

November 24, 1991

\$1.50

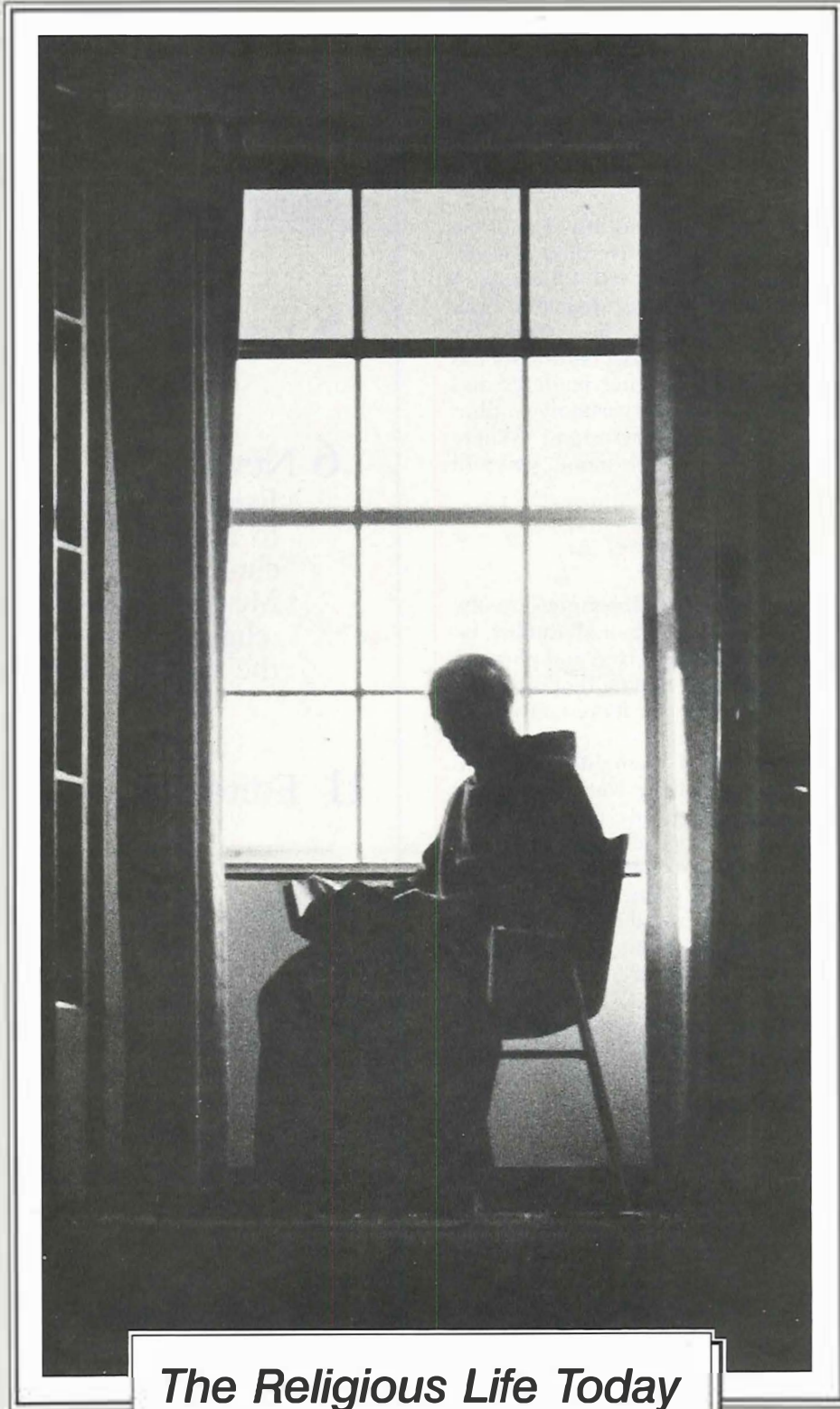
THE LIVING CHURCH

Serving Episcopalians Since 1878

42120

The Rev Robert G Coaroon

1335 Asylum Ave
Hartford CT 06105



The Religious Life Today

IN THIS CORNER

Praying the Office Alone

A priest friend of mine recently moved to a new parish, where he became a rector for the first time. When I telephoned him the other day to see how he was doing, I was surprised by his answer.

"Everything's fine except for one thing," he said. "I find myself reading Morning Prayer alone every day. It gets depressing."

My friend moved from a large parish in the west (four priests, four full-time lay employees, day school) to one in which he is the only full-time person. Instead of having 8-10 persons for Morning Prayer, he now finds himself alone, despite his efforts to have members of his congregation join him.

I told him I was used to that. Until recently, I read the morning office alone, perhaps four or five days a week, and learned to cope with it reasonably well. Of course, I preferred those days when other persons appeared, even when it was someone unfamiliar with the service. We talked about how the presence of others is a natural means of support for such a discipline. Sharing readings and having a "real" response for the versicles certainly emphasizes the phrase in the Prayer of St. Chrysostom: "Where two or three are gathered together in his name, you will be in the midst of them."

Not Losing Heart

My friend promised he would not be discouraged easily. Ordained in his 40s after a long journey as a Methodist, he told of new strategies to get persons involved and planned to introduce Evening Prayer as well, hoping that parishioners would find the hour of 5:30 p.m. more convenient than 9:30 a.m.

After hanging up the phone, I thought for a few moments about reading the office alone. Naturally, it has its drawbacks, but there are some positive points, too.

Loneliness can be a problem, especially when praying in a church. Distraction is a constant battle, particularly in a quiet, darkened church with strange sounds inside and noises of the street outside. The mind tends to wander in such a setting, turning the "officiant" to personal reflection rather than corporate prayer and to private devotions instead of collective offering.

Reading the office alone at home can be even more frustrating. Such interruptions as the telephone, domestic animals and lawn mowers can break one's concentration, not to mention being in the presence of chores which need attention.

And yet, praying the office alone can be a rewarding experience. In solitude, one can sense the presence of God, especially in a church building. And it is helpful to know that others are praying the office elsewhere at any particular moment.

That reminded me of something. I called my friend back quickly and alerted him that we were reading Morning Prayer at the same time, even though we were in different time zones.

"That helps a lot," he said. It helps me, too.

DAVID KALVELAGE, editor

CONTENTS

November 24, 1991

Last Sunday after Pentecost/Christ the King

FEATURES

10 Who's In Charge?

by Ian D. Montgomery

About authority in marriage

DEPARTMENTS

3 Letters

6 News

- Executive Council begins to take hard look at church's future
- Members of Episcopal religious orders talk about the cost of commitment [p. 7]

11 Editorials

12 Short and Sharp

13 Books

14 People and Places

ON THE COVER

Photo by Richard Wood

LETTERS

Contrary Impression

I wish to thank the Rt. Rev. William C. Wantland, Bishop of Eau Claire, and others who wrote concerning the Navajo prayer of blessing at the opening service of General Convention [TLC, Oct. 13]. Bishop Wantland's orthodoxy is not in question, and his assurance that the prayer was Christian and Trinitarian is good enough for me. Many, including myself, had a contrary impression which proved to be mistaken, and I regret that I have voiced this impression since my return from convention.

I would like to observe, however, that my ignorance was vincible, and it would have been easy to "vince." Had the convention's order of service clearly indicated the character of the prayer, as did Bishop Wantland's letter, much grief might have been avoided. Instead, though I no longer recall the precise language, the order of service indicated only that this was a Navajo prayer to hallow a space by invoking the four directions. At least one Navajo woman my wife spoke to was as disturbed as we were; she, too, perceived the ritual as proceeding out of Native American religion. "Now that I am a Christian," she commented, "I no longer need the rituals and the ceremonies." If she could not make the distinction, it is hardly surprising that some of us weaker brothers and sisters were scandalized.

I thank Bishop Wantland for taking the time to educate me, and I only wish I had known what I was watching as it happened.

(The Rev.) EDWARD F. GLUSMAN, JR.
St. Mark's Church

Little Rock, Ark.

Pastoral Care Needed

I wish to commend you for printing Nancy Doman's series of articles on singles [TLC, Aug. 18, 25, Sept. 1]. Your magazine serves a real ministry to me, and it is a comfort and education that I have not been able to find here.

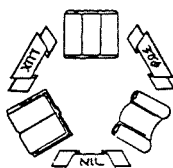
Not only am I single, but I also have Cowden's disease. Before you go to a textbook, I will tell you that only three things really matter: my health is poor, the condition is chronic and it involves cancer. I want as normal a life as I can have, and someone saying "My you look awful today" surely does not improve the way I feel. So I dress nicely

and do not wear my thick glasses if I can help it. My family is in total denial, a priest has been of little help and my friend in California is the only spiritual help I have. I cannot remember the last time I received communion.

How ironic: a lay eucharistic minister with congenital cataracts can cope

with me when ordained clergy cannot. The Episcopal Church is ordaining and keeping the wrong kind of folks. The church tells me I have a right to pastoral care. All I know is survival. I would even settle for something less than a life and death discussion. How

(Continued on next page)



GRADUATE THEOLOGICAL FOUNDATION

DOCTOR OF PHILOSOPHY (24 months)

The Ph.D. in **Pastoral Psychology** and the Ph.D. in **Theological Studies** are programs designed for ministry professionals — clergy, religious, laity — who seek to deepen and enrich their academic grasp of these disciplines. Thirty graduate hours of work including dissertation and one foreign language are required. Up to twelve graduate hours may be transferred from a recognized graduate university or seminary. Admission requirements include five years in professional ministry and a Doctor of Ministry (or equivalent). Four one-week seminars (two each May session) during May (1992 and 1993) constitute twelve graduate hours which must be taken at the Foundation plus six credit hours for the dissertation. The remaining twelve credit hours must be taken in an approved graduate program in the U.S. or Canada or at one of the Foundation's approved institutions in Oxford, Dublin, or Jerusalem. Room/board/tuition fees for each of the two-year May seminars are \$2,500.00. Institutions selected by the student for the transfer of 12 credit hours determine their own fees. First and Second May sessions are May 24-30, 1992, and May 23-29, 1993. **Deadline for application is March 1, 1992.**

DOCTOR OF MINISTRY (30 months)

The **D.Min. in Pastoral Counseling** is designed specifically for ministry professionals who are primarily engaged in pastoral counseling in either parish or institutional settings or who work in administration.

The **D.Min. in Spiritual Direction** is for individuals professionally engaged in spiritual direction as a ministry of guidance, nurture, and support to serve those seeking growth and deepening of the inner life.

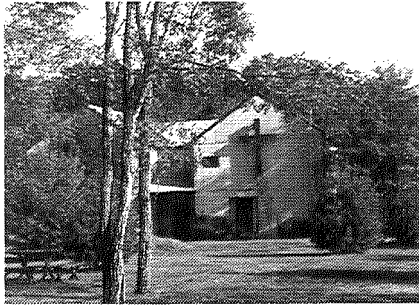
The **D.Min. in Applied Ministries** is for persons seeking maximum degree-program flexibility with concentrations available in pastoral care, liturgy, creative arts, ecumenics, and religious education.

Admission requirements include a bachelor's and master's degree and five years in professional ministry. Degree requirements include four units of study (one-week residence sessions) over a 30 month period plus a doctoral project. The first and fourth units (one-week residence sessions) must be taken at the Foundation. The remaining two units (workshops/conferences/seminars) must be taken at another graduate institution in the U.S., Canada, or at one of our educational sites in Oxford, Dublin, or Jerusalem. All D.Min. programs begin in the fall of 1992. The first one-week units in 1992 are: Applied Ministries (Oct. 5-9); Spiritual Direction (Oct. 12-16); Pastoral Counseling (Nov. 2-6). Costs of all D.Min. programs are \$1,500.00 for private room/board/tuition for each of the two units at the Foundation. Institutions selected by the student for the second and third "away" units set their own fees. **Application deadline is June 1, 1992.**

All doctoral programs are open to the clergy, religious, and the laity, and are conducted at the Lindenwood Ministry Center. For descriptive bulletin and application form write or call: **Administrative Office, Graduate Theological Foundation, Ancilla Domini Box 5, Donaldson, IN 46513. 219/848-7920 or 1-800-423-5983.**

§ The Graduate Theological Foundation celebrates thirty years in ministry education in 1992.

DIRECTOR NEEDED



The Oratory of the Little Way, Gaylordsville CT, is seeking a new Director. The Director should be an ordained Episcopal priest who has an understanding of and appreciation for the contemplative life, and who can foster an atmosphere of silence, prayer and hospitality. The candidate must be able to accept people in a non-judgmental manner and possess training and experience in dealing with staff relationships and individuals in counseling situations.

Compensation includes on-site housing, utilities, board, travel reimbursement and health insurance. There is no cash stipend, but there is the possibility to supply in several nearby parishes.

Specific responsibilities and additional information available upon request. Send a letter of application and resumé with references to:

The Rev. Brendan P. McCormick
c/o St. Paul's Episcopal Church
65 North Main Street
Wallingford, Connecticut 06492
(203) 269-5050

BERLIN
Ecumenical Seminar
NEW! July 13-22, 1992
The Wall is Down! Interest is Up!
Lectures, day trips, meeting
East & West at the Evangelische
Akademie near Potsdam.
Cost covers housing, meals,
excursions, lectures
**Another Unique Event From
INTERNATIONAL SEMINARS**
106 SO. FRALEY ST. KANE, PA 16735
Phone 814/837-9178

SUBSCRIBE NOW . . .
to the only independent national
weekly newsmagazine serving the
clergy and laypeople in the
Episcopal Church.

THE LIVING CHURCH
816 E. Juneau Avenue
Milwaukee, Wis. 53202

one year **\$39.50**

THE LIVING CHURCH

Volume 203 Established 1878 Number 21

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

David A. Kalvelage,
editor and general manager
The Rev. Canon H. Boone Porter,
senior editor
John E. Schuessler, managing editor
Kirsten V. Kranz, news editor
J. A. Kucharski, music editor
The Rev. Travis T. Du Priest, Jr.,
People and Places editor
and book editor
The Rev. Emmet Gribbin, Jr.,
associate editor, Province IV
Peter A. Dayman, business manager
Barbara A. Pizzino, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rev. Thomas A. Fraser, III, Riverside, Ill.; John W. Matheus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; George E. Reedy, Milwaukee; Wilmot F. Wheeler, Jr., Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

(Members of the Living Church Foundation are listed monthly.)

NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

©1991 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

(Continued from previous page)

to read the Bible would be fine.

I will never leave the Episcopal Church; it just seems to have left me.

C.J. BUECHLER

Dayton, Ohio

Common Worship

I'm strongly committed to the ecumenical movement, but I don't think we're ready to demolish denominational principles and replace all churches with "non-denominational" institutions.

However, there are two annual occasions when all members of a community should gather together for a common religious celebration. Those are Independence Day, recognizing the blessings of national liberties, and Thanksgiving Day, offering thanks to God for the fruits of the earth and other blessings.

At present it would be impossible for such a gathering to use a common eucharistic liturgy, but there is no reason why some other common liturgy could not serve the occasion.

We should warmly welcome these two opportunities for our common worship in fellowship with brethren in other branches of the church: Roman Catholic, Orthodox, Lutheran, Presbyterian, Methodist, Baptist, et al. To observe these two occasions in denominational isolation is narrow, insensitive and un-Christian.

(The Rev.) ELDRED JOHNSTON
Columbus, Ohio

Touched by God

I am appalled by the letter from John Kohler [TLC, Oct. 13]. I am profoundly sad for anyone who cannot or will not allow God to touch them through other human beings. Each Sunday I watch as first the layreader, then the ushers, then each person in the congregation spreads God's peace throughout the church with a handshake and a heartfelt wish for God's peace. There's nothing "touchy-feely" about it, rather it is a sincere reaching out to build up the body of Christ.

As for Mr. Kohler's remarks regarding the story of the little boy (which, by the way, I believe is a great image of what the church needs to be doing), I was appalled to the point of anger. His comment that "the little boy, if he had not been found, would not have grown

up to be the Bishop of Newark" is the most deplorable thing I have ever read in a Christian magazine. I am not a fan of Bishop Spong and I don't agree with most of what he says and does, but I believe that Mr. Kohler's remarks were uncalled for and despicable. He was not only engaging in bishop-bashing, but he was trivializing a remarkable insight by Thomas F. Reese into the joy and necessity of solid Christian community [TLC, Sept. 15].

(The Rev.) SUSAN B. BOWMAN
St. Michael's Church

Colonie, N.Y.

House Churches

Kirsten Kranz's article, "Where Is Your Church?" [TLC, Sept. 22] was both timely and informative.

My church, the Church of the Good Shepherd, has been meeting in houses for the past year, ever since we sold our building. We felt that in the face of declining membership, selling the building was a good stewardship move.

There is very little we miss not having a building to support. We enjoy the mobility, liturgical freedom and sense of community a house church brings.

FRANK EICHENLAUB

Redford, Mich.

Don't Disturb the Baby

The article about distractions in church [TLC, July 21] reminds me of a true story that a friend of mine who is a Roman Catholic priest told me.

A friend of his was preaching at Mass when a baby was crying like mad. The mother picked up the child and started to leave, and the priest said, "Lady, you don't have to do that. The baby is not disturbing me."

And the woman replied, "Father, you are missing the point. It is not a matter of the baby disturbing you. It is you who are disturbing the child."

(The Rev.) CORTLAND R. PUSEY
Pittsfield, Mass.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses.

Disturbing Charges

I recently read the review of *Christian Reunion and Other Essays* [TLC, Sept. 1], which the publisher bills as "by" C.S. Lewis. The review represented four categories of evidence strongly indicating that the title essay was materially altered by the volume editor, Walter Hooper.

Surely your readers who have received joy and inspiration from Lewis' works will find these charges disturbing. The implications of fraud and document forgery in connection with the writings of this beloved Christian thinker cannot be overlooked. It is particularly unsettling to observe that Walter Hooper, who is the literary executor of Lewis' estate, continues to

"find" and "edit" material purportedly by and about Lewis.

I hope that THE LIVING CHURCH will follow through in this matter, perhaps by acquiring an article about the similar controversy, alluded to in the September review, that surrounds *The Dark Tower*.

BRENDA B. GRIFFING

Fort Lauderdale, Fla.

Good Humor

Bravo! Martha Komstedt on her "recipe" for "Convention Waffles" [TLC, Oct. 20].

Oh for more good humor, a hallmark of a grace-full church.

(The Rev.) ELISE DONAHOWER
Battle Ground, Wash.

TO SEEK & TO SERVE

CONGREGATIONS
IN MISSION

- How to discern what God calls your congregation to be and to do in order to fulfill its mission.
- Stories of 15 congregations that are pursuing their mission effectively.
- Seven stories of diocesan support for mission discernment.
- Includes "common threads" found in these stories and practical use guides.

New help for congregations...

produced by the Episcopal Church Center

Order now for only \$8.95 (plus \$1.25 for postage and handling) from: Forward Movement Publications
812 Sycamore St.
Cincinnati, Ohio 45202
Telephone: (800) 543-1813

THE EPISCOPAL BOOK/RESOURCE CENTER

(Formerly Seabury Bookstore)

- *Wide Range of Religious Titles*
- *Episcopal Book of Common Prayer Hymnals & Supplements*
- *Bibles: KJV, RSV, NEB, Revised English NewRSV, NewRSV & BCP Combined Jerusalem, Good News, New American Bible*
- *Religious Audio/Video Tapes Classical Literature/Contemporary Fiction*
- *Fine Collection of Greeting Cards/Religious Jewelry*

212-922-5106 212-922-5107 800-334-7626 FAX: 212-661-1706



Automatic Credit To All Religious Institutions
Same Day Shipment Of All In-Stock Items
Visa/Mastercard/American Express Accepted

815 Second Avenue
New York, New York 10017

Planning Process Put into Action

Council Begins to Take Hard Look at Future

A General Convention with one combined house, instead of separate houses of deputies and bishops?

The thought of such an idea, when shared with the Executive Council at its meeting in New York City, November 1-4, brought chuckles from a number of people. At the same time, as the Presiding Bishop, the Most Rev. Edmond Browning, said in a press conference at the end of the meeting, "I don't think anyone's very excited about the way General Convention operates."

That dissatisfaction was reflected in discussions during brainstorming sessions in small groups, as the council began a new phase in a long-term planning process to determine the purpose and goals in the operation of the Episcopal Church.

With the council having spent the last triennium designing a planning process, the meeting at a midtown Manhattan hotel marked the first opportunity to put the process into action.

Besides the shortcomings of General Convention, the reports from the small groups also brought out such issues as the development of lay ministry in starting new congregations, the number of terms someone serves as a deputy to General Convention, linkages between dioceses and parishes, and the challenge of living in a post-Christian age when the church is no longer at the center of power, allowing for a re-discovery of servant ministry.

Before meeting in small groups, council members watched an instructional videotape explaining the concept of paradigms — mental "filters that screen the data" when people examine any given issue. The council was then asked to consider what changes might constitute "paradigm shifts," or new ways of looking at things, in the operation of the church.

In February, the council will gather in retreat for four days at a Chicago-area retreat center. Helen Spector, a consultant from Chicago who has worked closely with the council in developing the process, said the purpose of the retreat will be to ask, "What are the key issues of this church?" with the goal of establishing a common purpose

"on an institutional level."

Bishop Browning noted at his press conference, "There is a credibility question about institutions throughout the nation — in Congress, in the [Bush] administration — and there can be that kind of charge put upon the institutional church."

'Grassroots Level'

He said that if the national church has a "credibility problem — and many think we do —" then it needs to be addressed seriously. And the most important part of the planning process, he said, is defining "what is it that is uniquely the ministry of the national church and what is the national church doing now that could totally be put to the grassroots level?"

Bishop Browning said building stronger linkages with dioceses and

provinces is a "major task" that needs to be pursued.

In his opening address to the council, the Presiding Bishop commented on the restructuring at the Episcopal Church Center. "For several years I have said that we must use our resources to do fewer things better," he said. "I believe the restructuring that has already taken place will help us begin that process."

About the recent General Convention: "I believe the daily Eucharist and Bible study helped to set the tone and spirit of the General Convention," he said. "Phoenix also affirmed for me that the church has a strong center."

Bishop Browning said he was troubled by the idea of dioceses withholding funds from the national church program in response to dissatisfaction with the General Convention's action on some issues, particularly sexuality [TLC, Oct. 27].

"This, to me, is not what the church is all about," he said. "It is not what good stewardship is all about. It is not what living together in a faith community is all about." He also acknowledged that these are difficult times economically, saying at his press conference that "we are in a recession that is getting deeper" and that "some congregations are [financially] just on the edge."

In business, the Presiding Bishop appointed a committee to nominate an Episcopal representative to the Anglican Consultative Council.

The Rev. Austin Cooper of Cleveland, Ohio, reported for the subcommittee on communications and explained a marketing strategy for *Episcopal Life*, which includes a reader survey that will be distributed to the church soon.

Treasurer Ellen Cooke spoke briefly about the reduction in the size of the national church staff. The Rev. J. Patrick Mauney, partnership officer, reported on new guidelines for supporting missionaries.

The council approved sexual harassment and sexual assault policies for all committees, commissions and boards that meet in the name of the national church. Following review by legal

(Continued on page 9)

Bishop Reynolds Dies

The Rt. Rev. George L. Reynolds, Bishop of Tennessee, died suddenly of a brain aneurysm November 3. He was 64.

Bishop Reynolds had been head of the diocese since 1985, after serving for nine years as rector of St. Stephen's Church in Edina, Minn.

A native of Alabama, he graduated from the University of the South and received advanced degrees from Virginia Theological Seminary and New York University.

He was ordained to the priesthood in 1955 and was chaplain at Sewanee Military Academy for two years. He then served in several Pennsylvania parishes before accepting a position as associate secretary and then administrator for the leadership training division of the Christian education department of Executive Council. He then served as rector of Christ Church in Glendale, Ohio, before serving at the Minnesota parish.

He is survived by his wife of 29 years, Barbara, and two children.

A funeral service was held November 5 at Christ Church, Nashville.

Cost of Commitment

Religious orders find numbers down in an age when personal growth seems more important than service to others

First of two parts

Religious orders in the Episcopal Church face at least one common problem as they move forward in the 1990s: a lack of vocations.

In the 1970s, most communities included a mixture of young and older people. Today the number of applicants to the religious life has slowed noticeably, and those who do become life professed are often well into their 30s, if not older. In the communities contacted by TLC, the annual number of new postulants was usually just enough to replace the members of the order who had died or left.

"Twenty years ago, we were stronger," said Mother Mary Jean, CSM, of St. Mary's Convent in Peekskill, N.Y. "Now we [religious orders] are all down to a trickle."

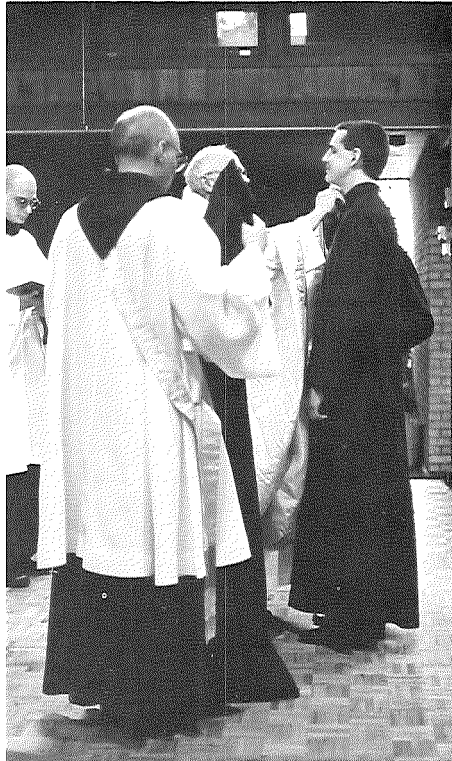
Mother Mary Jean has received more inquiries in the past 12 months than she had in a long time, but she noted that interest in religious communities usually increases during General Convention years.

She attributed the lower numbers to changes in culture, as well as a much wider range of opportunities for women.

Her opinions were echoed by several other community representatives, including Brother Tom Carey, SSF, of St. Elizabeth's Friary in Brooklyn, N.Y. A three-year member of the Society of St. Francis, Br. Tom said he felt the structure of church and society is the largest factor in the reduction of the number of postulants to religious orders.

"Since the 1960s, the focus of religious life has not been seen as service, but rather as self-development," he said. As a result, some of those who do join see religious life as a life of self-revelation, rather than a path to serving others.

In developing nations, where the Society of St. Francis is making significant gains in numbers every year, "The church is still seen as a structure that



A novice is vested during a service at St. Gregory's Abbey, Three Rivers, Mich.

works and has relevance," he said. "Ties of family are still intact and religious houses are often seen as a refuge from poverty."

The rigorous demands of the religious life are also a "turn-off" to many people in this country, he thinks, because of the commitment involved. "It's like a marriage," he said of the religious life. "There are some things in it that aren't always what I want to do."

Sister Monica Mary, CT, of the Community of the Transfiguration in Cincinnati, Ohio, agreed. "People are afraid to make any kind of commitment," she said. "It's the same with marriage, so many people just live together."

The Rt. Rev. Gregory Marr, OSB, Abbot of St. Gregory's Abbey in Three Rivers, Mich., believes social changes have played a decisive influence. "People seem to be more self-centered," he

said. "I was talking with a cousin who's a member of Kiwanis Club, and he was saying they get less people than they used to."

It's also a question of commitment, he added. "It takes five and a half years to make life vows; that idea of commitment is harder and harder to do in our society."

Other factors which were suggested by religious community members included much of society's negative attitude against traditional celibacy vows, and, in the case of St. Gregory's Abbey, postulant debt.

Since the Order of St. Benedict requires potential postulants to be free from debt before they join the order, and many interested men are pursuing advanced degrees, "School loans are much more of a problem than anything," said Abbot Marr.

"So much seems unsettled in the Episcopal Church," he added, citing another reason for people's reluctance to join the religious life. "Some people might be inclined to wait to see how things go."

Could the wearing of a habit affect whether a community is attractive to potential members? Sr. Monica answered, "I think the habit is probably more attractive. It is a sign of a deep commitment." She laughed and added, "Besides, the more non-traditional orders aren't growing any faster than we are."

Br. Tom added that religious orders could be given more exposure so more people are aware they exist. "I think we could do a better job of letting people know who we are and where we are," he said. "We should spread the word that the religious life is an alternative to the priesthood."

But Mother Mary Jean and Sr. Monica disagree, saying they have seen the visibility of their orders increasing over time as diocesan papers and bishops emphasize the importance of the orders.

This has led to a different pattern of
(Continued on next page)



All Saints Sisters of the Poor in Catonsville, Md., at Vespers

(Continued from previous page)

membership for many orders. Though the numbers of postulants may be down or holding steady, there has been an increase in associates and friends. New people are drawn to St. Mary's "because we are more traditional," said Mother Mary Jean. "People are looking to religious communities for things they can't find elsewhere."

Describing the importance the Community of the Transfiguration has to the larger world, Sister Monica said, "In the 1960s, communities were asking themselves if they were relevant to the modern world. In the '70s, the trend changed. We don't feel we're irrelevant at all. In fact, we are in demand." She added that sisters are constantly being asked to conduct

retreats, workshops and other ministries.

Of their own calls to the religious life, answers were varied.

Abbot Marr described his call as a "longing to live the religious life in a radical way." After attending Nashotah House seminary and working toward becoming a priest, he felt his temperament and the encouragement from the seminary staff joined together to urge him toward monastic life. "It was a classic culmination of external and internal signs," he said. He attended St. Gregory's summer program in 1972 and joined. He was ordained several years later.

Br. Tom, who has been with the Society of St. Francis for three years and is not yet life professed, said he joined because "of the lack of pretense at

St. Elizabeth's. There is a real feeling of family here, and they live the life as best they can."

Sr. Monica's attraction to the religious life came about more than 30 years ago when she became an associate of the Sisters of the Holy Nativity. But she wanted to do "something more." After reading about the order in a directory of religious communities she contacted the mother superior and joined.

As for Mother Mary Jean, she said only of her joining St. Mary's Convent several decades ago, "I did not sit down with a menu and decide. It just felt like something that was for me."

KIRSTEN KRANZ

Next week: A look at several religious communities.

Walsingham Celebration Marks 60th Anniversary

A peaceful joy and a sense of determination marked the 60th anniversary celebration of the Translation of the Statue of Our Lady in the Norfolk village of Walsingham, England the second weekend in October.

This ancient shrine fell victim to Henry VIII, but in 1922 the vicar of the Walsingham parish church, the Rev. Hope Patten, believed he was called by God to restore the shrine.

First erecting a statue in the parish, carved after an image found on a priory seal in the British Museum, the vicar found his diocesan bishop was not as enthusiastic about the addition as he had hoped. The presence of the statue soon drew pilgrims. However, in 1930, the bishop ordered the image to be banished from the Church of

St. Mary. Fr. Patten moved quickly to recruit the support of like-minded Anglicans who rejoiced at the restoration of the devotion.

In an appeal he raised, almost immediately, the necessary funds and resources to rebuild the original shrine and holy house. On October 15, 1931, the image of Our Lady of Walsingham was ceremoniously moved to its new home. From that day, the Shrine of Our Lady would begin another chapter in this life as a center of prayer.

On October 11, 1991, 60 years later, the reverse journey was made with no less splendor and complete with a procession lit by blazing torches, an honor guard and hundreds accompanying the statue to the Church of St. Mary and All Saints, its former home. After

a Solemn Eucharist, the church remained open for an all night Rosary vigil. The next morning, more than 1,000 people joined in a solemn liturgy and then filed through the village back to the shrine church, where the image was re-enthroned.

The Rev. Roy Fellows, shrine administrator, said the number of pilgrims grows year by year and that the people come "from every walk of life." In 1980, the Most Rev. Robert Runcie, then Archbishop of Canterbury, led a pilgrimage with more than 10,000 in attendance. The present archbishop, the Most Rev. George Carey, led a diocesan pilgrimage from Bath and Wells in 1988.

JAMES M. ROSENTHAL

CONVENTIONS

The convention of the **Diocese of New York** was held October 26 at the Cathedral of St. John the Divine.

The Bishop of New York, the Rt. Rev. Richard F. Grein, opened the convention with an address in which he spoke about "Resolution 24," presented by a group of clergy who want to have the diocesan assessment reduced. He also talked about the forthcoming capital funds campaign and the ongoing reorganization of the diocese.

The bishop told delegates that it was not the diocesan budget, "but the level of assessment to support the budget" that was the essence of Resolution 24. He called the resolution "very short-sighted" and reminded participants that "every gift given to the church is a gift given to mission."

Bishop Grien then spoke, as he had last year, about a diocesan-wide funds drive. Part of the money would go to repair parish buildings, part would go to mission, and part to a diocesan endowment. "Parish buildings are not incidental to mission," the bishop said, adding that their appearance and condition are important to the church's work. He reminded delegates that the present economic environment is not ideal for raising money, and for that reason "we have not actively sought to raise funds this past year." But a consulting firm has been engaged and a two-tiered strategy adopted in which large, pace-setting gifts will be sought,

with individual parochial efforts to follow.

Having defeated Resolution 24 and adopted the 1992 diocesan budget of \$5,402,000 (up 3.7 percent over the present year) the delegates dealt with many other issues. Participants heard the Rev. Canon Frederick Williams outline the companion diocese relationship in which New York is teamed with what was once the Diocese of Johannesburg (but is now four separate, new dioceses).

(The Rev.) ELLIOT LINDSLEY

. . .

The convention of the **Diocese of Quincy** was held October 18-19 at the Cathedral Church of St. Paul in Peoria.

The Rt. Rev. Edward H. MacBurney, diocesan bishop, presided, and the Rt. Rev. Donald M. Hultstrand, retired Bishop of Springfield, was the principal speaker.

In business sessions, the convention approved a \$263,756 budget for 1992.

A resolution to withhold the \$23,000 asking of the national church "Until such time as the Episcopal Church demonstrates the willingness to affirm biblical and classical Anglican sexual morality as having canonical standing . . ." passed on first vote. After reconsideration, the resolution then failed by a small margin. Declaring diocesan adherence to, and affirmation of, biblical and classical Anglican sexual morality, the convention then directed communication to the Presiding Bishop, informing him of

the very near withholding of funds.

A resolution then passed which states that all members of the clergy of the diocese are under obligation to abstain from genital sexual relations outside of holy matrimony.

Additionally, a diocesan-wide policy on marriage was adopted.

In other action, St. Jude's Church in Princeton was received into union with the diocese as a mission congregation. It was also agreed that the diocese would receive Woodford County, Ill., and St. Andrew's Church in El Paso, Ill., contingent upon agreement of the Diocese of Chicago and the approval of bishops and standing committees of the church.

(The Rev. Canon) JAMES C. EMERSON

. . .

The Cathedral of All Saints, Albany, N.Y., was the site of the convention of the **Diocese of Albany**, held October 13-14. The Rt. Rev. David Ball, diocesan bishop, presided.

A resolution to affirm the church's teaching on sexuality was tabled. The resolution sought to move discussion about sexuality beyond both legislative efforts and debates about true/false teaching, to enable members of the congregations to find pastoral acceptance for the pain some experience because of the disparity between reality and the church's teachings, and for a diocesan support of parishes wishing to provide such opportunities.

A budget of \$1,229,100 was approved for 1992.

LYNN PASKA

(COUNCIL - from page 6)

counsel, copies of the policies are to be sent to dioceses and church-related institutions, with encouragement they be adopted.

The Rev. Bill Caradine of planning and development spoke about the Society of the Anchor, a new donor organization for the Presiding Bishop's Fund for World Relief. An initial fundraising event called "Celebration '92" is planned for next May in New York City, to bring together 2,000 or more Episcopalians with a goal of raising \$1 million. Fr. Caradine explained that membership in the society would go to those who contribute \$10,000 or more over a two-year cycle.

The council approved a number of

stockholder resolutions. All were carried unanimously except for one involving American Telephone and Telegraph and its recent acquisition of NCR, whose computers and parts are sold in South Africa. A resolution asking AT&T to terminate these sales was adopted 16-12. Those who opposed noted AT&T's track record of not investing in South Africa, but being caught in a situation in which the company deserved time to work out the problem. A number of other resolutions were approved without discussion.

The Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, spoke about the Partners in Mission Consultation being planned for February 1993 in Birmingham, Ala.

In closing its meeting, the council expressed support in prayers for the Rt. Rev. George Reynolds, Bishop of Tennessee, who had died the previous day, and prayers for his family [p. 6].

The meeting was the first for a number of council members. "I'm looking forward to the work we're going to be involved in over the next triennium," said Joyce Phillips Austin of the Diocese of New York. And John Harrison of the Diocese of Pennsylvania, who was appointed to the planning and development committee, said he was eager to work with the council "to discern the church's mission in the years to come."

The next meeting will be held in Milwaukee, February 24-28.

JOHN SCHUESSLER

Who's In Charge?

About authority in marriage

By IAN D. MONTGOMERY

Not long ago, some members of my catechumenal group asked me to preach on authority and submission in married life, using as my text Ephesians 5:21-33.

At first, I was reluctant. For one thing, I had never preached on that passage before, which made me a little nervous. Paul's call for submissiveness in marriage, particularly for the submissiveness of wives, is often controversial. It is especially challenging to contemporary Americans, who increasingly see marriage as a partnership directed toward mutual self-realization, rather than as a sacramental mystery. Also, I worried that, since I'm hardly a perfect husband, I might find myself skating on some personally thin ice. Paul's teachings are not a bit easier on husbands than on wives.

The problem for both lies on the word submission. Nothing is more contrary to the human spirit. But Paul insists upon it. "Submit to one another out of reverence for Christ," husbands and wives are told. "Submit to your husbands as to the Lord," wives are instructed; but husbands also are called to give themselves up, as Christ gave himself up for the church. What, asks your typical up-to-date, enlightened American couple, does all this talk of submission and giving up have to do with love?

It has everything to do with love. John Calvin expressed the connection nearly five centuries ago, in words that ring equally true today: "Where love reigns there is mutual servitude." For Christians, love entails self-denial. The great paradox at the heart of Christianity is that life leads to death, and death to life. Whoever wishes to

Husband and wife are always to submit to one another...

save his life will lose it; but whoever loses his life for Christ's sake shall find it. If I truly want to live, I have to go to the cross, and there face and embrace death; the death of Jesus for me, and the death of my old self in submission to him.

That is doubly true for me as a Christian husband. For, as Paul explains, the relationship of husband and wife mysteriously embodies the relationship of Christ to his church, and that means I must be willing to do for her what Christ did for us. Yes, Christian husbands are called to lead their families, but that means they are

called to go to the cross for them, and die to their own desires. That is the price we must pay for our headship.

Now how many Christian men do you know who are really willing to do this? For it means consistently embracing the very things to which we are most resistant. Recall what Jesus did in the upper room, before he went to the cross: he washed his disciples' feet. That act should be an example to us. Have we washed our wives' feet, either literally or figuratively? For that is the standard God sets for husbands.

As for the obligations of wives, I fully accept what Paul says, but insist that it be seen in proper context. Above all, it should be understood in the light of the Christ-church parallel. Paul doesn't give husbands any excuse whatsoever to be arbitrary or abusive, as some men selfishly read him. Husband and wife are always to submit to one another, mutually, as unto Christ. For in a Christian marriage, there are really three persons present, not two.

Christ is the third person. Christ is the lord of the marriage and of the household. Christ helps the wife hold up her husband unto the Lord; she seeks to be the wife that Christ would have her be. The husband looks to Christ to make him deserving of the wife he has; he seeks to lift her up, to give himself to her so that she might become pure and holy. And, through the cross of Christ and the indwelling of the Holy Spirit, Christ will be made manifest in that marriage, a light for all the world to see. It is one of the joyful tasks of the Christian husband and wife to become, before the world, a union that embodies the image of Christ and the essence of the gospel.

Thank You

I've got bags for trash
Ice cubes for water,
Soap for cleansing,
Music and books
Lights for the evening hour,
Friends and family
Who are rich seasonings
To my aloneness —
I have pencils, my
vehicles to dreamland,
I have memories which
build my own history;
A future guaranteed
By Christ Jesus my lord
A past forgiven by
My acceptance
Of that promise —
So much to be thankful for, so
Much love received
Thank you, Lord God.

Judy T. Sternbergs

The Rev. Ian D. Montgomery is rector of St. Philip's Church, New Orleans, La.

EDITORIALS

For Much, We Are Thankful

Upon first thought, it might seem to many Episcopalians as though there is little for which to celebrate this Thanksgiving Day.

A short meditation might reveal the opposite. We could give thanks for the Episcopal Church, which, despite its prophets of doom, emerged from General Convention in Phoenix a bit shaken, perhaps, but nonetheless in tact. Giving is up, dialogue is taking place among persons and



groups who seemingly can agree on nothing, and an emphasis on evangelism gives hope for the future.

We also can be thankful for the prosperity of our country. Despite this nation's participation in a war and being burdened by horrendous debt, our citizens enjoy a prosperity found nowhere else.

At THE LIVING CHURCH, we are especially grateful for the participation of so many of our readers in The Living Church Fund, as authors of letters to the editor or articles, and as subscribers. We have many blessings for which to be thankful.

Long History of Inspiration

Commenting on the content or editorial position of another publication is a risky business. The familiar phrases of planks in eyes and people in glass houses are likely to be hurled back at us, along with the likelihood of being told to mind our own business. Nevertheless, the fact that our subscribers are writing us about what they read in a recent issue of *Forward Day by Day* is enough justification to raise the matter.

At issue are at least four of the daily meditations from the August-October booklet which, some readers believe, appear to be an endorsement of "liberal" views toward homosexuality.

Forward Day by Day is a quarterly devotional guide which provides daily meditations on readings from scripture. The Cincinnati-based booklet has a circulation of more than a million and its authors are anonymous.

One of the most controversial meditations is that of October 7, which reads, in part: "We continue to worship idols of success, power, wealth, health, race and heterosexual orientation." Another questions whether the issue of the blessing of same-sex unions will be irrelevant "a few millennia from now [October 8]." Another mentions that gays and lesbians who lie about their sexual orientation will continue to be ordained because bishops know "they will be as valuable and worthy priests as anyone else — and no more and no less likely to sin [October 23]."

The Rev. Charles H. Long, editor of Forward Movement Publications, told *Interchange*, the Diocese of Southern Ohio's newspaper, that dozens of angry phone calls and letters have been received, and said the content of that issue did not indicate a change of policy or an

endorsement by Forward Movement of a particular position.

That is welcome news for readers of *Forward Day by Day*. Dr. Long has admitted that the material was edited hastily "in order to meet deadlines," and that the confrontational style of the author is "inappropriate in a devotional guide." With that in mind, it would be surprising to see a similar treatment given to Forward's meditations in the future. This little booklet has been an inspiration to countless numbers of readers and has a long and distinguished history of serving the Episcopal Church faithfully. We believe it will continue to do just that.

Christ the King

The final Sunday before the season of Advent is generally called the Feast of Christ the King. This is the theme to which the biblical readings so clearly point us. To acclaim Christ as King is easy, but the response to sovereignty is allegiance, obedience and loyalty. Obedience does not come so easily to most of us. We want to do what we want to do. We may have to shift gears in our hearts and minds to acknowledge the usefulness, the satisfaction and even the pleasure that can come from fulfilling the wishes of someone else.

Here is where kingship is pertinent. Kings and queens are supposed to embody the ideals and highest aspirations of their people. They should be leaders whom the citizen is proud to serve and whose banner one is glad to stand beneath, even to the point of risking one's life. Kings and queens appeal to people's hearts, not to electoral processes. Of course, earthly monarchs do not do all of this so well. Jesus Christ, our Sovereign and Savior, does.

Hymn to Purgatory

Those jagged places
Etching eternity
Ache to voice their violent struggle
And upthrust dreams.
From height and from intensity
Time shall rub them down to gentleness.

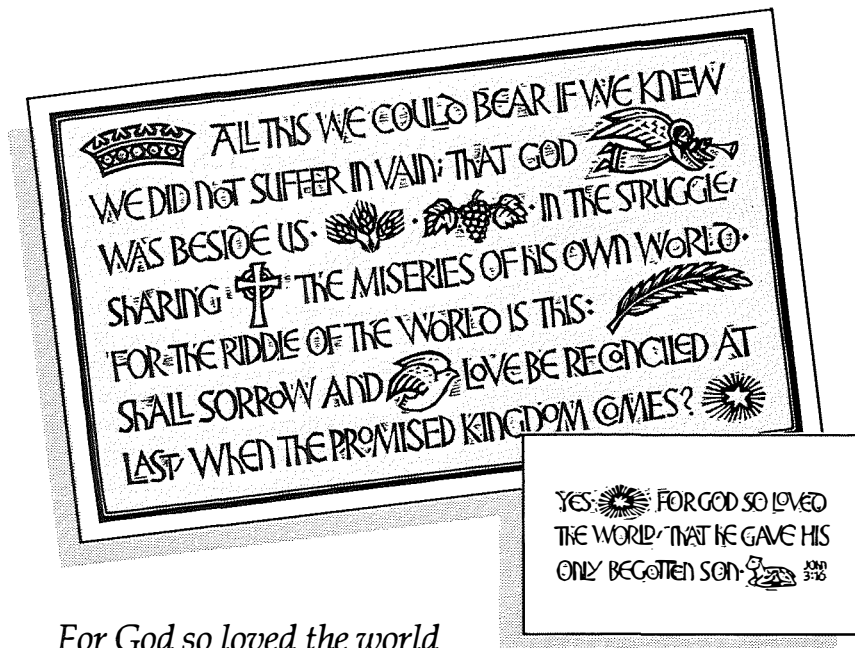
Injured corners and hard-pressed peaks,
They are youthful, unfinished, (perhaps)
God-forsaken.
Reaching in buttressed rage to heaven
They are seen.
They are heard in towering statement.

In the wearing down somehow that
No longer matters.

No — only now, in spired silence
Can one truly hear
God's eloquence.

John R. Throop

CHRISTMAS CARDS from the Presiding Bishop's Fund for World Relief



*For God so loved the world
that he gave his only Son, that whoever
believes in him should not perish
but have eternal life.*

In the message and design of this "good news card," John 3:16 takes on a meaning that links it to the ministry of the Fund.

Using the powerful theological imagery of Dorothy Sayers, we are faced with the questions about sorrow and love that torment the universe and find an answer in the Incarnation.

We have enough cards in stock to make them available this year at a reduced price. We think this is good stewardship.

Order your cards now by using the coupon below. Please indicate the number of cards you need. They come in packages of 10 cards and envelopes for \$5.00 per package.

These cards are expressive of the world's search for hope. Advent and Christmas remind us of the source of that hope. Your generosity in purchasing and using these cards will enable the Presiding Bishop's Fund to continue its ministry of hope to the world.

Please send me _____ packages (each package contains 10 cards and envelopes) at \$5.00 per package of 10.

Name _____

Address _____

City _____ State _____ Zip _____

Send no money now. Episcopal Parish Services will bill you.



Episcopal Parish Services
815 Second Avenue
New York NY 10017

SHORT _____ and SHARP

By TRAVIS DU PRIEST

101 MEAL PRAYERS FOR CHRISTIANS. Compiled by Theresa Cotter. St. Anthony. Unnumbered cards. No price given.

What a clever idea. A small, attractive cardboard box (about the size of your calling or business cards) with 101 table blessings for various occasions. Some are old standbys, some attributed to well-known persons such as St. Thomas Aquinas, Dag Hammarskjöld; some were written by Mrs. Cotter, laywoman and college instructor and liturgical musician. A lovely stocking gift for Christmas.

ABC'S OF THE BIBLE: Intriguing Questions and Answers About the Greatest Book Ever Written. Reader's Digest. Pp. 336. \$32.

As most of the *Reader's Digest* books, this one is exquisitely printed with many color reproductions of art treasures. *ABC's* re-tells, in a simple form, 20 or more Bible stories and poses 400 questions under eight thematic headings, "The Beginnings," "The Worship of God," etc. The Principal Consultants and the Bibliography are quite scholarly, but the style of the text is relatively free of academic jargon.

RELIGION IN AMERICA: Approaching the Year 2000. 1990 Report. Princeton Religious Research Center. Pp. 80. No price given, paper.

With an essay, "Looking Ahead to the Year 2000," by George H. Gallup, Jr., this pamphlet looks at religious beliefs, identification, and practices and other topics at the end of the 20th century: Americans remain highly independent, only four in 100 are non-religious; but "We want the fruits of faith, but not the obligations."

THE UPPER ROOM DISCIPLINES 1992. Edited by Glenda Webb. Upper Room. Pp. 382. No price given, paper.

Daily readings with a reference to a scripture passage and a short prayer or reflective statement at the bottom of each page. Some might enjoy supplementing their more Episcopal-oriented *Day by Day* with this similar handbook.

BOOKS

Episcopal Church at Work

TO SEEK AND TO SERVE: Congregations in Mission. Forward Movement. Pp. 406. \$8.95 paper.

Run, don't walk to the phone to order this book. If you are at all interested in mission, in bringing inspiration to a lethargic parish, or just seeing the Episcopal Church at its best, this book is for you.

Who is doing mission? Coming out of the 1988 Detroit General Convention was a resolution [Res. A 066a] that the Executive Council enable congregations to "continue or initiate a process of discernment, challenge, leadership" to do mission.

This book is an examination and analysis of 14 parishes no longer studying, but doing mission. There is inspi-



ration, drama and courage in stories from New England across the United States and down to El Salvador.

There is a congregation itself building its own parish center, a parishioner murdered in the inner city, families waiting for grapefruit outside a little-used church, an AIDS victim rejected by the church of his youth, a hostile government harassing parishioners, and mission beginning/continuing.

At the conclusion of each chapter, the parish is analyzed for its distinctive features and for issues that were raised by its story. The book has a wealth of chapter/story resources as well resources for any parish wanting to further discern its own mission.

In a later chapter devoted to common threads among the stories, the message of the book is underscored in two mission truths. "If you don't invest in the community, the community won't invest in you." And the second, "The gospel is true. If you don't offer the gospel, you don't offer the best the church has to offer."

It is good to read of the Episcopal Church at work. I found myself wanting to personally visit many of these parishes to experience their life to-

gether. If these churches were to suddenly disappear they would be missed. This book is good. And the church will be even better if we strengthen our own expression of mission.

(The Rev.) JOHN E. AMBELANG
St. Michael's Church
Racine, Wis.

Books Received

REMEMBERING REINHOLD NIEBUHR. Edited by Ursula M. Niebuhr. Harper Collins. Pp. 432. \$29.95.

INFORMAL MEDITATIONS FOR INFORMAL PEOPLE. By Ferruccio Parazzoli. Liturgical. Pp. 119. \$7.95 paper.

THE SILENCING OF BABYLON: A Spiritual Commentary on the Revelation of John. By John Guimond. Paulist. Pp. 124. \$8.95 paper.

PRAYERS OF JESUS—PRAYER OF THE HEART. By Alphonse and Rachel Goettmann. Intro. by George Maloney, S.J. Paulist. Pp. xi and 167. \$10.95 paper.

HUMAN IMMORTALITY AND THE REDEMPTION OF DEATH. By Simon Tugwell, O.P. Templegate. Pp. 196. \$16.96 paper.

DIMENSIONS OF SPIRITUALITY IN THE BLACK EXPERIENCE. By Robert E. Dungy. Upper Room. Pp. 65. No price given, paper.

THE MIRROR AT MIDNIGHT: A South African Journey. By Adam Hochschild. Viking. Pp. 309. \$19.95.

THE SCANDAL OF THE INCARNATION. Selected and introduced by Han Urs von Balthasar. Ignatius. Pp. 111. \$10.95 paper.

For Christmas Giving

The story of a great parish through a great 40 years. Exhilarating excerpts from the Journal of Darwin Kirby, Jr.

"JOTTINGS: Easily Satisfied with the Best"

To order send \$14.95 to Nashotah House, 2777 Mission Road, Nashotah, WI 53058-9793. Books will be mailed postpaid to you.

**HOLY CROSS
INCENSE**
Holy Cross Monastery
West Park, NY 12493
914/384-6660

THE BOOK OF COMMON PRAYER FOR COMPUTERS

Entire text is online!

For liturgical planning, study, word processing, and much more.

Send for details:
Software Sharing Ministries
2020 North Fremont Street, Tacoma, Washington 98406
206-756-7980



THE MISSION BOOKSTORE KEMPER GIFT SHOP NASHOTAH HOUSE NASHOTAH, WI 53058

All books seen in The Living Church are available.
Ask about clergy and church discounts.
(414) 646-3371 ext. 262

SEWANEE

The University of the South

Director of Church Relations

The University of the South, popularly known as Sewanee, seeks a director of church relations. The director of church relations will provide coordination for the various church relations activities; assist in alumni/ae relations and fund-raising for the School of Theology; assist in admission efforts for both the College of Arts and Sciences and the School of Theology; and assist in implementing a program for increasing communications with the Episcopal Church. The ideal candidate should be an ordained Episcopal clergy member; have significant parish experience; be an articulate communicator; and possess strong planning and follow-through skills.

Located on Tennessee's Cumberland Plateau between Chattanooga and Nashville, Sewanee is consistently ranked in the top tier of national liberal arts universities. Owned by 28 dioceses of the Episcopal Church in 12 states, the university comprises a College of Arts and Sciences, with approximately 1,080 undergraduate men and women, and a School of Theology, with about 70 graduate students pursuing master's and doctoral degrees.

Applicants should send a résumé and a list of professional references, by December 16, 1991, to:

Tom G. Watson
Vice President for University Relations
University of the South
735 University Avenue
Sewanee, TN 37375-1000

The University of the South is an Equal Opportunity Employer. Minorities and women are encouraged to apply.

DAIN**CONTINUING EDUCATION
FOR CLERGY****DOCTOR OF MINISTRY
PROGRAM**

Summer Courses
The University of the South
June 24 - July 29

Faculty:

Dr. Donald S. Armentrout
Dr. Reginald H. Fuller
Dr. Robert D. Hughes
Dr. Samuel T. Lloyd

For information write: The Director's Office,
School of Theology, Sewanee, TN 37375-4001

Carrie's Treasure Chest

New from Leonie Miller

Eight generations of women loving their country and their God. Poems, essays, and the compelling story of a special love, "lit and held together by God."

Also by Leonie Miller, "A Century of Love." The true story of the author's family from 1895-1985. Uplifting and heart-warming: a poignant demonstration of the power of God in our lives.

Witness Press, 16161 Nordhoff St., Ste. 102, Sepulveda, CA 91343. \$5.95 ea. + \$1.55 shipping/handling. Save \$2.50: both books only \$10.00 + \$2.50 S/H.

EPISCOPAL CHURCH TIES

Superbly woven in England. Neckties with Episcopal shield in full colors on Navy or Burgandy. Finest silk blend. An ideal gift. \$19.75 including gift box and shipping. Write for brochure.

CHURCH TIES

Box 1445 • Tryon, NC 28782 • 803/457-4613

MP**MOREHOUSE PUBLISHING**
Harrisburg, PA

107 YEARS OF EPISCOPAL RELIGIOUS PUBLISHING

THE BIBLE IN STAINED GLASS

Beautifully illustrated in full color

Call (800) 877-0012
for other MP Christmas Gift Ideas.

THE SARUM MISSAL

The liturgy of the Use of Salisbury, done into English and abridged. Contents: Asperges. Ordinary & Canon of the Mass, Proper of Seasons, Collects, Proper Prefaces. Cloth bound, gilt stamping, \$16.95. **Holy Rosary Apostolate, P.O. Box 263 (Dept. IV), Zurich, Ontario, Canada NOM 2T0.**

VACATIONING?

When on vacation please check the listings on the Church Directory pages and attend church wherever you are. The churches extend a most cordial welcome to visitors.

**PEOPLE
and PLACES****Ordinations****Priests**

Alabama—Denson N. Franklin, Jr., priest-in-charge, St. Barnabas, Hartselle, AL; he also has secular employment at Amsouth Bank, Birmingham, AL; add: 3744 Woodbridge Rd., Birmingham 35223.

Michigan—Barbara Handelsman, 4382 Yorkshire Rd., Detroit, MI 48224.

Mississippi—Zabron Alfred Davis, III, curate, St. James' and vicar, Church of the Redeemer, Greenville, MS; add: 1026 S. Washington, Greenville 38701. Elizabeth Boutwell Saulters, curate, St. James', Jackson, MS; add: 3921 Oak Ridge Dr., Jackson 39216. Ruth Woodliff-Stanley, curate, St. Philip's, Jackson, MS; add: Box 12307, Jackson 39236.

Southwestern Virginia—Susan E. Bentley, assistant, Grace Church, 210 Fourth St., Radford, VA 24141. Barbara Taylor, assistant, R.E. Lee Memorial Church, 123 W. Washington St., Lexington, VA.

Transitional Deacons

Mississippi—Victor McInnis, deacon-in-charge, St. Mary's Mission, Lexington and Grace Church, Carrollton, MS; add: Box 63, Lexington 39095. Charles David Christian, deacon-in-charge, St. Alban's, Box 921, Vicksburg, MS 39181.

Permanent Deacons

Colorado—Marcia K. Stackhouse, assistant deacon, Community of Christ, Westminster, CO; add: 4801 E. Ninth Ave., #401, Denver, CO 80220.

Cathedral Clergy

The Very Rev. Charles Edward Kiblinger, II, is the new dean of St. John's Cathedral in Denver, CO.

Deaths

The Rev. John R. Anschutz, retired priest of the Diocese of Washington, died September 8 after heart surgery at St. Raphael Hospital, New Haven, CT at the age of 79.

Fr. Anschutz was a graduate of Drury College and the University of the South. He was ordained priest in 1938 and served as rector of Christ Church, Georgetown, Diocese of Washington, for 29 years. For many years, Fr. Anschutz was active in the affairs of the Diocese of Washington, including the department of mission, and the chapter of Washington Cathedral. Preceded in death by his first wife, Madeleine, and a son, he is survived by his second wife, Renze, a daughter, a son, a sister, six grandchildren and three great-grandchildren.

The Rev. Lowell P. Beveridge, professor emeritus at Virginia Theological Seminary, died June 18 at the age of 86.

Born in Boston, Fr. Beveridge received his Ph.D. from Harvard University. He taught music and conducted the choir at the School of Sacred Music at Union Theological Seminary in

New York. After studying at Virginia Theological Seminary, he was ordained priest and became professor of speech and music at VTS. He is survived by his wife, two sons, a brother, and a grandson.

The Rev. John Mosher Mulligan, retired director of Seamen's Church Institute in Manhattan, died August 25 at his home in Keene Valley, NY, of a heart attack. He was 79.

Fr. Mulligan began his career in 1938 as chaplain and master of the Salisbury School and at the Hotchkiss School in Connecticut. In 1942 he became priest-in-charge of Trinity Church, Lime Rock, and in 1947 became rector of All Angels, Manhattan, NY. He was vice-president of the Seamen's Church Institute until 1960, when he became director, retiring in 1977. Fr. Mulligan was educated at Columbia University, Episcopal Theological School and Bard College. He is survived by his wife, Katherine, three daughters, and a son.

The Rev. Russell Blair Myers, Jr., senior chaplain at the Bellevue Hospital Center in New York City, died June 24 of a heart attack following routine surgery. He was 59.

Fr. Myers was born in Philadelphia and was a graduate of the University of Delaware and the General Theological Seminary. He served for two years as first lieutenant in the U.S. Army artillery. He was ordained to the priesthood in 1960. His entire ministry of 32 years was spent at Bellevue Hospital, first as chaplain to the psychiatric division, and since 1965, as senior chaplain. He was an authority in the areas of biomedical ethics, medical research and child welfare. He is survived by his wife, Dorothy, and two children.

The Rev. William Franklin Edward Robey, rector of All Faith, Charlotte Hall, MD, died August 14 at the age of 41.

Fr. Robey was born in Washington, DC and attended the Virginia Theological Seminary. In 1979, he was ordained priest and served as part-time assistant of St. James, Lothian, MD, and rector of St. John the Evangelist, Shady Side. He became associate of St. Mark, Silver Spring, and in 1987, rector of All Faith, Charlotte Hall. He is survived by his wife, Laura, and four children.

The Rev. Minor Lee Rogers, Jessie Ball duPont professor of religion and chairman of the religion department at Washington and Lee University, died August 25, in New York City, of cancer.

Born in London, England, Fr. Rogers attended Virginia Military Institute, Virginia Theological Seminary and Harvard University. He was ordained priest in 1959 and served parishes in Virginia, Massachusetts and Japan. In 1972 he became assistant professor of religion at Washington and Lee University until 1978, when he became associate professor. He is survived by his wife, Ann, and three children.

Sr. Katharine Veronica of the Community of St. John Baptist, Convent of St. John Baptist, Mendham, NJ, died August 10, in the 86th year of her life and the 51st year of her profession.

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, NY 12866. (518) 587-7470.

C.S. Angel's **COME WITH ME — COME AND SEE** "Evangelism for Episcopalians." Phone: Canterbury 1-800-277-7040.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397.

CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, TN 37375. (615) 598-0208. Out of state (800) 662-4466.

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.

ORGANIZATIONS

CATHOLIC-minded Episcopalians who affirm the authority of General Convention can support the Church, challenging it to be all that it should. The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

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. George Keith, BSG, 235 W. 48th St., #14-G, New York, NY 10036.

POSITIONS OFFERED

THE SEARCH COMMITTEE of the Diocese of Pittsburgh is receiving applications and recommendations for the position of Canon to the Ordinary. Duties include advising bishop on planning, personnel and administration; work on shaping policy; church growth and clergy support. Salary package \$55,000-\$65,000. Negotiable. Reply to: Search Committee Co-Chairmen, The Rev. William Eaton & Mr. William Farra, 923 Sheraton Dr., Mars, PA 16046.

POSITIONS OFFERED

ORGANIST/CHOIR DIRECTOR. Two services, two choirs. 3 man. pipe. Salary negotiable, 12,000 — 13,000 per annum. Send resumé to: The Rector, 550 Mendocino, Santa Rosa, CA 95401. Telephone (707) 579-2604.

RECTOR for Trinity Episcopal Church, Bend, Oregon. Full-time position; moderate responsibility program church. Seeking a pastor who is strong preacher/teacher, who will advocate youth, evangelism and be a spiritual leader. Position available after January 1, 1992. Last day for resúms: 1/1/92. Contact: Search Committee, Trinity Episcopal Church, 469 NW Wall St., Bend, OR 97701; (503) 382-5542.

YOUTH MINISTERS needed at several Episcopal parishes nationwide. If you are called to youth ministry, the Institute for Professional Youth Ministry invites you to join a process of affirmation, placement, training and support. Contact us at: 1017 E. Robinson St., Orlando, FL 32801. Phone: (407) 423-3567.

POSITIONS WANTED

SYNOD priest seeks call to parish desiring strong spiritual leadership with loyalty towards the true doctrine, discipline and worship of our faith. Priorities on preaching, sacraments, teaching, visiting, pastoral counseling; additional importance on stewardship and evangelism. Will consider associate. Reply Box L-717*.

PRIEST, wide experience, seeks pastoral position, preferably upper midwest or northeast. Particularly interested in interim position anywhere. The Rev. Joseph Bergin, 503 Main St., Oconto, WI 54153. (414) 834-3790.

PROPERS

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. — **FREE SAMPLES.** — The Propers, 555 Palsade Ave., Jersey City, NJ 07307. (201) 963-8819.

RSV BULLETIN INSERTS, starting 12/1/91. Familiar format. Don't settle for NRSV! Saint Luke's Church Press, 104 Cowardin Ave., Richmond, VA 23224. (804) 232-2600; FAX (804) 230-9104.

FOR RENT

NEW ORLEANS Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.

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

FOR SALE

ACAPE GIFTS: Inspirational gifts for every occasion including Fourth Day. Free brochure. 1-800-262-2238.

SUMMER PROGRAM

SUMMERS AT GENERAL, June 7-26. A four-year academic and experiential program in spiritual direction for clergy and laity, degree (STM and MA) and nondegree. For further information, write or call: **The Center for Christian Spirituality**, the General Theological Seminary, 175 Ninth Ave., New York, NY 10011; (212) 675-1524.

TRAVEL

CLERGY travel free to England, Holy Land, Greece, Italy, domestic and more. Call/write: (800) 486-8359. Journeys Unlimited, 150 W. 25th St., New York, NY 10001.

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

whenever you want

to BUY or SELL

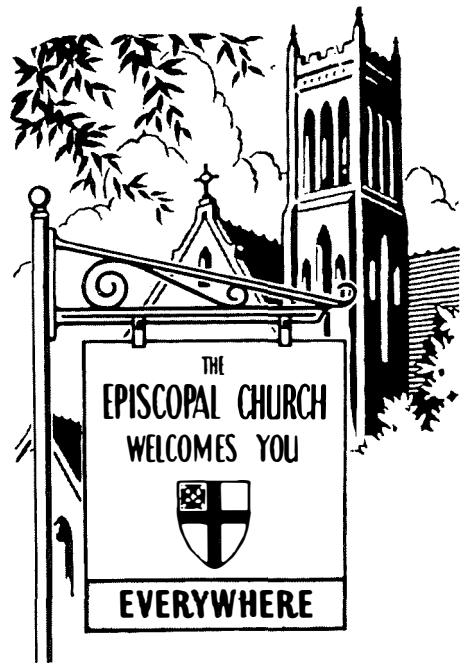
NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



WASHINGTON, D.C.

WASHINGTON NATIONAL 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 10-3:15, Sun 12:30-2:45. Hours 10-4:30 daily

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & 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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 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; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Ph.D., r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assocs
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:45, 9:15. Daily MP, EP, HC

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

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Gethsemane Burial Garden St. Hubert Pet Cemetery
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11. Wed 7. Est. 1880

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; the Rev. Gary E.A. Lawler, ass't
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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:05
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 12 noon-1:30
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wkdays 7:30, 10, 5

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts., 17325 (717) 334-6463
The Rev. Michael G. Cole, D.Min. r (717) 334-4205
Sun Eu 8 & 10:15. Wkdays & Holy Days as anno

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & Macdade)
The Rev. William Duffey, Ed.D. r 461-6698
Sun Eu 8 & 10 (Sung). Ch S 10. Daily Office & Mass as anno

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 Eu & HS. Thurs & Fri 7 HC. HD 7. Bible & Prayer groups. 1928 BCP

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. Canon Roma A. King, Jr., Ph.D.; the Rev. Canon Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 Adult Classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
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

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 1928 BCP. Daily as anno. (817) 332-3191

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Hubert C. Palmer, interim r; the Rev. Edwin E. Harvey, assoc; the Rev. John F. Daniels, parish visitor (512) 226-2426
Sun 8 and 10:30 H Eu

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolegwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. A. Ivan Heyliger, r
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

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; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship