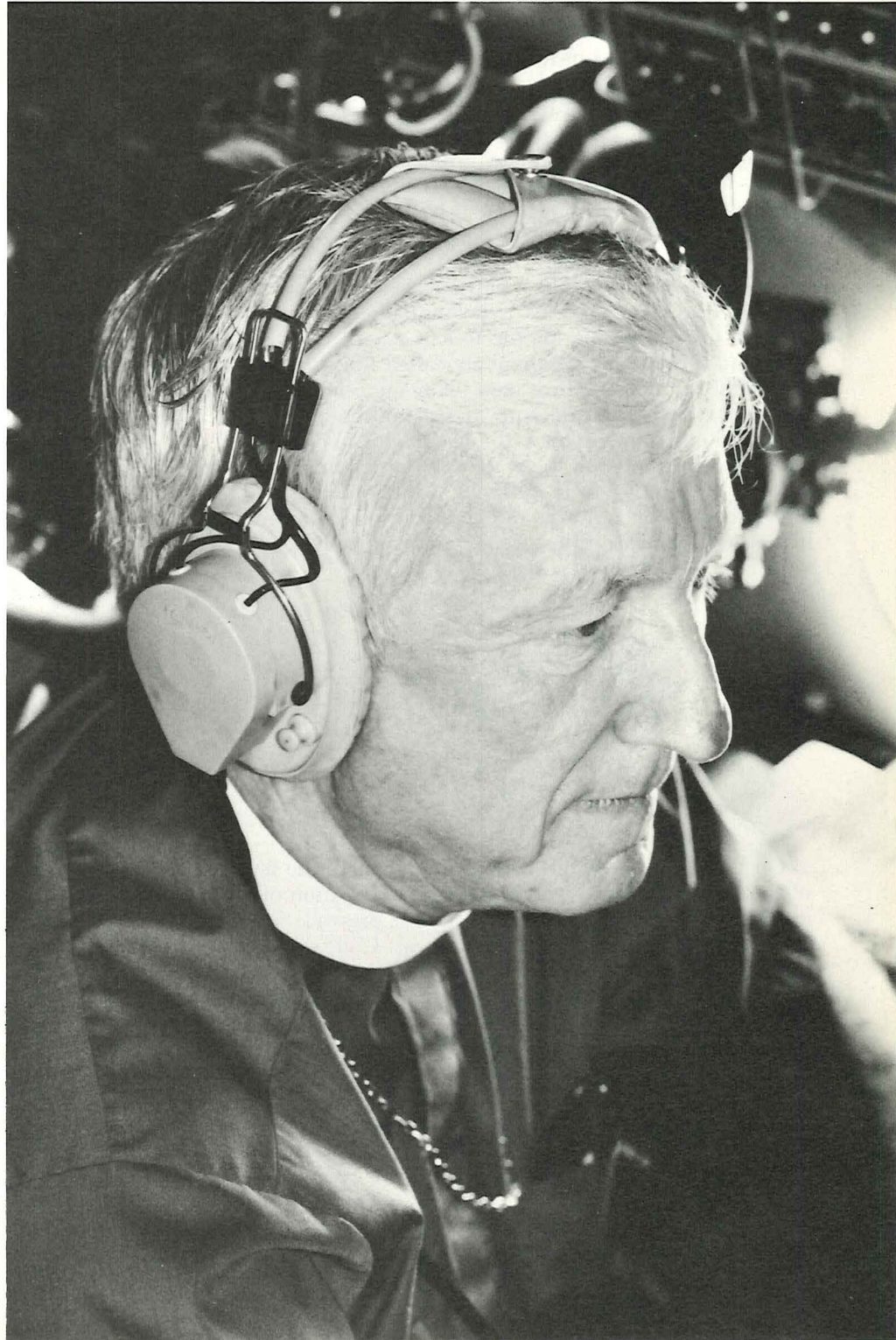


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Our Patronal Feast

On the Sixth Sunday within Eastertide, the Book of Revelation leads us into the new Jerusalem, the holy city which is the bride of the Lamb. Here we find the river of the water of life, and on each side is growing the tree of life (Revelation 22:1-2). What had been an inaccessible tree, guarded by a flaming sword in Genesis (3:24) has now become an orchard, constantly bearing fruit and healing leaves — leaves which Christian piety has imaginatively associated with the pages of holy scripture.

This Sixth Sunday is like a patronal feast for this column, dealing as the First Article usually does with creation in its vital relationship to its Creator. On the one hand this Sunday is commonly called Rogation Sunday. This day and the three days following celebrate God's creative power in nature, the gift of food, our work and our cooperation with our Creator in obtaining food from the land and the waters. We worship the God who, as the reading from Acts says, "did not leave himself without witness, for he did good and gave you from heaven rains and fruitful seasons, satisfying your hearts with food and gladness" (Acts 14:17).



On the other hand, this is the Sunday before the feast of the Ascension, when we celebrate the exaltation of our Lord and the departure of his visible presence from this earth. These are very different ideas. Can we think of mud and creeks and bags of seed and barnyard smells at the same time we think of the Lord Christ reigning from his heavenly throne? Certainly the Book of Revelation suggests that we might, for it is from the throne of God and of the Lamb that the water of life flows.

In the Easter Season we hope that we may be able to see the natural world, not simply as a vast cosmic machine, operating by impersonal laws given to it by an impersonal deity, but rather as the creative expression of a personal and loving God. To create is not merely to put something together so that it will work, but to put together something beautiful, something that points beyond itself. God is not simply a mechanic, but also an artist. His message is summed up in Jesus Christ.

H. BOONE PORTER, Editor

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For use at Pentecost

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ON THE COVER

Presiding Bishop Browning joins the pilots on a flight from Managua to Bluefields, Nicaragua, during a recent tour through Central America [page 6].

LETTERS

Mission Business

In the March 19 issue, the Rev. Richard H. McGinnis states in a letter, "It appears that the Mission Society (Episcopal Church) has gone out of the mission business, no longer having missionary dioceses nor sending people 'overseas'."

For his and TLC readers' information, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America is very much in the "mission business." All members of the Episcopal Church are members of this missionary society. It supports mission in dioceses which need financial assistance, grants to dioceses and provinces of the Anglican Communion throughout the world, and program and educational materials for many mission efforts, domestic and foreign. Rather than having "missionary dioceses" as distinct from "regular" dioceses, we now speak of all dioceses being essentially missionary in intent.

There are 70 appointed missionaries currently serving overseas. These persons are sent in response to requests from partner churches throughout the Anglican Communion and are supported by the Episcopal Church. They are listed in the *Episcopal Church Annual*. In addition, the growing Volunteer for Mission program has about 55 persons placed throughout the world, trained and sent by the Episcopal Church and supported by dioceses and parishes throughout the church.

Far from "no longer sending people," the Episcopal Church continues to engage in mission, in partnership with others, in the Anglican Communion. I hope TLC readers will continue their concern for and interest in the Episcopal Church as a missionary society.

(The Rev.) MARK HARRIS
Coordinator of Overseas Personnel
Episcopal Church Center
New York, N.Y.

Retired Voters

Regarding the article entitled "Should Retired Clergy Vote" [TLC, April 2], I would like to comment on the author's decision to decline to vote because he feels the world has left him behind, implying that "the beautiful days of yesteryear" were a "more kind and gentle" era than the present. I write not as a priest but as a physician

in practice for over 40 years. And, yes, I'm a little tired, and yes, my medical education is outdated by today's standards, but would I change for "the good old days?" Not on your life!

I recall the pre-antibiotic days of meningitis, osteomyelitis and tuberculosis with their untold suffering that we no longer see, the pre-contraceptive era and the days when thousands of women died of septic abortion — times very harsh on women. Also we recall the days before cardiac surgery when the diagnosis of angina pectoris was virtually a death sentence. I could go on and on. Granted, our present world is more complicated, but it is also more dynamic and challenging to our very existence. And to say that Thoreau, Schweitzer, H.E. Fosdick and George Gershwin (and others) are outmoded denies the very real legacy left by these titans that is alive and still has an impact on contemporary society.

If I were a priest, even though retired, at a diocesan convention, when the usher came around with the ballot, I would say to myself, "I certainly have my ideas about Bishops Spong and Harris, and in a broader sense about nuclear disarmament, surrogate motherhood, and yes, even glasnost," and then I would add, "Give me that ballot!"

The church is very wise to allow its retired clergy to vote.

PHILIP B. CHASE, M.D.
Farmington, Maine

Mormon Trinity

In his letter, Adolph Schaeffer includes the Mormons in a list of Christian sects [TLC, March 19]. Mormons and Christians are not "one in our faith in Jesus Christ." Our beliefs differ, even as to the nature of the God we worship and of salvation received through grace.

Concerning the Holy Trinity, we find that the Mormons believe there are three separate and distinct personages. Heavenly Father is a man who has attained his godhood: "As man is, God once was; as God is, man may be" (*The Articles of Faith*, James Talmadge).

"Jesus Christ has revealed the gospel, which tells us what we must do to return to our Heavenly Father . . . he became our savior and has done his

(Continued on page 5)

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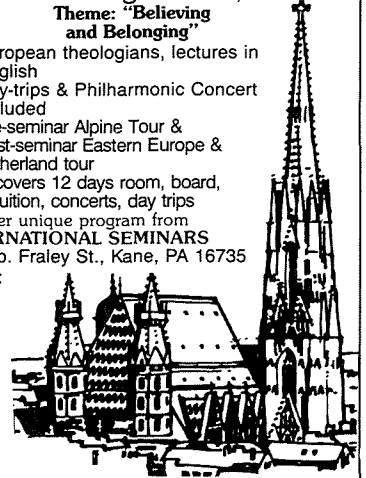
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LETTERS

(Continued from page 3)

part to help us to return to our heavenly home. It is now up to each of us to do our part and to prove ourselves worthy of exaltation" (*Gospel Principles*, 1986 revision, p.17).

"The Holy Ghost has a body of spirit in the form and likeness of a man. He can be in only one place at a time, but his influence can be every place at the same time" (*Gospel Principles*, p.34).

To be exalted (receive eternal life), you must receive specific ordinances. These include receiving the temple endowment and being married for time and all eternity. In addition to the required ordinances, there are also many laws we have to obey to qualify for exaltation. One of the special blessings given to exalted persons is "they will become gods" (*Gospel Principles*, pp. 290-291).

ANNE M. HOCUTT

Cheyenne, Wy.

The Presumed Match

The recent series of letters on the church's placement system [TLC, March 19] have failed to identify a basic and built-in problem: the very length and complexity of the search process, compounded by the mystique (for many) of computer-produced printouts, tends to raise expectations to an unrealistic and artificially high level. Since the system is expected to produce the perfect match, only the potentially perfect matches are considered and only the presumably perfect match is called. In many cases, the presumed perfect match turns out to be someone whose principal strength is in self-marketing, and the reality turns out to be quite different from what was desired. In such cases, the members of the search committee are usually the first of many to leave the parish.

As a victim of the previous total lack of a placement system, I have done a great deal of supply work during the last 20 years and know whereof I speak.

(The Rev.) LAWRENCE N. CRUMB
University of Oregon

Eugene, Ore.

Stigma of Sin

While I have no doubt that the number of "excellent clergy" is considerably fewer than the number of or-

dained ministers of the church currently seeking cures, I take exception with Fr. Jones's methodology of rating clergy effectiveness, as explained in his letter [TLC, March 12]. He says "many resumes are received from clergy who have recently divorced, required treatment for substance abuse or have been troubled by numerous other personal problems that compromise their effectiveness."

Although I doubt that Fr. Jones really meant that all divorced persons, all persons who have received treatment for substance abuse, and all persons with "personal problems" are unqualified for parish ministry, I do believe that he reflects an all too prevalent morally condemning attitude within the church — that a truly good Christian is one who is without the stigma of sin. I say "stigma" because it is only when a person is divorced and marked a "divorcee" or is hospitalized and marked an "addict" that this person's effectiveness is compromised. The person behind the stigma, the realities of particular situations, and the healing which can occur, seem of little importance.

NAME WITHHELD

Apostolic Status

The editorial "Change in the Episcopate" [TLC, March 5] spoke of "a certain mystique — a feeling of their being successors of the apostles." But given recent turmoils centering on bishops, you wrote "their position is indeed undergoing change."

Then came a startler: "Possibly a diminution of episcopal power is to the good."

That put me in mind of another election for bishop in Massachusetts, that of Phillips Brooks in 1891. His friend Bishop Francis Whittle of Virginia withheld consent to his consecration because shortly before, in a lecture, Brooks had stated that he did not believe the episcopate was either of scriptural or apostolical origin. Whittle wrote that he would "never vote to put a man in an office in which he himself did not believe."

Somehow our church has survived this crisis in authority for almost a century.

(The Rev.) KINGSLEY SMITH
Trinity Church

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Central American Tour

After meeting with heads of state in Nicaragua [TLC, April 16] and speaking on a television talk show in Managua, a group of bishops of the Anglican Communion continued their tour through the country in March and went on to Panama.

Joining the Most Rev. Edmond Browning, Presiding Bishop, on his Central American tour were the Most Rev. Desmond Tutu, Archbishop of Capetown; the Most Rev. Orland Lindsay, Archbishop of the West Indies; the Most Rev. Michael Peers, Primate of the Anglican Church of Canada; the Rt. Rev. Frank T. Griswold, Bishop of Chicago; the Rt. Rev. Cornelius Wilson, Bishop of Costa Rica and the Rt. Rev. James Ottley, Bishop of Panama. The bishops were accompanied by their wives.

They were invited by the Rt. Rev. Sturdie Downs, Bishop of Nicaragua, that they may encourage the people of the church in Nicaragua and may gain a better understanding of the situation in the country.

In Managua, the bishops met with leaders of the Evangelical Committee

for Aid in Development, which provides a united witness and focus for the churches in Nicaragua. They then participated in a live television discussion with Daniel Ortega, President of Nicaragua.

On their last day in Nicaragua, the bishops traveled through Bluefields, a city heavily damaged by a hurricane several months before. Only the bell tower survives at the city's St. Mark's Church, but its bell was rung as the bishops arrived. Archbishop Peers celebrated the Eucharist in the ruins, after which the bishops met with the mayor of Bluefields and a government official who discussed plans for the city's recovery. Archbishop Peers' wife, Dorothy, observed that despite the devastation, the people of Bluefields seem friendly and optimistic as they prepare for the future.

President Ortega met with the bishops at the airport before they departed for Panama and Bishop Browning told him he would encourage President George Bush, an active Episcopalian, to work for peace in Nicaragua.

Panama

Shortly after their arrival in Panama, the bishops had the unique opportunity to meet with General Manuel Noriega. Though reluctant to do so because they did not want to be seen as endorsing his administration, they agreed to meet Gen. Noriega after Bishop Ottley informed them that they would be in a position to ask questions few others could.

They asked Gen. Noriega about the existence of political prisoners, the closing down of the country's media and the upcoming national elections in May. They also asked about the denial of tax clearance papers to canal workers.

Gen. Noriega said there was no media censorship in Panama and denied the existence of political prisoners. He added that he would investigate the situation of the canal workers and said that both the military and the government were running Panama.

That evening at Panama's Civic Center Archbishop Tutu delivered a speech about tyranny to a crowd of over 3,000 people. Though emphasizing that his remarks were only about South Africa, many in the audience, through cheers and applause, seemed

to identify with his descriptions of people in jail without trial and a government that abused its people.

In addition to meeting with representatives of various churches in Panama, Protestant and Roman Catholic, the bishops met with civil rights groups.

United Episcopal Charities

When volunteers and churches feed the hungry and house the homeless, "We substitute charity for justice. And only the government can provide justice. That doesn't mean we don't need charity. But, when you have voted down the programs to prevent homelessness, and these kids become homeless, then your church will take cupcakes to the homeless shelter and you'll feel you have done something. Charitable actions should be the start of justice," said author Jonathan Kozol.

Mr. Kozol, author of the best-seller *Rachel and Her Children*, challenged participants in the fourth annual United Episcopal Charities conference to be catalysts for change in a society which has abandoned the nation's poor.

Meeting at the Duncan Center at Delray Beach, Fla. March 30-April 1, the theme of the three-day conference was "In Defense of Children," a series of workshops about ministries to children.

Telling the participants that there are now an estimated 500,000 homeless children, Mr. Kozol gave the keynote address on the problems and causes of homelessness in America. Decrying the \$25 billion in cutbacks in federal assistance for housing, Aid to Dependent Children and other social justice programs during the past administration, Mr. Kozol urged churches and other non-profit social service organizations to "not only provide the emergency care, but become catalysts for change and justice."

In response to Mr. Kozol's address, the UEC members adopted a resolution calling on all Episcopalians to "work to facilitate school programs in their communities for the children of homeless families and organize and advocate with members of Congress, the secretary of Housing and Urban Development and the president to urge that the federal government ap-



Bishop Browning greets children in Nicaragua.

appropriate adequate funds to make decent and affordable housing available to the poor of our nation.”

Attending the conference were representatives from the estimated 57 diocesan Episcopal Charities groups in the U.S. Although the charities organizational structures vary, all have the same goal: to minister to those in need who are not being helped by governmental or community agencies. In many cases, the church-affiliated agencies are the only ones helping those people who have “fallen through the cracks” of other social services programs.

In opening remarks to the 45 participants, the Rt. Rev. David C. Bowman, Bishop of Western New York, told the conference participants that “the challenge of Episcopal Charities organizations across the nation is to help the church become the church.”

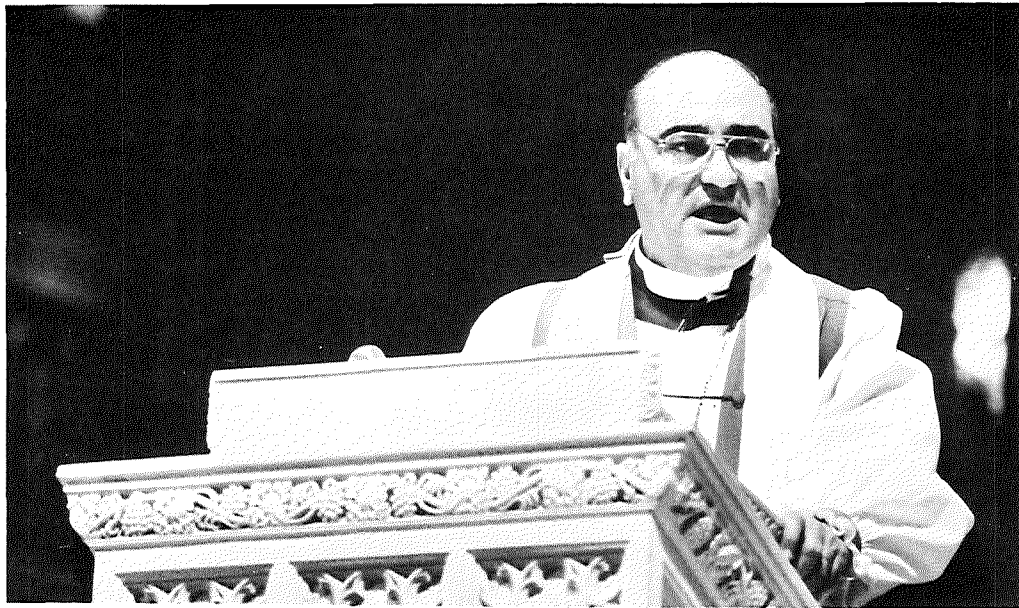
Bishop Bowman is assigned by the Most Rev. Edmond L. Browning, Presiding Bishop, as the episcopal adviser to the UEC. Bishop Bowman also oversees a successful and active Episcopal Charities group based in Buffalo, N.Y.

Gap has widened

The challenge, Bishop Bowman said, is to recognize that within the past decades the gap between the very rich and the very poor has widened to the point that the upper 20 percent of the nation’s income bracket now controls more than 45 percent of the material wealth of the nation. At the same time, the size of the poor population has grown significantly while the middle-class population continues to shrink.

The mission of the church, Bishop Bowman said, is to be the church — to feed the hungry, clothe the naked, shelter the homeless and care for the young in the name of Christ. Without the church’s involvement, he warned, American society is at great risk.

To accomplish this mission, Bishop Bowman said, it is imperative that the church work on stewardship and growth. It is especially important, he noted, that dioceses and parishes recognize that a plan of 50-50 giving is essential. “We need to give away one dollar for every dollar we spend on ourselves,” he said, to meet the needs of the poor.



Bishop Kafity at Washington Cathedral: “a barbed-wire bishop.”

The key to Episcopal Charities operations around the country, a number of participants noted, is that the Episcopal Church and Episcopal Charities organizations possess the talent of being the most effective negotiating, leveraging and intermediary agents in community social work.

Now in its fourth year of operations, United Episcopal Charities is a non-profit affiliation of Episcopal charities and Episcopal-based social service agencies which meets annually to share information and ideas about fund-raising, programs and common concerns.

MIKE BARWELL

Middle East Conflict

While in Washington, D.C. recently, the Rt. Rev. Samir Kafity, Bishop of Jerusalem, said he hoped for a “more even-handed” approach towards peace in the Middle East from churches in the United States and from the Bush administration.

During a sermon preached at the Cathedral of Saints Peter and Paul April 2, Bishop Kafity said, “Christians are peacemakers, that is their identity.” But, he acknowledged, “You must make peace. You must produce it. It is not negotiated. It is not only the absence of war.”

He described Jerusalem as “the mother of us all,” the place where “the three Abrahamic faiths, Judaism, Christianity and Islam” originated.

He called the city “the mother of the Palestinian and the Israeli equally, a mother that does not differentiate between one child and another.”

Despite his emphasis on peace, Bishop Kafity described himself as “The barbed wire bishop” because his diocese, which includes the state of Israel, the occupied territories and Jordan, Syria and Lebanon, “is full of barbed wire.”

In an interview with the Religious News Service, Bishop Kafity said the Christian communities in Israel and the occupied territories have been “astounded that American involvement was heavily one-sided” in the past. He said they have resented the fact that U.S. military and financial support has gone primarily to Israel.

“But now we are glad to hear there are fresh voices from the American people and the administration in which we hear more even-handed formulas and interests,” the bishop said. “If America wants to be instrumental in peace” it has to give equal support to both sides, he said. “That’s fairness and that’s what establishes peace.”

Bishop Kafity strongly criticized fundamentalist and evangelical religious groups which have solely backed Israel. “Such groups view the crisis only in the interest of one party,” he said. Organizations of American Christians formed to support the state of Israel are regarded as “unfortunate”

(Continued on page 12)



Trinity School: administrative offices in a former supermarket.

Episcopal and Evangelical

From the Spartan setting of a former steel town,
 Trinity Episcopal School for Ministry
 finds its place in the church.

By JULIA DUIN

The Rt. Rev. Terence Kelshaw's recent consecration as Bishop of the Rio Grande [TLC, April 16] symbolizes two things for the renewal movement in the Episcopal Church:

- First, that articulate and committed evangelicals of Kelshaw's leanings can ascend to the episcopate;

Julia Duin reports on religion for the Houston Chronicle.

- Second, that the 12-year-old Trinity Episcopal School for Ministry in Ambridge, Pa. can produce a bishop. His consecration brings increased stature to this newest of the Episcopal Church's 11 accredited theological schools.

Located in Pennsylvania's rust belt, Trinity began classes in the fall of 1976, about the same time a church study was recommending that Episcopalians consolidate their theological schools to avoid a seminary glut. Trinity's founders, a group of evangelical

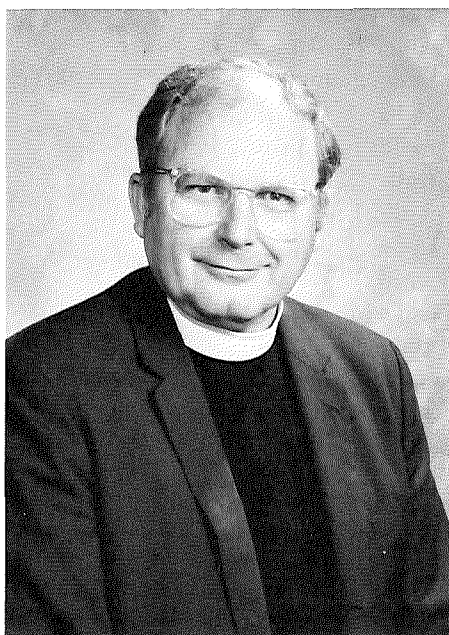
priests meeting at Grace Church in New York, ignored that recommendation. (The Rt. Rev. C. Fitzsimmons Allison, Bishop of South Carolina, was rector there at the time.) Instead, they started a seminary for a growing segment of the Episcopal Church: a largely evangelical and charismatic clientele that felt disenfranchised by other seminaries.

The site for the new school was Ambridge, a former steel town now home to many unemployed and poor residents. It also had plenty of available

space for a new school. The founders turned a former Presbyterian church into classrooms and a chapel and converted an A&P supermarket into administrative offices. This Spartan setting contrasts sharply with the spacious campuses of older Episcopal seminaries.

Although Trinity's 148 full and part-time students are theologically diverse, the trend is toward the biblically conservative end of the spectrum. Its dean, the Very Rev. John Rodgers, was a major conservative spokesman during last summer's General Convention in Detroit. Its faculty and alumni helped head off a permissive church-sponsored curriculum, "Sexuality: A Divine Gift." In October 1987, the seminary refused to use proposed rites for inclusive language liturgies in its worship services because seminarians felt the rites inaccurately portrayed God.

Trinity's kind of evangelical does not mean "low church." An evangelical in the school's context is someone who shares the gospel with the intent of the listener making a decision to become a Christian. Each year, Trinity asks its faculty, staff and trustees to sign a statement of faith that is roughly the same as the Apostles' Creed. Trinity also asks applicants for admission to state when and how they became Christians. Seminary officials say they require this to cull out people who attend a seminary merely as a way of searching for their faith. As a result of this winnowing, the school tends to



Dean Rodgers: no scholastic chairs or tenured faculty.

Trinity asks applicants to the school to state when and how they became Christians.

draw applicants involved in renewal: charismatics, evangelicals and Anglo-Catholics.

"We're not 1928 Prayer Book Christianity," said the Rev. Stephen Noll, dean of academic affairs. "We're affirming a biblically-based Christianity rooted in historical Anglicanism. We are trying to renew the Episcopal Church within the Anglican framework."

"... sell brooms"

Trinity operates on prayer and a shoestring. Its students literally pray in the requisite \$91,600 a month that Trinity needs to live on. About 80 percent of its budget comes from donations from about 400 churches and more than 1,200 individuals.

"We need to be vulnerable," said the Rev. Robert Madden, Trinity's director of church relations. "We want to tell the church the Lord provides. We want to feel that if we're not doing the Lord's will, we'll close up and sell brooms."

Accredited in 1985 by the Association of Theological Schools, Trinity has no tenured faculty, no scholastic chairs and no buildings named after anyone. Its library has 45,000 volumes.

"We chose not to have tenure from the beginning," said Dean Rodgers, who was one of Trinity's original professors. "If we're not doing well, we'd just as soon know that and move on. In that way, the school is not tied up with people whose performance is not fresh and vital."

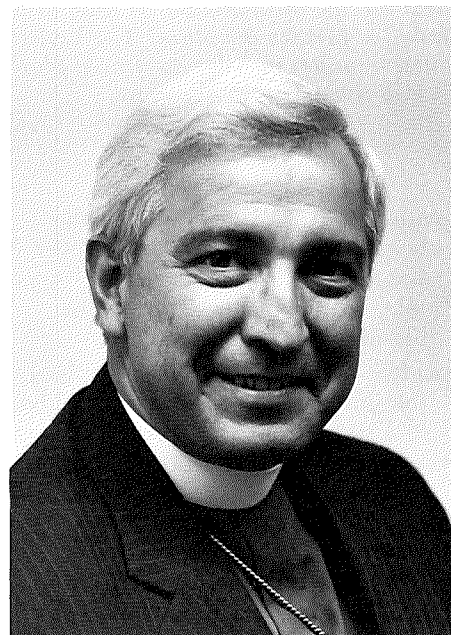
Trinity's \$2,300 yearly tuition is well below what other seminaries cost. Along with the traditional master of

divinity program, the school caters heavily to laity, offering diplomas in one-year lay ministers programs, basic Christian studies and a two-year master's degree program in religion. New Testament Greek is required at Trinity but not Hebrew. Women make up 20 percent of the student body.

Trinity claims their graduates are in such great demand that they could fill their positions twice over. They also claim that the school ranks at the top of General Ordination Exam results for the 11 seminaries, a claim that the Rev. P.T. Kelsey, director for the Episcopal Board for Theological Education, does not confirm or deny.

It is said that some bishops hesitate to send postulants to Trinity because they fear its evangelical theology is too narrow. Trinity's director of church relations, Robert Madden, is used to that accusation. "Sometimes evangelical students are sent to another seminary to be 'broadened,'" he said, "but we've never had a theologically liberal student come here to be 'broadened'."

"The seminary's impact upon renewal in our diocese has been fantastic," said the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh who has Trinity graduates employed throughout his diocese. "Evangelicals find frustration with the way theology is taught in other seminaries. The people trained here are some of the best parish clergy I've seen. They're really trained for the pastoral ministry." To date, 43 dioceses have sent postulants to the school.



Bishop Hathaway: "... trained for the pastoral ministry."

A Litany of the Holy Spirit



For use
at Pentecost

By J. FLETCHER LOWE, JR.

This litany, composed by the rector of Immanuel Church in Wilmington, Del., the Rev. J. Fletcher Lowe, Jr., is intended for use at the procession on Pentecost, May 14. We print it now for churches that may wish to include it in their service on that day. It may also serve for private devotion. THE LIVING CHURCH invites parishes to simply photocopy this page for their use.

Leader: O Holy Spirit, who at the beginning of creation moved over the face of the waters,

People: Create us anew with your life-giving power.

Leader: O Holy Spirit, who inspired the prophets of old to speak boldly to a stiff-necked generation,

People: Enable us to hear your voice through the prophets of our day.

Leader: O Holy Spirit, who came as a dove at the Baptism of Jesus, calling him to serve in the Name of the Father,

People: Strengthen us as the baptized in our life in the world.

Leader: O Holy Spirit, who led Jesus into the wilderness and supported him during his 40 days of temptation,

People: Undergird us in the difficult times of life.

Leader: O Holy Spirit, who on the day of Pentecost put fire into the lives of the early disciples,

People: Set us aflame to show forth the Risen Christ.

Leader: We need you, O Spirit of God, to move among us, for we are a people who sometimes forget that we are yours.

People: [Response] Spirit of God, move among us.

Leader: We need to be called back to our life in Christ and our discipleship in his name. [R.]

That we might dream dreams and see visions, and work to make them real, [R.]

That we might work to transform the world in which we live, [R.]

That we might deepen our sense of commitment to each other as members of Christ's Body, the Church, [R.]

That we might rejoice in the bond of unity which comes from you in the midst of all our cultural and racial and political and economic diversity, [R.]

That our sense of Christian community might grow as we share each other's joys and sorrows, [R.]

That we might experience anew the joy of discovery, the wonder of creation, the excitement of spontaneity, [R.]

That we might be the church. [R.]

Leader: Spirit of God,
People: Renew us.

Leader: Spirit of God,
People: Inspire us.

Leader: Spirit of God,
People: Enflame us.

Leader: Spirit of God,
People: Empower us.

Leader: Spirit of God,
People: Unite us.

Leader: Spirit of God,
People: Support us.

Leader: Spirit of God,
People: Strengthen us.

Leader: Spirit of God,
People: Guide us.

Leader: Spirit of God,
People: Dwell in us.

Leader: Spirit of God,
People: Possess us.

EDITORIALS

Trinity School for Ministry

Most of the accredited theological seminaries of the Episcopal Church have been operating for well over a century. They have well-established positions and widespread and loyal alumni bodies. Trinity Episcopal School for Ministry, on the other hand, is both a newcomer and an innovator pursuing its own lines of development. For many years your editor has received requests for information about it. We are pleased in this issue to have an article devoted to it. Miss Duin writes as both a thoughtful author and as one who is understanding and supportive of the school's approach.

The philosophy on which Trinity operates raises challenging questions. It is no secret that the theological education enterprise in the Episcopal Church is in difficult straits. On the one hand there are the financial problems. Our long established seminaries have chosen a form of education which is very costly — more so than that of any other churches. Such a cost is more difficult to justify now that typical seminary students are middle-aged individuals who cannot give a full adult lifetime of professional service to the church. Others will graduate and be ordained at a younger age, but apparently many of these nowadays change their occupation prior to normal retirement age.

But money is not half of the problem. The spiritual and intellectual foundations of the seminaries are crucial. For many years, most of our older seminaries have been intellectually dominated by the so-called elite liberalism. As one voice among others, this school of thought has important contributions to make. As the only school of thought, however, it may be questioned whether it can provide adequate food and drink for the intellectual and spiritual life of the church. Other schools, we believe, should join Trinity in looking for other approaches.

Rogationtide

How people earn their livings, how their food is obtained, and how they treat the land and the water from which food comes — these are important questions at any season. The church's Rogation observance calls our attention to items which always should be on our agenda.

Rogationtide, to use the old name, is a mini-season within the Easter season. It includes the Sixth Sunday of Eastertide, often called Rogation Sunday, and the three Rogation Days, Monday, Tuesday and Wednesday, which follow. (Monday also happens to be the feast of the Apostles St. Philip and St. James this year.) It is perfectly legitimate to have the Rogation observance at some other time of year if local agricultural or fishing practices, or other considerations, make another time preferable. In some parishes that are far removed from agriculture, the emphasis has simply been on work — whatever productive work is prevalent in the area.

All of this opens limitless possibilities of concern: nutrition, jobs, food contamination, fishing rights, soil conser-

vation, acid rain, and many other topics. We cannot all cover all these matters in our prayers (private and public), our reading, our listening to sermons, or our participation in Rogation Day programs. We all can, however, give some attention to some of them. May we indeed do so.

Some of these matters have undeniably been politicized, and some people inevitably ask why should the church be involved in politics. In this case many answers are possible. Some situations and some activities are sinful, and it is the responsibility of the church to denounce sin and that which leads to sin. The church is supposed to help the poor, and constructive help includes concern for sources and causes of poverty. God's creation, furthermore, calls for our respect and care, as the Bible indicates in many places. Under the law of Moses, let us recall, even oxen have certain legal rights. How much more should we consider the rights of future human beings who (if things continue as they now are) will inherit an earth largely given over to desert.

Central American Difficulties

The recent visit of the Presiding Bishop and other church leaders to Central America [p. 6] again raises contentious questions about the situation in that area. It is not up to the church to propose political solutions. We believe it is appropriate, however, for the church to call attention to these difficulties, and to remind us that the United States policies of the recent past are not and have not been successful. The new administration in Washington has the opportunity to take more promising approaches and we hope they may do so.

Those who have not visited Central America may have difficulty appreciating the paradoxical mixture of attitudes that exists toward the U.S. On the one hand, Central American people are usually most friendly towards us as individuals and sincerely admire the U.S. On the other hand, they are deeply wounded by the arrogant manner in which our country has interfered with the internal affairs of their countries for generation after generation.

Feast of the Ascension

To recognize the glory of Jesus Christ and his right to rule all of our lives is basic to the Christian religion. What it should mean for the personal lives of each of us as individuals, families and communities of various sorts is a constant challenge. This is part of the message of the feast of the Ascension of our Lord, which occurs on May 4 this year.

It should be a cause of sorrow that most of us do not observe this great holy day in a more fully public manner. For most parishes, the real celebration of the Ascension will be the following Sunday. It is one of the odd details of our present lectionary that the account of the Ascension from the first chapter of Acts is appointed for the Sunday after in Year A, but not in Years B and C. Don't we want it, at least as an option, on these two other years?

NEWS

(Continued from page 7)

by Palestinian Christians, he said.

However, he had praise for what Roman Catholic and mainline Protestant groups have done to support the Christian Palestinians.

The bishop expressed concern for the survival of the Christian community in Israel and the occupied territories, where their numbers are dwindling.

"We are in Israel about 3.5 percent of the population now, and it would be about the same in the West Bank and Gaza," he said. "There is a lot of emigration because there is no political settlement and no peace, and the young people are trying to find their futures elsewhere."

For example, the bishop said, "Jerusalem in 1948 had about 28,000 indigenous Christians. Now, after 41 years, we have less than 9,000 Christians in the city of Jerusalem." The Israeli government claims the number is somewhat higher, about 13,500, but he said even that is less than half of the Christian population before the establishment of the state of Israel.

"There are 12 million Christians in all the Middle East," Bishop Kafity said, compared with about four million Jews in the state of Israel and about 120 million Muslims in the region.

Central America Statements

The following are excerpts from two statements issued by a group of bishops after their fact-finding tour of Nicaragua and Panama [p. 6]. After meeting with local leaders, talking with native people and questioning controversial issues, they compiled observations of what they had experienced.

On Nicaragua

"... Some impressions that we carry from our visit. God's people have suffered enough! One cannot visit the country without being overwhelmed by the toll on life and property caused by a chain of events — the oppression of the Somoza regime, earthquake, hurricane, an agonizing civil war, and forest fires — to name the most devastating..."

"... Nicaragua suffers from the international debt crisis affecting many

Latin American and other developing nations. This economic crisis has been exacerbated by the direction of resources to the Civil War and the recent devastation of environment caused by Hurricane Joan.

"We have, during our visit, felt deep distress and anger when we have seen the intense suffering inflicted on the people of Nicaragua by the 'contra' war — a war financed and sponsored by people sitting in the safety of foreign capitals. Our Nicaraguan experience has given us a new sympathy for the view of great numbers of people in the developing world that United States administrations, in this case, the Reagan administration, have been prepared to subject entire peoples to the ravages of war to pursue their economic interests and because of objections to the ideological complexion of their governments..."

"... We have no doubt the vast majority of Nicaraguans want an end to foreign sponsorship of conflict in their country, and we support unequivocally the rest of the Central American presidents that governments within and outside the region should immediately cease aid to irregular or insurrectional forces. In response to the recent proposals of the United States administration for new aid to contra forces in Honduras, we can accept such aid only if it contributes directly to the implementation of the El Salvador agreement. There must be enforceable guarantees that aid is used for repatriating members of the contra forces or relocating them in third countries. We reject any suggestion that humanitarian assistance should be used to keep them in Honduras as a threat hanging over the head of the Sandinista government.

"We affirm the right of the region to determine its own future. We urge the governments of North America and Europe to support the implementation by Central American nations of the Esquipulus II peace process.

"Our witness to Nicaragua's physical devastation causes us to urge our governments to respond to the overwhelming need for development assistance, especially in the Atlantic Coast area where reconstruction assistance is needed to aid in the recovery from the effects of Hurricane Joan.

"We support the prophetic witness of the Episcopal Church in Nicaragua and that of the ecumenical community in their efforts to be peacemakers and reconcilers, and we will urge our

churches to be fully supportive of the Episcopal Church and its mission and ministry."

(Signatories: The Most Rev. Edmond Browning, Presiding Bishop; the Most Rev. Orland U. Lindsay, Archbishop of the West Indies; the Most Rev. Michael Peers, Archbishop of the Anglican Church of Canada; the Most Rev. Desmond Tutu, Archbishop of Cape-town; and the Rt. Rev. James H. Otley, Bishop of Panama.)

On Panama

"... We have come to rejoice in the courage and liveliness of the people in the face of great difficulties and to be a witness to do all that we can to assist in the struggle of all people for justice, with a hope that their differences can be reconciled.

"We have been informed by various groups and organizations of the disastrous effects of the U.S. sanctions against Panama. These sanctions have led to the destruction of the country's economy, caused immense suffering on the poorest of the poor, increased unemployment, and aggravated social problems. It is also apparent to us that the government of Panama uses the effect of these sanctions to rally nationalist support against the United States. This paralyzes many people who, like the majority of Panamanians, are opposed to sanctions, but who are restricted from speaking out on this issue for fear of being labeled in favor of General Noriega. We can therefore say that these sanctions inflict a double oppression on the citizens of Panama.

"We believe that these sanctions, opposed by the general population, and inflicted by the United States in an attempt to force the ouster of General Noriega, must cease. The U.S. policy has failed, and their continued imposition helps the government to direct attention from the real, serious internal economic and political crisis. We call upon the U.S. government, therefore, to immediately end the sanctions placed on Panama, so that the unjust suffering can be alleviated and so that the overwhelming domestic problems can be brought to light and addressed by the people of Panama, as a sovereign independent nation, without external oppression and interference.

"During our visit, we heard allegations of serious human rights abuses perpetrated by the government. We were told that political prisoners were

being held in jail without trial, specifically that soldiers accused of trying to overthrow General Noriega had been jailed for more than a year. We also heard of activists being forced to leave the country and go into exile.

"We call for the release of prisoners held without trial and for an end to persecution of opposition party members.

"We commend the holding of the general elections set for May 7, 1989. They are a sign of hope for the society, and the fact that all Panamanians have been promised the right to vote is one of the reasons we can oppose the implementation of sanctions on Panama while supporting them against apartheid in South Africa.

"However, their legitimacy will be open to question both in Panama and in the international community if they are conducted with the media restricted and in the absence of credible international observers. We therefore urge the government of Panama to lift all restrictions on the media with immediate effect. We further request the electoral court to allow observers from different international organizations to guarantee just elections. Arising from discussions at our meeting with General Noriega, we as Primates of the Anglican Communion intend asking the world church community to appoint a delegation of election observers to travel to Panama and observe the elections on our behalf.

"We have visited with the churches and heard their concerns and hope and agreed that, if the church is to help bring about reconciliation and peace between brothers and sisters in Panama, between opposition and government differences, it is necessary to work without taking partisan positions in the political arena. Trust needs to be planted, so that reconciliation can be attained.

(Signatories: Bishops Browning, Lindsay, Peers and Tutu.)

Coming in two weeks:

Spring Book Number

SHORT and SHARP

THE ART OF PUBLIC PRAYER: Not for Clergy Only. By Lawrence A. Hoffman. Pp. xiv and 290. Pastoral Press. \$19.95 paper.

A rabbi and professor of liturgy at Hebrew Union College-Jewish Institute of Religion, New York City, Lawrence Hoffman writes a book for Jews and Christians on the challenges of worship in a contemporary society in which people often wonder, "Why bother?" when they attend synagogue or church. He is excellent on symbols and their use in worship: "symbols . . . remind us of ritual moments in which we have invested great emotion at one time or another."

THE SPIRIT OF COUNSEL: Spiritual Perspectives in the Counselling Process. By Martin Israel. Pp. 192. Morehouse-Barlow. \$11.95 paper.

Church of England priest, physician, and professor at the Royal College of Surgeons, University of London, Martin Israel sees the work of counseling in part as "the way of transferring the power of the Holy Spirit from the counselor to the client." Most helpful is his section "The Way of Unknowing," which explores being set free from past encumbrances. Interesting theological reading.

SAINTS GALORE. By David L. Veal. Forward Movement. Pp. 151. \$3.50 postpaid, paper.

An unofficial, yet most welcomed, companion to *Forward Day by Day* — and to liturgical celebrations, I would add — based on Holy Days added to the calendar of the Book of Common Prayer in 1976 and *Lesser Feasts and Fasts* authorized by the 1988 General Convention. For example, August 27 turns up "Thomas Gallaudet and Henry Winter Style, Apostles to the Deaf." Each saint receives a short biography and one-line prayer in the manner of *Day-by-Day*.

JEREMIAH, LAMENTATIONS. By John Guest. *The Communicator's Commentary*, vol. 17. General editor, Lloyd J. Ogilvie. Word. Pp. 390. \$18.99.

Well-known evangelical Episcopal priest and writer, John Guest makes

By TRAVIS DU PRIEST

good on his belief that Jeremiah is too often overlooked by preachers and communicators by presenting a commentary especially for those who wish to speak or preach about Jeremiah — and Lamentations which he understands as our great universal sigh. He writes with an easygoing style.

HEART SPEAKS TO HEART. By Henri J.M. Nouwen. Ave Maria. Pp. 62. \$5.95 paper.

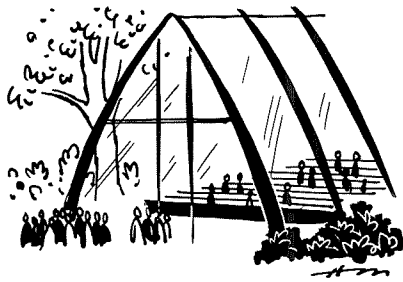
The latest Nouwen book comes from his experience during 1985 and 1986 at L'Arche community in Trosly, France. The subtitle explains the content: "Three Prayers to Jesus." For my taste, the prayers are too wordy: "Who had the privilege of knowing about you from the moment he could know? I did!" Perhaps they will assist some in devotion, but to me they are not inspiring.

HISTORY OF THE DIOCESE OF SAN JOAQUIN. Edited by Victor M. Rivera. Diocese of San Joaquin (4159 E. Dakota Ave., Fresno, Calif. 93726). Pp. 174. No price given.

A most handsome publication which includes material on the early years of the Diocese of San Joaquin and thumbnail sketches of the parishes in the diocese. Following statistical data on education, economy and basic demographics, are beautifully reproduced color photographs of parish churches and clergy.



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PEOPLE and PLACES

Appointments

The Rev. **Robert J. Bickley** is interim rector of All Saints', Detroit, MI.

The Rev. **Jonathan B. Coffey** is now rector of St. Paul's, 224 N. East St., Fayetteville, AR 72702.

The Rev. **James C. Emerson** is now canon to the ordinary for the Diocese of Quincy; he continues as rector of St. Peter's, Canton, IL.

The Rev. **J. Gary Gloster** is director, Christ the King Center and vicar, Chapel of Hope, Box 5331, Charlotte, N.C. 28225.

The Rev. **Henry Grant** is part-time vicar of St. Luke's, Tarboro, N.C.; add: 506 E. St. John's, St., Tarboro 27886.

The Rev. **Linda L. Grenz** has been appointed associate coordinator of overseas development of the Episcopal Church, 815 Second Ave., New York, NY 10017.

The Rev. **Hugh McGlashon, Jr.** is now rector of St Paul's, Key West, FL; add: 415 Duval St., Key West 33040.

The Rev. **Jacob A. Viverette, Jr.** is interim of St. Timothy's, Winston-Salem, N.C.; add: 2575 Parkway Dr., Winston-Salem 27103.

The Rev. **Reed Wood** is vicar of St. Paul's, Hamilton and St. Stephen's, Stevensville, MT, as of May 1. Add: Box 227, Hamilton, MT 59840.

Ordinations

Priests

Arizona—**Christopher J. Coppen**, assistant, Emmanuel Church, Webster Groves, MO; add: 9 St. Bompert Ave., Webster Groves 63119.

Central Gulf Coast—**Ward Stone Clarke**, under Local Clergy Canon, St. Matthew's, Hwy. 90W, Chipley, FL 32428.

Connecticut—**Douglas F. Nissing** (for the Bishop of Missouri) assistant, St. Mark's, 147 W. Main St., New Britain, CT 06050.

North Carolina—**Mary Blair Both**, assistant, St. Michael's, 1606 Sunrise Ave., Raleigh, N.C. 27608.

West Virginia—**Michale A. Paciello** (for the Bishop of Colorado), assistant, St. Matthew's, 36 Norwood Rd., Charleston, WV 25314.

Permanent Deacons

Nebraska—**Roy Lee Chrisman**, non-stipendiary assistant, Christ Church, 834 Linden, Sidney, NE 69162 and co-chair of diocesan youth commission.

Changes of Address

The Rev. **G. Keith Boyles** is now at 29125 W. Six Mile Rd., Livonia, MI 48152.

The Rev. **Matthew A. Jones, Sr.** may be addressed at 4241 Van Dyke, Detroit, MI 48214.

The Rev. **H. Paul Osborne** has completed the Foundations Through Faith campaign for St. James, Wilmington, NC and may now be addressed at Box 577, Garrison, KY 41141.

Resignations

The Rev. **Ralph E. Smith**, as rector of St. Martin's, Detroit, MI Add: 18315 Wormer, Detroit 48219.

Cathedral Clergy

The Rev. **Ralph G. McGimpsey** is now provost of the cathedral chapter of the Cathedral of St. Paul, 4800 Woodward Ave., Detroit, MI 48201.

The Rev. Canon **Charles L. L. Poindexter** has been named honorary canon of St. Andrew's Cathedral, Diocese of Sekondi, Ghana, West Africa.

The Rev. Canon **Cynthia N. Taylor** has been named canon at the American Cathedral, 23, Avenue George V, 75008 Paris, France.

Other Changes

The Rev. Canon **Allen F. Bray** is on sabbatical leave from Good Shepherd-of-the-Hills, Cave Creek/Carefree, AZ. Add: Dos Caminos No. 1108, 10115 E. Mountain View Rd., Scottsdale, AZ 85258.

Deaths

The Rev. Canon **James Hamilton MacConnell**, retired priest of the Diocese of the Virgin Islands, died after two years of illness at the age of 76 in New Orleans, LA, March 15.

Holding the B.A. and B.D. degrees from the University of the South and an M.Ed. from Loyola University, Fr. MacConnell served parishes and church schools in New York, Florida, Georgia, Alabama, Nassau, and the U.S. Virgin Islands. From 1965 to 1967 he was principal of All Saints School, St. Thomas, VI and served on the staff of All Saints Cathedral, St. Thomas from 1969 to 1971. He retired to New Orleans in 1981 where he assisted at St. Anna's. Canon MacConnell is survived by his wife, Elizabeth, three children and two grandchildren.

The Rev. **De Wolf Perry**, retired priest of the Diocese of Western Massachusetts, died at the age of 80 on March 7.

The son of the late Rt. Rev. James De Wolf Perry, III, sometimes Bishop of Rhode Island and Presiding Bishop of the Episcopal Church, Fr. Perry attended Harvard College and Virginia Theological Seminary. In 1937 he served as chaplain to Archbishop William Temple during the coronation of King George VI. A priest for 52 years, he served parishes in Virginia, South Carolina and Connecticut. He is survived by his wife, Adela, two sons, a daughter, a brother and six grandchildren.

The Rev. **Sullivan Thorne Sparkman**, rector of St. Luke's, Hilton Head, S.C. died on February 17 at the age of 84 in Pennsylvania.

A graduate of the University of South Carolina, Oxford University and Virginia Theological Seminary, Fr. Sparkman was awarded the honorary D.D. from the University of Chattanooga in 1942 and received the S.T.D. from Philadelphia Divinity School in 1960. He served churches in South Carolina, Pennsylvania, Maryland and Tennessee; he was rector of Redeemer, Bryn Mawr, PA. from 1949 to 1966 and vicar of St. Luke's, Hilton Head from 1966 to 1970 when he was named rector. He is survived by a son and a daughter.



BENEDICTION

The author, the Rev. Edward Chinn, is pastor of All Saints' Church, Frankford Ave., Philadelphia, Pa.

In the days before he became a professional golfer, Bobby Jones found an old abandoned putter. He put it in his bag and forgot it. While in a tournament in Australia, he was preparing to putt and his caddy handed him the forgotten putter. Since the rules do not allow a player to change clubs after starting to use one, he had to use the old putter. He made the putt, won the tournament and continued using the same putter as he went on to become one of the game's legends. The putter is now in a case at the Georgia Institute of Technology, accompanied by a newspaper article written by Bobby Jones titled, "Be Careful What You Abandon."

In 1912, Ransom E. Olds, originator of the Oldsmobile, abandoned the idea of a better car than his. He published this advertisement: "This car which I now bring out is regarded by me as pretty close to a finality, for I do not believe that a car materially better will ever be built." The car he was referring to was a 35-horsepower, four-cylinder 1912 with a buggy top and no self-starter. Defeated in a race for state legislature, Congress, Senate, vice president and other offices, Abraham Lincoln was abandoned by many as a candidate. By his association with abandoned people of his day, Jesus offended the religious leaders. Shocked, they complained, "This man welcomes people with whom no respectable Jew would have anything to do . . ." (Luke 15:2). Thank God he does!

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ORGANIZATIONS

HAS THE PREDICTION already been fulfilled? *What will happen to God? Feminism and the reconstruction of Christian belief*, by William Oddie. Copies available from ECM for \$7.50. Write ECM, 1206 Buchanan St., McLean, VA 22101.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. Stephen Storen, BSG, Director of Vocations, 42-27 164th St., Flushing, NY 11358.

MIDST WHISPERS OF SCHISM and cries of doom, it's good to know that there's a place for catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: The Catholic Fellowship of the Episcopal Church, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.

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

POSITIONS OFFERED

PRESIDENT AND DEAN, Church Divinity School of the Pacific — Lay or ordained with a Master of Divinity degree or equivalent. Demonstrated abilities in leadership, management, and fund raising; record of involvement in theological education, parish life, and ecumenism. Oversees and manages: development, business, academic and student services. Nomination deadline is 15 May 1989. Send nominations to: Mr. Stephen Miller, Chair, Search Committee, Church Divinity School of the Pacific, 2451 Ridge Road, Berkeley, CA 94709-1211.

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ORGANIST/CHOIRMASTER: Mid-sized parish located in lovely Southwest Florida coastal community has fine, new Baldwin three manual organ. Has adult choir of about 20 plus a handbell choir. Hours/salary flexible. Excellent opportunity for semi-retired person. Send resumé. Reply Box D-674*.

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TRAVEL

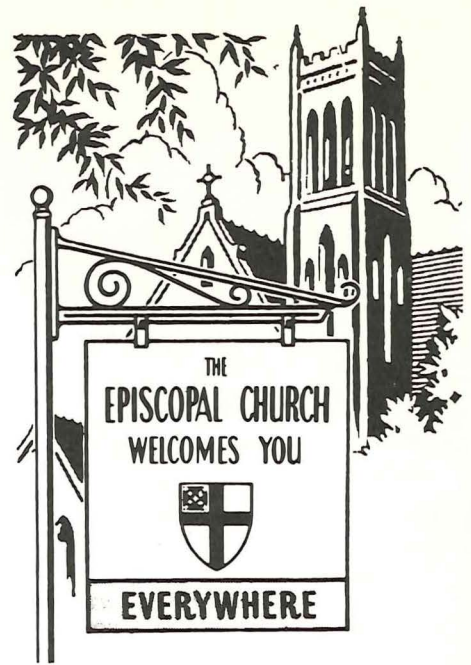
TRINITY JOURNEY PROGRAM 1989 — Sponsored by Trinity Church in the City of New York, Broadway at Wall St. "Journeying with Julian" (seminars in Norwich, England) July 31-August 11 with Prof. Elisabeth Koenig of General Seminary. "Russia 1000" (Leningrad, Moscow, Odessa) August 21-September 3 with the Rev. James C. McReynolds, Director of the Trinity Journey Program. "The American Way of Religion" (Amish Country and Colonial Williamsburg) Oct. 9-14 with Prof. Roland Foster of General Seminary. The focus for these programs is spiritual growth and ecumenical understanding through direct encounter with other Christian traditions and peace-making. Program prices from \$897 to \$2769 include all transportation, accommodations, many meals, extensive sightseeing and entertainment as well as a study program. For free brochure call the Christian Education Office (212) 602-0755 or write: Trinity Journey Program, Parish of Trinity Church, 74 Trinity Place, New York, NY 10006-2088.

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LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave.
213/558-3834 (off Venice Blvd.)
Sun Mass 10 (Sung). Daily Mass as anno

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 10:4-3:30
Mon-Fri, 10:4-3:30 Sat & Sun

ST. PAUL'S 2420 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

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7
Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

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. Le-
Veque, 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

ST. LOUIS, MO.

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, assoc; 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

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat
5, Sun 8 & 10. Sept-Dec: Eu 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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
12:15; Fri 9 C Sat 4

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

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

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
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

NEW YORK, N.Y. (Cont'd.)

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

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, 5 EP H Eu,
Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun
11. Reconciliation Sun 9

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 Osanya-
Jimenez, canon missionary; the Rev. Stephen Weston, canon
for communications; the Rev. Norman V. Hollen, canon for
ministry; 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). Wkdys 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)

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

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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.