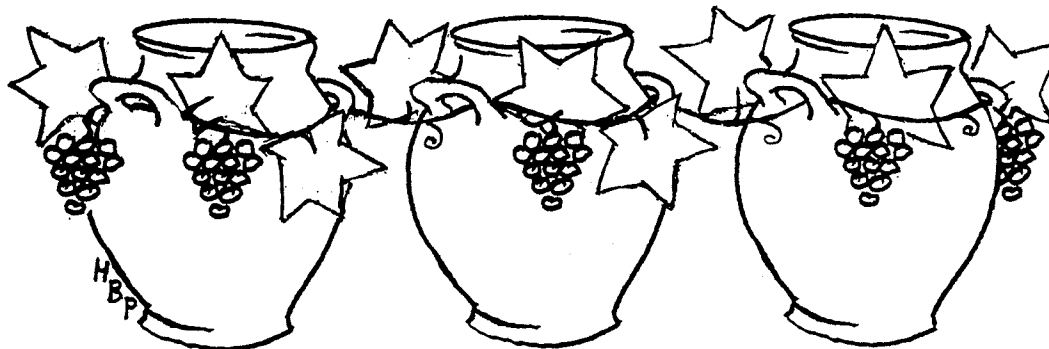
### Prayers

As to prayers, it is, of course, easy enough to insert a petition or two into the usual intercessions. We would suggest, however, using the short Form VI and then after the confession, as a special feature for this day, adding the wedding intercession on p. 429. The initial "this man and this woman" can be changed to "all." Pastoral sensitivity

may be shown by using, at the end, prayer no. 48 on p. 829. Ideally, one might wish to have a blessing of all married couples in the congregation, but pastoral consideration of the widowed, the divorced and those whose spouses do not belong to the church may make such a blessing undesirable. Such a blessing might be conferred, however, on one or two chosen couples — perhaps the longest married and the most recently in the parish.

The proper preface for a marriage will, of course, be appropriate, and if Rite II is used, eucharistic Prayer B would seem in order. This is also a day when a creative decoration of the chancel or sanctuary may be used. If there is a suitable and visible place to put them, several earthenware pots (they need not be as large as those in the Gospel, nor all be of the same size) can be displayed with some greenery around and over them. Pictures of large pots can also be cut out of cardboard, and swathed with paper grapes, and mounted as a flat decoration on a wall.

Finally, what does all of this tell us about a marriage service, and the strange exclusion of St. John 2:1-11 from that service? Actually, those who mind their rubrics will see that this passage can be included at a wedding as long as one of the appointed Old Testament passages or Epistles is used (rubric top of p. 426). If this Gospel is so read, then we may wish to encourage the new hymn no. 138 for regular use at weddings.



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# BOOKS

## Sound Advice

**A LAY MINISTER'S GUIDE TO THE BOOK OF COMMON PRAYER.** By Clifford W. Atkinson. Morehouse-Barlow. Pp. x and 85. \$5.95 paper.

This is a substantial revision of the author's popular *The Lay Reader's Guide to the Book of Common Prayer* (1977) in view of the new canons which govern the much-shared responsibility for the Episcopal Church's worship by its lay and ordained ministers. A substantial discussion of the church year and its lectionaries is complemented by sound advice on reading aloud and intelligently. Authorized lay leadership in the Eucharist and in the offices is thoroughly covered, although explanation of the restrictive rubric, "In the absence of sufficient deacons and priests, lay persons . . . may administer the chalice (and, now, the bread)" (BCP, p. 408) is missing.

Recommended for lay ministers and all orders of the clergy.

(The Rev. Canon) PETER CHASE  
Providence, R.I.

## Compact Dictionary

**WORDS OF OUR WORSHIP: A Practical Liturgical Dictionary.** By Charles Mortimer Guilbert. Church Hymnal Corp. Pp. 70. \$5.95 paper.

This handy sized book (narrow enough to go into a deep pocket) has been compiled by the Custodian of the Book of Common Prayer. It not only explains technical expressions in the Prayer Book, but also terms pertaining to church architecture, music, vestments, etc., and historic terms used in liturgical study. If you want to find out the meaning of Baldaquin, Fauxbourdon, or Pericope, this is the book. It will be especially useful to a parish group studying the Prayer Book, or to someone compiling parish bulletins.

H.B.P.

## Detailed and Concise

**A WORKING MANUAL FOR ALTAR GUILDS.** By Dorothy C. Diggs. Morehouse-Barlow. Pp. 82. \$6.95 paper.

The third edition of this classic altar guild manual updates basic information and instructions to conform with the 1979 Book of Common Prayer and

current liturgical practices. Preparations are given for all services, seasons, festivals, pastoral offices and special services of the Episcopal Church. The information is detailed and concise. Included are dramatic illustrations of familiar church symbols by Betty Wolfe and a helpful glossary at the end.

Dorothy Diggs writes from at least three decades of experience in guiding altar guilds in the "care, beauty and traditional correctness attendant upon the worship of Almighty God." The preface and final chapter are small essays on the ministry of altar guilds and the vocation of its members. This is a fine teaching manual for new members and an inspiration for "old hands."

PHYLLIS HAYDEN  
La Crosse, Wis.

## Excellent Guidelines

**DEACONS IN THE EPISCOPAL CHURCH.** By Ormonde Plater. North American Association for the Diaconate (14 Beacon St., Rm. 707, Boston, Mass. 02108). Pp. 24. \$4 prepaid (includes postage).

Excellent guidelines for recruitment, training and deployment of deacons within a diocese, and clear but brief explanations of the canonical steps to ordination as most recently approved by General Convention. Deacon Plater of New Orleans is one of the most knowledgeable deacons in the Episcopal Church.

H.B.P.

## Valuable Resource

**THE PLAINSONG PSALTER.** Edited by James Litton. Church Hymnal Corporation. Pp. xvii and 324. \$14.95.

There is cause to rejoice in the publication of this long-awaited volume. The care taken in its production has given the church a most valuable resource for enhancing its worship. Communities which regularly sing the Daily Office will welcome this book. For more than a decade most have had to produce their own editions for local worship. Now they have a beautifully edited psalter common to other such communities. Though this psalter will probably be used primarily for singing the office, it will also be of use to those who wish to sing psalmody at the Eucharist for the introit, offertory, and communion.

*The Plainsong Psalter* contains the entire Prayer Book psalter pointed and set to plainsong psalm tones. The choice of psalm tones and the method and style of pointing is based upon the work of Richard Crocker in his *Gradual Psalms*, already in use throughout much of the church. In addition each psalm is provided with one or two seasonal antiphons as well as one for general use. These texts come from Howard Galley's *The Prayer Book Office* and are set to melodies based upon the antiphon melodies used in *Gradual Psalms*.

In his preface James Litton writes, "The inclusion of these antiphons set to traditional office antiphon plainsong melodies makes this plainsong psalter unique. As far as it can be determined this is the first complete English plainsong psalter which has been published with antiphons for each psalm. The singing of antiphons with the psalms restores the complete musical form of the psalm tones."

The lack of a pointed *Gloria Patri* at the conclusion of each psalm is regrettable, I feel, but it is an omission easily dealt with by those who use the book.

It is good when a book which will be used over and over again is bound as durably and looks as nice as this one. Those who know the quality of *The Anglican Chant Psalter* will be pleased to find this edition up to the same standard. In his preface Litton thanks numerous people who were helpful in his editorial process. The church should thank James Litton, the Standing Commission on Church Music, and Church Hymnal Corporation for seeing this work through to its completion.

M. MILNER SEIFERT  
Wilmette, Ill.

## Aaron to Zoan

**THE PRAYER BOOK CONCORDANCE.** Edited by Galen Bushey. Church Hymnal Corp. Pp. ix and 977. \$39.50.

From Aaron to Zoan, this sizable volume gives every instance of every word in the present American Prayer Book. Of course "an" "but" "the" and other such bits are omitted, but even such inconsequential words as "all" or "from" have page after page devoted to their hundreds of occurrences. The first 552 pages of this book concern

words in prayers and other spoken parts of the Prayer Book. Over 200 more pages deal with words in the rubrics, prefatory material, etc. A third section tells us how many times any given word occurs.

The compiler of this work is a publisher and church member in New York who has had long experience editing encyclopedias and dictionaries. This unique reference work should be standard equipment in either the parish library or the rector's study.

H.B.P.

## Liturgical Style

**THE BISHOP IN LITURGY: An Anglican Symposium on the Role and Task of the Bishop in the Field of Liturgy.** Edited by Colin Buchanan. The Alcuin Club (Norton Vicarage, Windmill Hill, Runcorn, Cheshire WA76QE). Pp. 61. £2.50 paper.

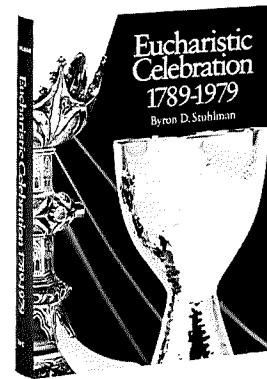
This small volume explores principles to guide each bishop in working out the liturgical style best suited for him and his diocese. It stresses the bishop's responsibility as pastor and teacher and preacher of the word. It contains good suggestions regarding the bishop's role in baptisms, confirmations, ordinations, blessing of oils, etc. and what to do with mitres, croziers and other episcopal impedimenta. It is, refreshingly, not a ceremonial directive.

(The Rt. Rev.) FREDERICK W. PUTNAM  
Minneapolis, Minn.

## History of Christian Worship

**MANUEL DE LITURGIA.** Serie Manuales "Canterbury." Instituto Superior de Estudios Teologicos Anglicanos (Diocesis Central del Ecuador, Apartado 353-A, Quito, Ecuador, S.A.). Pp. vi and 151. \$5 postpaid, paper.

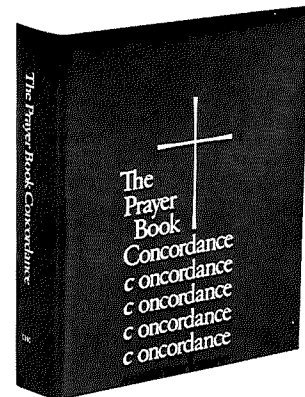
As training for Spanish speaking ordinands and lay leaders progresses, a significant resource is the "Canterbury" series from Ecuador, published under the direction of the veteran missionary and educator, the Rev. Canon David E. Bergesen. The present volume narrates the history of Christian worship from the New Testament to the present, with footnotes referring to Gregory Dix, Joseph Jungmann, Massey H. Shepherd, Geoffrey J. Cuming and others whose names will be familiar to English speaking students. A



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# BOOKS

bibliography gives important works in Spanish.

One may regret that Hispanic influence on the Book of Common Prayer is not explored, but an interesting short chapter deals with Spanish versions of the Prayer Book. Thirty helpful pages contain Spanish translations from Hippolytus, Serapion, the Roman Canon, BCP 1549, etc. A five-page liturgical glossary concludes this useful book.

H.B.P.

## Pastoral Liturgy

**INTIMATE MYSTERY: Our Need to Worship.** By Robin Green. Cowley. Pp. 159. \$7.95.

Robin Green, an English priest and pastoral counselor, offers a thought-provoking little book on worship and liturgy. He regards worship as a fundamental human need and liturgy as a framework which, at its best, enables people to worship, but far too often hinders them. Green provides both cogent analysis of the failure of liturgy and interesting suggestions on how it can serve people and their need to worship.

Writing from a Jungian perspective, he discusses the pastoral aspects of worship and liturgy, in two directions. Worship can be conceived of as a very significant means of pastoral care in itself and leadership of worship improves markedly when informed by pastoral concern. Truly pastoral liturgy enables the worshiper to come to terms with the dark side of human life and personality and to feel more deeply God's affirmation of human worth in Christ. Profusely illustrated with stories and concrete examples, this book is a serious call to pay attention to more than rubrics and texts in our worship.

(The Rev.) CLARK HYDE  
St. Andrew's Church  
Madison, Wis.

## Books Received

**READING THE BIBLE BOOK BY BOOK.** By Richard H. Hiers. Fortress. Pp. xvii and 238. \$6.95 paper.

**A MAN AND HIS GOD: Contemporary Male Spirituality.** By Martin W. Pable, OFM Cap. Ave Maria. Pp. 143. \$5.95 paper.

**WOMAN TO WOMAN: Conversations with Mary.** By Jeannette M. Cooper. Ave Maria. Pp. 103. \$4.95 paper.

**DEALING WITH DIVERSITY: A Guide for Parish Leaders.** By Greg Dues. Twenty-Third. Pp. 121. \$7.95 paper.

# SHORT and SHARP

By TRAVIS DU PRIEST

**JOURNEY THROUGH THE WORD.** January-April, 1989. Bible Reading Fellowship (Box M, Winter Park, Fla. 32790). Pp. 72. \$8.50 per year for a single copy; \$7.50 each per year for five copies to same address, paper.

In response to the 69th General Convention's call for "a broad, scripturally-based Christian education program," the Bible Reading Fellowship, a study organization in the church, makes available this daily Bible study which will cover the Bible every five years. Each month looks at a book or a theme of the Bible, with short commentaries which may lead to study, discussion or personal reflection.

**LENT. Series C.** By Myrna Kysar and Robert Kysar. Fortress. Pp. 64. \$3.75 paper. **HOLY WEEK. Series C.** By Gerard S. Sloyan. Fortress. Pp. 61. \$3.75 paper.

Both pamphlets are part of the well-known *Proclamation 4: Aids for Interpreting the Lessons of the Church Year*. Fr. Sloyan, distinguished Roman Catholic priest and professor of religion at Temple Univ., gives an excellent overview of Maundy Thursday and its place in Holy Week celebrations.

**ONE THOUSAND YEARS: Stories from the History of Christianity in the USSR, 988-1988.** By J. Martin Bailey. Friendship. Pp. x and 61. \$4.95 paper.

A lovely 8x11" pamphlet with black and white decorative motifs and illustrations on the historical developments of the largest of the Christian churches in the USSR, the Russian Orthodox Church, which celebrated its millennium last year. The author is associate secretary for media of the National Council of the Churches of Christ.

**COMMEMORATING AMSTERDAM 1948: 40 Years of the World Council of Churches.** The Ecumenical Review. Vol. 40. Nos. 3-4 (July-October, 1988). WCC Publications (475 Riverside Dr., Rm. 1062, New York, N.Y. 10115). Pp. 559. \$9.95 paper.

A special anniversary double issue of *The Ecumenical Review*. Contribu-

tors include Anglicans such as the Archbishop of Canterbury and Archbishop Desmond Tutu. Most perceptive is "Some Reflections on the Ecumenical Movement" by the French writer Jacques Ellul who sharpens our vocabulary and our sensitivities to such concerns as the environment and the limitations of the ecumenical movement.

**PROFILES IN LIBERATION: 36 Portraits of Third World Theologians.** By Deane William Ferm. Twenty-Third. Pp. 193. \$9.95 paper.

A well-known writer on Third World liberation theologians of Africa, Asia and Latin America sets out to describe what liberation theologians really say, as opposed to what their critics say they say. Fascinating revelations, such as poet Ernesto Cardenal's "I have become politicized by the contemplative life . . . It was not by reading Marx but Christ."

**MIZ LIL & THE CHRONICLES OF GRACE.** By Walter Wangerin, Jr. Harper & Row. Pp. 192. \$14.95.

The well-known Lutheran pastor-writer — author among others of *Ragman and Other Cries of Faith* — offers us 12 stories based on his own *rites de passage* as an American and a Christian. Imaginative, I found the style cleaner and less trendy than earlier Wangerin books.

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Copies may be ordered for \$3.00 each (postage included) from Trinity Episcopal School for Ministry, 311 Eleventh Street, Ambridge, PA 15003.

*Mission and Ministry*, Trinity's quarterly magazine, gives laity and clergy a theological and practical grounding in ministry in a popular and readable style. Subscriptions are \$10.00 a year. Upcoming issues will consider the nurture and healing of the family, the significance of the Lambeth Conference, and the challenge of the "new age" movement.

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**NEWS**

*(Continued from page 10)*

vancements made in the diocese in recent years. He then named two priorities for consideration: diocesan stewardship and evangelism in response to the Presiding Bishop's call.

The convention responded by adopting a resolution initiated by the Lambeth Conference and calling on each parish and mission to study the stewardship of environment, militarism, justice and peace.

In other resolutions, the convention:

- adopted a minimum standard of clergy support for 1989;
- affirmed the existence of both Israel and Palestine but asked for dialogue with both the Jewish community and the Muslims;
- called for fair employment practices at all levels of church life for Afro-Americans and all other minorities;
- called for the observance of Absalom Jones day (Feb. 13) annually;
- recognized non-violent refusal to prepare for and participate in war, but adding also recognition of others who choose to serve in the military;
- affirmed tithing as the standard of giving;
- affirmed a program of community investment and economic justice (the "Michigan Plan") and voted to name a committee to work toward inviting the 1994 General Convention to meet in St. Louis.

A move to affirm the General Convention resolution calling for a boycott of international oil companies doing business in South Africa was defeated by a vote of 68-71.

A program budget for 1989 in the amount of \$922,853 was approved.

(The Rev.) CHARLES REHKOPF

The convention of the **Diocese of California** was held in San Francisco, October 21-22, with the Rt. Rev. William E. Swing, diocesan, presiding. A budget of \$1,979,917 was passed without debate, as was a resolution raising minimum salaries for clergy by 4.4 percent.

A resolution calling on the bishop to

**Next week:  
Feast of Our Lord's  
Baptism**

authorize a rite for the blessing of same-sex couples was amended after extensive debate to indicate support for the introduction of such a rite by the church, and was then passed.

A resolution supportive of the Palestinian people and critical of Israel was submitted, but the resolutions committee introduced a separate resolution in its place, essentially endorsing the resolution on the subject of the unrest in the Holy Land which had been passed by General Convention. Despite significant support for the original resolution, attempts to adopt it as a substitute resolution failed. Some speakers were concerned that a strongly pro-Palestinian resolution might increase the difficulties now faced by the Rt. Rev. Samir Kafity, Bishop of Jerusalem.

Among the reports given were Bishop Swing's comments on his experiences at the Lambeth Conference, and brief comments on General Convention made by the deputies and first alternates. Also received was a report on the first year of the diocese's companion relationship with the Diocese of Jerusalem.

In addition, convention welcomed the former mission of St. John's in Clayton, which now has parish status.

NIGEL RENTON

The **Diocese of Northern Michigan** convened at St. James' Church, Sault Ste. Marie, October 14-16, and the Rt. Rev. Thomas Ray, diocesan, presided.

In response to instructions from last year's convention, the standing committee presented 14 resolutions designed to bring the constitution and canons of the diocese into agreement with the language and intent of the national canons and to broaden representation on the diocesan council. All 14 passed.

An additional resolution was passed, directing the bishop and council to identify and report socially responsible criteria for all diocesan investments and to report the results at next year's convention.

Also passed was a resolution instructing the bishop and council to develop ideas that would enhance the use of diocesan resources in the service of Christian mission. The convention also voted to continue its membership in Coalition 14, an organization of aided dioceses.

A budget of \$296,843 for 1989 was adopted.



# CHURCH SERVICES NEAR COLLEGES

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 24.

## ARIZONA

**UNIVERSITY OF ARIZONA** Tucson  
EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.  
The Rev. J. Michael Porteus, chap (602) 623-7575  
Sun Eu 6, Wed 12:10

## CALIFORNIA

**SAN FRANCISCO STATE UNIV.**  
ECUMENICAL HOUSE  
190 Denslowe Dr., S.F. 94132  
Bryony Conner Woodruff, chap (415) 333-4920

**STANFORD UNIVERSITY** Stanford  
CANTERBURY EPISCOPAL COMMUNITY AT STANFORD  
Room 22, Old Union Clubhouse (415) 725-0070  
The Rev. Penelope Duckworth, chap  
H Eu: Tues noon, Common Room (upstairs). Active Program

**UNIV. OF CALIFORNIA AT BERKELEY**  
EPISCOPAL CHAPLAINCY at the Univ. of Calif.  
2334 Bancroft Way, 94704  
The Rev. Stephen Brannon, chap (415) 845-5838

## COLORADO

**ALL COLORADO COLLEGIATE INSTITUTIONS**  
COLLEGE AND YOUNG ADULT MINISTRIES  
Box 18-M, Denver  
Mrs. Nancy T. Grant, Acting Director (303) 773-8792  
Information regarding campus contacts, retreats, activities across Colorado

## CONNECTICUT

**YALE UNIVERSITY** New Haven  
THE EPISCOPAL CHURCH AT YALE 432-1140  
The Rev. Dorsey W.M. McConnell, chap  
Office: Bingham Hall B018  
Mail: 1955 Yale Station, New Haven, Conn. 06520  
Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues — Branford Chapel)

## DELAWARE

**UNIVERSITY OF DELAWARE** Newark  
ST. THOMAS'S PARISH CHURCH  
The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSSF, Univ. v  
Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Wed 10. HD as anno. EP daily

The Church Services Near Colleges  
Directory is published  
in all of the  
January and September issues  
of THE LIVING CHURCH.

## FLORIDA

**UNIVERSITY OF FLORIDA** Gainesville  
INCARNATION 1522 W. University Ave.  
The Rev. David R. Francoeur, chap (904) 372-8506  
Sun HC 11. Wed H Eu & Healing 6:30

## GEORGIA

**ATLANTA UNIV. CENTER** Atlanta  
ABSALOM JONES CHAPEL at Canterbury Center  
791 Fair St., S.W.  
The Rev. Vincent P. Harris, chap  
Sun HC 11. Wed HC 7

## ILLINOIS

**EASTERN ILLINOIS UNIV.** Charleston  
EPISCOPAL CAMPUS MINISTRY  
The Rev. Donald J. Schroeder, chap (217) 348-8191  
Trinity Church, Mattoon 235-0018

**SOUTHERN ILLINOIS UNIVERSITY** Carbondale  
ST. ANDREW'S 402 W. Mill  
The Very Rev. Lewis A. Payne and Peer Ministers  
Sun: 8, 10:15. Wkdys as announced

**UNIVERSITY OF ILLINOIS** Champaign  
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.  
The Rev. Timothy J. Hallett, chap  
Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

## INDIANA

**DePAUW UNIVERSITY** Greencastle  
ST. ANDREW'S 520 E. Seminary  
The Rev. William D. Wieland, r; the Rev. Dr. H. John Eigenbrodt, assoc  
Sun H Eu 10. Wed H Eu 12:20. Alt. Sun eve student supper

**PURDUE UNIVERSITY** West Lafayette  
EPISCOPAL CAMPUS MINISTRY  
435 W. State St. 47906 (317) 743-1347  
The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d  
Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

**VALPARAISO UNIVERSITY** Valparaiso  
ST. ANDREW'S 100 Erie St.  
The Rev. Robert G. Bramlett, D.Min.  
Sun 8, 10 H Eu. Tues 6:30, Wed 7:30. Phone 219-462-4946

## IOWA

**GRINNELL COLLEGE** Grinnell  
ST PAUL'S CHURCH and Student Center State St. & 6th  
The Rev. Willa M. Goodfellow, v & chap (515) 236-6254  
Sun HC 8 & 10:30. Eu and soup Wed noon

**UNIVERSITY OF IOWA** Iowa City  
EPISCOPAL UNIVERSITY CHAPLAINCY  
26 E. Market 52245 (319) 351-2211  
The Rev. Ronald Osborne, chap  
Services and activities as announced

## KANSAS

**UNIV. OF KANSAS** Lawrence  
CANTERBURY HOUSE 1116 Louisiana  
The Rev. Anne Clevenger, the Rev. Mark Clevenger  
Sun H Eu 5; Thurs noon H Eu. Mon-Fri 7:30 MP

## LOUISIANA

**TULANE/LOYOLA/NEWCOMB** New Orleans  
CHAPEL OF THE HOLY SPIRIT 1100 Broadway  
The Rev. Ron Clingenpeel, chap  
Sun 8, 10, 5

## MARYLAND

**UNIV. OF MARYLAND** College Park  
The Rev. Dr. Peter W. Peters, chap (301) 454-2347  
MEMORIAL CHAPEL, Room #2116  
H Eu Sun 10; Wed noon; Canterbury Tues 5:30

## MASSACHUSETTS

**HARVARD UNIVERSITY** Cambridge  
The Episcopal Chaplaincy at Harvard and Radcliffe  
Two Garden St. Cambridge, Mass. 02138  
The Rev. Stewart Barns, chap  
HC Sun 5. Active program

**WILLIAMS COLLEGE** Williamstown  
ST. JOHN'S 35 Park St.  
The Rev. Peter T. Elvin, r; the Rev. Sinclair D. Hart, ass't (413) 458-8144  
Sun: H Eu 8, 10; Wed 7:15; Fri 5 (students gather afterward); HD 7; MP 8:50 wkdys

## MICHIGAN

**UNIV. OF MICHIGAN** Ann Arbor  
CANTERBURY HOUSE 218 N. Division St.  
The Rev. Virginia A. Peacock, chap; the Rev. Joseph Summers, ass't chap  
Sun H Eu 5 dinner following

**WAYNE STATE UNIV.** Detroit  
THE EPISCOPAL CHAPLAINCY  
The Student Center Bldg., Room 687  
Fr. Duane W. H. Arnold, chap

## MINNESOTA

**UNIV. OF MINNESOTA** Minneapolis/St. Paul  
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.  
The Rev. David Selzer, chap. Minneapolis 55414  
Sun Eu 6. Wed Eu 12:15 (612) 331-3552

## MISSISSIPPI

**MISSISSIPPI STATE UNIV.** Starkville  
The Rev. Douglas Carter, chap  
Sun 6:30 Eu, dinner, discussion. Wed Eu 12:05 MSU Chapel

## MISSOURI

**SOUTHWEST MISSOURI STATE UNIV. (SMSU)** Springfield  
EPISCOPAL CAMPUS MINISTRY  
Ecumenical Center 680 S. Florence Ave.  
Fr. Bruce Gardner, CSSS, vicar (417) 865-8711  
Mass Mon 9. Daily Mass, MP & EP times posted

## NEBRASKA

**UNIVERSITY OF NEBRASKA** Lincoln  
ST. MARK'S ON THE CAMPUS 1309 R  
The Rev. Don Hanway, v & chap  
Sun Eu 8:30, 10:30, 5. Tues 12:30

## NEW JERSEY

**RUTGERS UNIV.** New Brunswick  
ST. MICHAEL'S CHAPEL  
40 Davidson Rd., Piscataway, N.J. 08854  
The Rev. Canon Henry L. Atkins, Jr., chap  
Sun H Eu & sermon 10:30

## NEW MEXICO

**ST. JOHN'S COLLEGE** Sante Fe  
Church of the Holy Faith 311 E. Palace Ave.  
The Rev. Philip Wainwright, r  
Sun Masses 8 said, 9:15 & 11 sung. Wkdys as anno

## NEW YORK

**SKIDMORE COLLEGE** Saratoga Springs  
BETHESDA CHURCH Broadway at Washington St.  
The Rev. Thomas T. Parke, r & chap  
Sun 6:30, 8 & 10

## OHIO

**HEIDELBERG COLLEGE** Tiffin  
TIFFIN UNIVERSITY  
OLD TRINITY  
Sun H Eu 8, 10. Wkdys as announced

**MIAMI UNIVERSITY** Oxford  
HOLY TRINITY Walnut & Poplar  
The Rev. John N. Gill  
Sun 8, 10. Wkdys as announced

(Continued on next page)



# CHURCH SERVICES NEAR COLLEGES

*Continued from previous page*

OHIO (Cont'd.)

**OHIO WESLEYAN UNIVERSITY** Delaware  
ST. PETER'S 45 W. Winter St.  
The Rev. Bettina Anderson, r  
Sun H Eu 8, 10:30; Wed H Eu 7 & 11

PENNSYLVANIA

**BRYN MAWR, HAVERFORD, VILLANOVA**  
GOOD SHEPHERD Montrose & Lancaster  
The Rev. Jeffrey Stenson, r; the Rev. W. L. Prehn, c; the  
Rev. John Holt, ass't  
Sun 8 & 10; Weekday Eu 7:30. Welcome students!

**CARLOW COLLEGE**  
**CARNEGIE-MELLON UNIV.** Pittsburgh  
**CHATHAM COLLEGE**  
**UNIV. OF PITTSBURGH**  
CALVARY Shady at Walnut  
The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall,  
campus ministries; the Rev. Pamela Foster, pastoral care;  
661-0120  
Sun 8 & 12:15 HC; 10:30 Choral HC or MP

SOUTH CAROLINA

**UNIV. OF SOUTH CAROLINA** Columbia  
DIOCESAN HOUSE 1115 Marion St.  
P.O. Box 1789, Zip 29202  
The Rev. Canon Howard F. Kempell, Jr., chap  
(803) 771-7800  
Sun Program & Service 6:30. Mid-Week activities as anno

TEXAS

**PRAIRIE VIEW A & M UNIV.** Prairie View  
ST. FRANCIS OF ASSISI Dooley Drive  
The Rev. C. Andrew Mephram, v & chap  
Sun H Eu 9; Tues 12:30 H Eu on campus, Wed 5:30

**TEXAS A & M UNIV.** College Station  
CANTERBURY HOUSE — Fr. Steven Sellers, chap  
902 Jersey St. Episcopal Student Center  
H Eu Sun 6:15; Mon 7:15; Wed 6; Thurs 12:10. Chapel of St.  
Jude open 24 hours — EP Mon & Tues

VIRGINIA

**THE COLLEGE OF  
WILLIAM & MARY** Williamsburg  
CANTERBURY ASSN: BRUTON PARISH CHURCH  
The Rev. Donald B. Harris, chap  
Sun 7:30/ 9/ 11/ 5:30 H Eu, EP dinner follows. Thurs 5:30 H Eu  
(Wren Chapel) dinner

**WASHINGTON & LEE UNIV.** Lexington  
**VIRGINIA MILITARY INSTITUTE**  
R.E. LEE MEMORIAL 123 W. Washington St.  
The Rev. David Cox, r & chap, the Rev. Hugh Brown, ass't/  
co-chap  
Sun H Eu 8:30, 10:30, 5 (Canterbury Fellowship). Wed 12:15

WISCONSIN

**DIOCESE OF EAU CLAIRE,**  
**Canterbury Association**  
Ashland, St. Andrew's Church  
Eau Claire, Christ Church Cathedral  
LaCrosse, Christ Church  
Menomonie, Grace Church  
Rice Lake, Grace Church  
River Falls, Trinity Church  
Superior, St. Alban's Church

**UNIV. OF WISCONSIN** Madison  
ST. FRANCIS HOUSE 1001 University Ave.  
The Rev. Virginia Lund, assoc chap

If your church serves in a college community, and your listing is not included, please write to the Advertising Manager for the nominal rates.

## EVANGELISM

*(Continued from page 13)*

inveterate lack of concern for fellow human beings, we're doing more damage to our work than if we remain silent. Chronic, overplayed pessimism; complaining; and self-absorption can't spread the joy of Christ. Who wants to join the Episcopal Church of Perpetual Sourpusses?

At the same time, we're not preaching the gospel of goodthink. One of the most important traits of the Anglican way is the acceptance of all of life — good and bad — into our faith, and the acceptance of the objective reality of sin and evil. Bad things don't go away because we want them to. If something is wrong in our lives, it's not because we haven't prayed hard enough, or thought enough good thoughts, or even failed to give enough money to our church. We aren't Pelagians — we know we can't make ourselves perfect — and this is a very freeing thing.

People who aren't wealthy, healthy and innocent need to know that God loves them as they are; the church is a haven for broken sinners, not a resort for self-canonized saints. The way they learn this is through the lives of Christians. No Christian is perfect; none of us has a completely happy life; yet we remain Christians because we believe God has redeemed us and is even now transforming our lives, and creation through us.

Many acquaintances won't ask anything further than our church affiliation. Respect for our listeners dictates that we not preach unwanted sermons. If we do nothing more than listen well to a person who needs to vent angry feelings, we have served a purpose. If we leave a person knowing that there do exist committed, compassionate, and thoughtful Christians, we have helped transmit the gospel. Remember that for many people, the most exposure they've gotten to "organized religion" is news stories about fallen televangelists. Given just that picture — venal preachers ripping off gullible couch potatoes — why wouldn't they think of religion as a scam? Any positive view of religion absorbed from us works as a corrective to that view.

After we have had our church-person-shingle out for some months, our acquaintances may ask us religious questions. These are often an interesting mixture of current events and basic queries about the Episcopal Church. In the past several months, pop-

ular ones have been "What do you think of 'The Last Temptation of Christ?' . . . What's with those five Carmelite nuns in New Jersey? . . . George Bush is an Episcopalian, isn't he? What do you think about that?" Never answer a question dishonestly, and remember that "I don't know" is a perfectly good answer if it's the truth.

"Do you believe in abortion? Do you believe in sex outside marriage? Do you believe in homosexuality?" — these are common hot questions. My answer always starts, "I believe in God. I have opinions about other things. While I am an Episcopalian, my opinions are only my own and do not necessarily agree with the mind of the church." Always make the distinction clear between your opinions and the church's teaching and/or tradition.

The most common general-information question is, "Are you like Catholics?" The short answer — a properly Anglican "yes and no," is lethal. One general answer that will do is: "We don't think the pope is infallible, we ordain women and priests can marry. Our mass is mostly the same." We owe it to ourselves as much as to others, to know the answers to basic questions. We can't be taken seriously as information sources if our responses to every question is, "I don't know; I'll have to ask my priest."

Once in a while, people have asked me if I can recommend a book for them to read. Since one of our mottos is, "We pray what we believe," I give them a Prayer Book, paper-clipped at the catechism and the contemporary collects. I think we take the collects for granted, and can forget what beautiful prayers they really are. The catechism outlines what we believe, and the collects express it well. We don't need to know Prayer Book trivia. We do have the obligation to fully know and understand its history and the parts that most affect our life as a community: the Eucharist Rite used in our parish, Daily Office, Psalter, and Lectionary. The responsibility for teaching us laity, of course, lies with our priests. We cannot afford to let them off the hook on this.

Evangelism is a lengthy process, and we have to accept at the outset that the real results will be known only to God. We are incapable of saving anyone — either ourselves or those we seek to bring to Christ and the church. Jesus Christ alone is the Redeemer. We are only working to fulfill our baptismal vow to "proclaim by word and example the Good News of God in Christ."



# PEOPLE and PLACES

## Appointments

The Rev. Jack E. Altman, III is chaplain of St. Paul's School, Brooklandville, Md. 21022.

The Rev. E. M. Berckman is now on the faculties of Lander and Piedmont Technical Colleges. Add: 208 Kingston Rd., Greenwood, S.C. 29646.

The Rev. Leona Brownell is part-time chaplain of Episcopal Church Home, Box 233, Rte. 3, Hockessin, Del. 19707. Add: 4805 Plum Run Ct., Wilmington, Del. 19808.

The Rev. Skip Carsten is rector of St. Andrew's-by-the-Lake, Moore Rd. and U.S. 12, Michigan City, Ind. 46360.

The Rev. Diane B. Corlett now serves Christ Church, Box 37, Cleveland, N.C. 27013.

The Rev. Robert E. Eggenschiller is rector of St. Peter's, 107 State St., Albany, N.Y. 12207.

The Rev. Lawrence Estey is rector of St. John's, Troy, N.Y.

The Rev. Robert C. Gregg is now dean of the chapel at Stanford University, Stanford, Calif. 95305.

The Rev. Douglas J. Hadley is now rector of St. Paul's, 914 Lane Dr. at Morton, St. Joseph, Mich. 49085.

The Rev. Linda Wofford Hawkins is chaplain at Grace Hospital, Morganton, N.C.

## Ordinations

### Priests

Colorado—Jean Dalby Clift, pastoral counselor, St. Thomas Seminary and associate of St. John's Cathedral, Denver, Colo. Add: 2130 E. Columbia Pl., Denver 80210. John Taylor Frary, interim vicar, St. Mark's Mission, Craig, Colo. and supply priest, St. Paul's, Dixon, Wyo. Add: 700 Finley Ln. Craig 81625. Richard N. Shackelford, canon, St. John's Cathedral, Denver; add: 1313 Clarkson St., Denver 80218.

Northern Indiana—Craig M. Kallio, curate, Trinity Church, 611 W. Berry St., Fort Wayne, Ind. 46802.

Upper South Carolina—Nancy Allison, curate, St. Michael and All Angels, 6408 Bridge-wood Rd., Columbia, S.C. 29206.

West Texas—William D. Dugat, Jr., vicar, St. James', Hallettsville, Texas. Add: 106 Calle Ricardo, Victoria, Texas 77904.

Western New York—Patrick Shawn Finn (for the Bishop of Michigan), rector, Trinity Church, 62 W. Buffalo St., Warsaw, N.Y. 14569.

Western North Carolina—Philip H. Mock, sacramentalist priest-in-charge, St. Gabriel's, Rutherfordton, N.C. Richard E. Price, Jr., non-stipendiary assistant, Grace Church, Asheville, N.C.

## Cathedral Clergy

The Rev. Canon Reginald H. Fuller, professor emeritus at Virginia Theological Seminary, has been made an honorary canon of the Cathedral Church of St. Paul, Burlington, Vt. The Very Rev. Bruce H. Jacobson, dean of St. Paul's, said, "Dr. Fuller exemplifies traditional Anglicanism at its best — theologically, liturgically and spiritually."

# CLASSIFIED

advertising in *The Living Church* gets results.

## BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, N.Y. 12866. (518) 587-7470.

## CHURCH MUSIC

ST. MICHAELS MASS REPRINTED — for Rite II; widely used since 1970. Send \$2.00 for Packet w/ Accomp. and Pew editions. Benjamin Harrison, Christ Church, 5500 W. 91st St., Shawnee Mission, Kan. 66207.

## 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, Fla. 32303. (904) 562-1595.

## LITURGICAL ARTWORK

PERSONALLY DESIGNED and handcrafted liturgical art produced by trained artists. All work done on a commission basis. Murals, bronze castings, woodcarving, crosses, fonts, reredos, tabernacles, shrines, altars, doors and much more. Oliphant & Randall, 2671 Harbor St., Baltimore, Md. 21223. (301) 945-5041.

## ORGANIZATIONS

JOIN OTHERS who adhere to the traditional doctrine of the apostolic ministry. For information write to Evangelical and Catholic Mission, 1206 Buchanan St., McLean, Va. 22101. To subscribe to our newsletter, send \$20.00.

THE COMPANION SISTERHOOD OF SAINT GREGORY is a community-in-formation sponsored by the Brotherhood of Saint Gregory. Postulancy is open to married and single women, clergy or lay, who wish to explore the call to a structured Rule in a spiritual religious community. Is this you? For more information, write to: Br. Stephen Storen, BSG, Director of Vocations, 42-27 164th St., Flushing, N.Y. 11358.

CAN THE CHURCH SURVIVE a woman bishop? We think so: there's more to Christ's Church than the sex of its clergy. Join the Catholic Fellowship of the Episcopal Church in supporting living tradition. CFEC, St. Augustine's House, 2462 Webb Ave., Bronx, N.Y. 10468.

## POSITIONS OFFERED

EPISCOPAL/UNION CHURCH with English and Spanish services needs bilingual priest. Write: Search Committee, P.O. Box 935, Santo Domingo, Dominican Republic.

POSITION OPEN January 1, 1990: Executive Secretary, General Board of Examining Chaplains and Administrator of the General Ordination Examinations. One-half time. GBEC Office will be relocated to suit new applicant. Applicant should be seminary trained, pastoral, attentive to detail. For full position description and application write: The Rt. Rev. O'Kelley Whitaker, Chair of the Search Committee, 310 Montgomery St., Suite 200, Syracuse, N.Y. 13202-2093. Completed applications must be received by March 15, 1989.

## POSITIONS OFFERED

CHILD CARE SUPERVISOR: Supervising social workers, cottage parents and volunteers. Administrative skills. Master degree in social work or psychology. Prefer experience in residential care. Competitive salary and benefits. Reply Box J-663\*.

EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Africa, Spain, the Pacific. Write: Missionary Personnel Coordinator, Box 490, Forest City, N.C. 28043.

COTTAGE PARENT COUPLE: Responsible for a cottage of eight children. Married, prefer no children at home. Minimum of high school diploma, will train. Competitive salary and benefits. Reply Box J-664\*.

HOUSEPARENTS NEEDED: A mature married couple with no dependent children to work as houseparents in a therapeutic Episcopal related group home setting in a farm atmosphere. Call 601-798-2418 or 601-798-2437 or write: Houseparents, P.O. Drawer 640, Picayune, Miss. 39466.

## PROVERS

THIS EASTER everyone in your congregation can have a complimentary bulletin insert with the proper New English Bible readings, collects, Psalm, and preface. This introductory offer is available while supplies last. Telephone or write today. The Provers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

BULLETIN INSERTS with Sunday readings from the New English Bible. — FREE SAMPLES — The Provers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

\*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
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# CHURCH DIRECTORY

## HARTFORD, CONN.

**GRACE** (203) 233-0825  
The Rev. Christopher Rose, r; the Rev. Edward Wagner,  
precentor  
Sun Mass 8 (Low), 10 (Sol)

## WASHINGTON, D.C.

**WASHINGTON CATHEDRAL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,  
EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30-2:45. Hours 10-4:30  
Mon-Fri, 10-4:30 Sat & Sun

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Canon James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15; Sol Ev & B 8. Masses Daily 7; also  
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &  
6:15; MP 6:45, EP 6; C Sat 5-6

## CLEARWATER, FLA.

**ASCENSION** 701 Orange Ave.  
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr,  
ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev.  
Paul Dickson, assoc emeritus; the Rev. Louise Muenz,  
pastoral d  
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing  
10. Saints & HD 10

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10. Daily 7:15

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert  
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-  
ning, Ashmun N. Brown, deacons  
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30,  
Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

## SARASOTA, FLA.

**ST. BONIFACE, Siesta Key** 5615 Midnight Pass Rd.  
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill,  
Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the  
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr  
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &  
Healing 10

## ST. PETERSBURG, FLA.

**ST. VINCENT'S** 5441 Ninth Ave., No.  
Fr. Michael H. Day, r; Fr. Carroll Hall, ass't; Barbara Watson  
Day, DRE  
Sun Eu & Service 8 & 10, Ch S, Adult Ed 9. Wed Eu & LOH 10,  
Youth Club & EYC 4-8

## ATLANTA, GA.

**CHURCH OF OUR SAVIOUR** Midtown  
Fr. Thad B. Rudd, r; Fr. Bryan Hatchett, c; Fr. John Griffith,  
ass't  
For daily Mass schedule call 404-872-4169

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun 8 & weekdays — Christ Church undercroft.  
Sun 9:30 Christian Ed; 10:30 Cho Eu — St. Mary's Church,  
317 No. New Jersey

## LAFAYETTE, IND.

**ST. JOHN'S** 6th and Ferry Sts.  
The Rev. Robert B. Leve  
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6;  
Thurs 9:30; Sat 5:30

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,  
the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J.  
Wells, MD., d  
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.  
Sat 10:30 H Eu

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Jennifer Phillips, the Rev. Richard Valantasis  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu  
12:10

## DETROIT, MICH.

**ST. JOHN'S** 50 E. Fisher Freeway  
Cor. Woodward Ave. & Fisher Freeway  
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd  
Buehler, the Rev. Jesse Robe  
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing Service

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL**  
13th and Locust Sts. — Downtown  
Sun 8, 9, 11 & 4. Mon-Fri 12:10

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick  
Barbee, the Rev. William K. Christian, III, the Rev. Steven  
W. Lawler, assocs; Virginia L. Bennett, sem; the Rt. Rev.  
Michael Marshall, Anglican Institute  
Sun Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15.  
MP, HC, EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,  
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

**ST. MARTIN'S** S. 24th & J, just off I 80  
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-  
Catholic. Fr. F. S. Walinski, SSC

## BEATTY, NEV. (Just east of Death Valley)

**GOOD SHEPHERD CHURCH**  
The Rev. Kenneth A. Priest  
Sun 11 H Eu

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th & Central Aves. 08006  
The Rev. Adam Joseph Walters, priest-in-charge  
Sun Eu (June) 8 & 10. Eu (July, Aug.) Sat 5; Sun 8 & 10.  
Historic designation — circa 1890

## BURLINGTON, N.J.

**ST. BARNABAS'** E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## ALBUQUERQUE, N.M.

**ST. MATTHEW'S** 7920 Claremont, N.E. (at Texas)  
The Rev. Thomas C. Wand, r  
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En  
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-  
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

**EPIPHANY** 1393 York Ave. at 74th St.  
J. K. Johannson, c; J. Fisher, J. Johnson, J. Kimmey, associ-  
ates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, a  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:  
MP 8:30 (ex Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex  
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-  
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15; HS 12:30. Daily H Eu (ex Sat) 8, 12; MP  
7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

## OGDENSBURG, N.Y.

**ST. JOHN'S (on the St. Lawrence)** 500 Caroline St.  
The Very Rev. David L. Moyer, D.Min., r  
Sun Masses 8, 10 (Sung) on 1400AM. Daily as anno

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031  
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily  
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the  
Sick: Sun 11. Reconciliation Sun 9

## SYRACUSE, N.Y.

**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Andrew A. Barasda, Jr., r  
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-  
April, 5. C 1st Sat 4-5

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., (215) 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:30; Sol Ev  
Novena & B 5:30. [Mid-June through Sept. 8, 10 (Sung), 6:15;  
Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 &  
10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW** 823-8135  
5100 Ross Avenue 75206  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.  
Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-  
Jimenez, canon missionary; the Rev. Stephen Weston, canon  
to the ordinary; the Rev. Donald Johnson, c; the Rev. Francis  
Craig, ass't  
Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu  
(Spanish); 6:30 H Eu (Spanish). Wkdays Wed & Holy Day 10 H  
Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Frank B. Bass  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30  
& EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ALL SAINTS' CATHEDRAL** 5001 Crestline Rd.  
The Very Rev. William D. Nix, Jr., dean 732-1424  
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45),  
Wed & HD 10, 5:45. EP daily 6. C Sat 12-1

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M.  
Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the  
Rev. John E. Daniels, parish visitor  
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-  
2426

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

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