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**The Rest Is
Recent History**

Valdosta congregation, a year later

The Return of Mud

The early days of spring have many delights, as warmer weather returns and as the earth comes to life again. But this season also, in most places, has lots of mud. As soon as we step off the paved street or sidewalk, our shoes are in it. Cars splatter it. Dogs track it into houses. Cattle sink into it. Children quickly get it on their hands and faces. We may disparage the word mud, yet of course we know that wet earth is essential to the world. Not only does much of the life on this earth now spring from it, but much of life originally developed in it.

In the arid land where the Bible was written, a disparaging word for ordinary mud was less likely. Rather we have such positive expressions as "You visit the earth and water it abundantly . . . You drench the furrows . . . with heavy rain you soften the ground" (Psalm 65: 9-11).

More typically, the earth was perceived as dust. Yet in the very first appearance of this word in the Bible, it is made wet and mud must be envisaged. "A mist went up from the earth and watered the whole face of the ground — then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life" (Genesis 2:6-7).

The picture is clear enough. The dry land is moistened. Then the Lord picks up mud and shapes it into a four-limbed creature, and blows into it to make it come alive. A charming and childlike story, yes, but right on target. Our life is a divine gift, and our bodies are ultimately made of mud. They continue to be sustained by it as we eat vegetable food sprung from the earth and the flesh of animals which feed on vegetable food.

Reference to our lowly origin from the earth is re-echoed in many parts of the Bible. Among them, the book of Job characterizes mankind as those "who dwell in houses of clay, whose foundation is in the dust" (Job 4:19). Later Job prays, "remember that thou hast made me of clay; and wilt thou turn me to dust again?" (10:9). Ecclesiastes sighs, "All are from the dust, and all turn to dust again" (Eccles. 3:20). In a moving passage, the author of the latter part of the Book of Isaiah cries, "Yet, O Lord, thou art our Father, we are the clay, and thou art our potter" (Isaiah 64:8). Presaging the resurrection, Jesus uses mud to give sight to the man born blind (John 9).

The creation story, with its solemnity and its humor, is linked with this time of year because we see the things of which it speaks — more light with lengthening days, the sprouting of plants, the return of birds and mud. For Christians, there remains a deeper and more mysterious connection. Made from dust, to dust we shall return, but rising from it there will be a new kind of life, promised in the death and resurrection of Jesus Christ.

(The Rev. Canon) H. BOONE PORTER, senior editor

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Friends greet one another Easter morning outside Church of the King, Valdosta, Ga., where at a service a year earlier 222 people were confirmed [p. 8].

Photo by Ken Kirkpatrick

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THE LIVING CHURCH

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LETTERS

Puritanic Review

It is astonishing to read of the action on the part of Province IX in "speaking out against the upcoming celebration" of the arrival of Columbus in America [TLC, Feb. 17].

Research on the part of such historians as Ivan Van Sertima of Rutgers points out that the journals of Columbus himself support prior ventures to America by African traders. Just as Viking voyages do not diminish the place of Columbus as the definitive discoverer, the record is not enhanced by puritanic review of motives of men in their times, judgment of whom must take place in a different dimension.

Taken in a wider and more intelligent scope, it is encouraging to think that any antipathy to the 500th anniversary celebration in 1992 might dissolve in the underlying unity which is implied in it. Province IX would do well to reconsider its short-sighted resolution.

DONALD A. WHITCOMB
St. Charles, Mo.

Irrational Obsession

The closing statement in your editorial [TLC, Feb. 24] suggests that the radical changes in the General Convention format may not eradicate racism in Phoenix, or anywhere else, but may go a long way in helping combat the racism that exists in our church and our lives. I agree that it may not eradicate racism in Phoenix or anywhere else, but I cannot see how it will eradicate it within our church or our lives.

Altering the course of the church convention to react to political concerns is inappropriate to the mission of the church. The church is to be the point of reconciliation, not a hammer for political and social action. There are many Christian people involved on both sides in the consideration of the merits of creating a paid holiday honoring Martin Luther King in Arizona. General Convention will have only eight deputies and a bishop representing Arizona among the voting membership. All the rest are visitors and have no proper place attempting to impose the wishes of a portion of the church upon the people of Arizona by their unabashed campaign of creating a racial issue out of an economic and value-centered political issue.

The church is fostering racial divi-

sion by insisting that the issue of the King holiday is race-centered. This irrational obsession with racism on the part of the church continues to irritate and divide many people within and outside the church. Not every decision regarding persons of color is based upon the merits of color alone, as the Executive Council and 815 staff seem inclined to believe, nor are we called to designate the world's heroes.

Further, the decision to designate the convention offering to a King Legacy Fund in the place of our traditional gift to the United Thank Offering is reactionary and obsessively impatient. This change of emphasis in the expression of the church's mission is unfortunate indeed.

(The Rev.) JAMES F. GRANER
SS. Mary & Martha of Bethany
Larned, Kan.

Self-Revealing

What a startlingly self-revealing letter was the one from the Rev. Robert McLeod [TLC, March 10]. He says he has, as rector, "many problems to deal with at this parish church, some of which are reminiscent of our namesake." And how does he depict the eponymous Charles? As "devoted to one thing and one thing only: his right as king to do what he wished regardless of the consequences to his subjects." Pity the subjects of the one, and pity the parishioners of the other.

WILLIAM HARTMAN
Pleasant Hill, Calif.

Nit-Picking

I find myself bemused (not amused) by the notion put forward by the Rev. John Flanigen, Jr. [TLC, Feb. 3] that the acclamation "Blessed be the one, holy and living God" is to neuter the deity, and "at the absolute best . . . only a unitarian declaration." What name do we give to God in the penitential and Easter acclamations? There we understand the triune God is implied no doubt, so why then is the same implication not understood in the proposed form?

As one who for nearly a quarter of a century opened the celebration of the Eucharist with nothing more trinitarian than the Collect for Purity, this sounds like nothing so much as theological nit-picking. Frankly, I find the constant repetition of the trinitarian formula at the end of nearly every col-

lect in propers of the 1979 Prayer Book redundant and boring. We subscribe to the doctrine of the Trinity each time we say the creed. Is it really necessary to continue the ancient controversies over every sentence proposed for liturgical study?

(The Rev.) RICHARD H. ASH
Mexico, Mo.

God the Father

The rather flippant tone of E. Frank Henriques' viewpoint [TLC, Feb. 3] makes its flaws hard to pin down. One, however, stands out: his view of the Christian faith as a psychosocial phenomenon rather than as divine revelation. Fr. Henriques implies that the revelation of God as Father is a distortion — the "product of its time," like the anti-Semitism of Shakespeare's *Merchant of Venice*. He seems to have missed the fact that it was Jesus, the incarnate word of God, who taught us to call God "Father." That makes this "Fort Worthian" uncomfortable indeed.

NANCY DOMAN
Garden Grove, Calif.

Cultural Dimensions

In response to the editorial "Concerning the Concordat of Agreement" [TLC, March 3], I would like to comment upon the statement, "perhaps the most difficult step will be the acceptance by each church of the ordained clergy of the other."

Yes, that may present a problem for some persons, but I think that more difficult will be the process of entering into the ethos of each other's tradition since the Reformation. At one level this is Germanic as opposed to English. At another level, there is a difference in style, in the way we minister, worship and interact. Episcopalians are going to have to learn a lot more about Martin Luther. Lutherans will need to understand comprehensiveness.

Let us move forward on this concordat, but not underestimate the cultural dimensions of bringing these two churches into communion with each other.

(The Rt. Rev.) DAVID B. REED
Bishop of Kentucky
Louisville, Ky.

(Continued on page 12)

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'Sin of Racism' Addressed

More than 200 clergy and laity from the Diocese of New York convened at the Cathedral of St. John the Divine March 16 to discuss questions about racism and its relationship to the church and society. The conference was entitled "Healing the Sin of Racism," and was sponsored jointly by the task force against racism of Trinity Church in New York and the diocesan racism task force.

The Rev. Canon Lloyd Casson, vicar of Trinity and member of the task force, presented a keynote address.

The Episcopal Church, he said, has been identified as a defender of the status quo, and has dealt with societal problems as "social workers" rather than through understanding racism theologically as "a manifestation of the deepest human sin."

Of particular concern in a workshop on racism and the environment was the way in which residential areas of low income people have become dumping grounds for toxic wastes.

Attendance Down in England

An ecumenical survey of 38,607 churches in England reveals a serious decline in attendance, with more than 1,000 people, most under the age of 30, leaving the church each week.

The report was done by MARC (Missions Advanced Research and Communications Center) Europe.

As other studies seem to indicate, evangelical and charismatic churches are growing, while liberal denominations are on the decline. This reinforces "what's going on in the political world. There is a demand for a more definite Christianity," said the Rev. David Winter, who helped produce the census report.

The overall picture shows a healthy growth in black Pentecostal and Orthodox churches, a modest growth among Roman Catholics, Baptists and white Pentecostals, almost no change for Anglicans and an almost five percent drop for Methodist and Congregational churches.

Urban Caucus 'Prepared to Fight'

Urban ministries should be high on the agenda of General Convention, concluded members of the Episcopal Urban Caucus, who met in Camden and Atlantic City, N.J. recently.

"We are not going to Phoenix looking for a fight, but we are prepared to fight if we must," said the Rev. Canon Ed Rodman of the Diocese of Massachusetts, a member of the caucus. Canon Rodman said that "a lot will depend on whether conservatives are able to steer the agenda of the church in Phoenix."

"I think members of the caucus feel a heightened sense of the need for commitment to the urban scene," said the Rev. Cyprian Fields, an assistant to the Bishop of Washington for social ministries. "There is an awareness on the part of most of us that urban areas have deteriorated in the decade that we have been meeting as a caucus," he said.

On the final day of the meeting,

members of the caucus adopted several resolutions, including one urging the church to restore the original level of funding to Jubilee Ministry despite the current budget crunch in the church.

Canon Rodman said the caucus will be active during the General Convention, using exhibit space to educate bishops and deputies about urban ministry, and supporting legislation that is expected to come to the floor.

The caucus will also work in coalition with other organizations to address concerns related to racism, which may include some creative Bible-study alternatives for deputies.

Among the other resolutions the consultation adopted were one commending the Presiding Bishop for his leadership in opposition to the Persian Gulf war and another opposing English as the official language of the United States, and advocating multilingualism and multi-culturalism.

A Reader Poll

We invite you, our readers, to express your opinions concerning some of the principal issues facing the Episcopal Church. Please circle the appropriate spaces and send to: **Reader Poll, The Living Church, 816 E. Juneau Ave., Milwaukee, WI 53202.** Surveys must be returned by May 10 in order to be tabulated. Results will appear in June.

1. The Episcopal Church should bless same-sex relationships.
Yes No
2. Practicing homosexuals should be ordained if they meet standards for ordination.
Yes No
3. The inclusive language supplemental Texts should be approved.
Yes No
4. The Episcopal Church should pursue the Concordat of Agreement with the Evangelical Lutheran Church in America.
Yes No
5. The Episcopal Church should continue to participate in dialogue with Churches of Christ Uniting (COCU).
Yes No
6. The Episcopal Synod of America should be permitted to form a non-geographic 10th province.
Yes No
7. The Episcopal Church should become more involved in environmental issues.
Yes No

Additional comments: _____



When the Order of Agape and Reconciliation moved to its new Prince of Peace Priory in Chemainus, B.C., Canada, four years ago, the Rev. Cyril Molnar, O.A.R., began painting an eight-paneled mural along the side of the priory. The mural is united under the theme of life as a pilgrim's journey, with Christ the King on the fifth panel. The mural was completed recently.

CONVENTIONS

The convention of the **Diocese of Kentucky** met February 22-23 at Christ Church Cathedral in Louisville.

A budget of \$874,088, representing a 7.2 percent increase over 1990, was approved, as were resolutions calling for the regular sabbatical leaves for clergy and congregational and diocesan programs "for the protection and restoration of our environment."

In his address, the Rt. Rev. David B. Reed, diocesan bishop, urged church leaders to match their work to the needs of their home congregations. He said, "We tend to ask, 'Do I have a special talent which the church needs?' Instead, I think we all need to be asking, 'What does my church need of me now?'"

Jane Cosby, guest speaker and staff officer for renewal, evangelization and church growth in the Diocese of Pennsylvania, urged her listeners to become bold in evangelism. "Evangelism is being about the business of living, of loving and serving, and of being God's people at home, at work, everywhere and all the time," she said.

In other business, convention overwhelmingly adopted a resolution calling all Episcopalians to examine the membership policies of the clubs and organizations to which they belong and to resign from them or to work to change them if they are "intentionally exclusive in membership because of race, gender, socio-economic condition, sexual orientation or other factors prejudicial to inclusivity of membership."

Convention also approved a plan for

developing ministry teams in remote areas. Most members of such teams would be lay ministers with one member of the team ordained as a local priest without seminary training to provide the sacraments.

JANET IRWIN

• • •

The council of the **Diocese of Southern Virginia** was held February 1-3 at the Omni Hotel in Norfolk.

It was the farewell council for the Rt. Rev. C. Charles Vaché, diocesan bishop who will retire soon.

Views on the future by the Rt. Rev. Frank Vest, bishop coadjutor, seemed to ensure the council's overwhelming vote to conduct a capital fund drive to mark the 1992 centennial of the diocese. The drive, called Second Century Fund, has a \$4.9 million goal. Twenty-five percent of the funds raised will go to the newly-built diocesan youth camp and the David S. Rose Conference Center at Chanco Camp and Conference Center near Surry, Va. The remaining 75 percent will be divided equally between outreach and mission needs.

There was debate on a resolution to reaffirm the 1979 General Convention's stance on sexual morality and ordination of homosexuals. The resolution was rejected. Council also rejected a move to withhold a diocesan deputation to General Convention over the failure of Arizona voters to enact a Martin Luther King, Jr. state-wide holiday.

The council adopted a 1991 budget of \$1,721,945.

(The Rev.) HARRY CRANDALL

Around the Church

A second school for homeless children opened recently to allow older children from the first school at Trinity Cathedral in Phoenix, Ariz., to be schooled at a different location. San Pablo Mission in Phoenix donated the space for the program. The school is part of a two-year-old "Oasis Project" begun by Trinity and All Saints' in Phoenix to provide transitional housing for homeless families.

* * *

When parishioners of St. Michael's Church in Lexington, Ky., switched from styrofoam cups to personalized mugs last year, they discovered more benefits than helping the environment. Their mugs, designed by a local artist, serve the same function as name tags during the coffee hour but are not lost as easily, because the mugs are kept on a wall rack in the parish hall. People are also able to learn the names of others who attend different services.

* * *

St. Andrew's and St. James' Churches in Jackson, Miss., have joined other community organizations in supporting an "adopt-a-school" program. Parishioners at St. James' "adopted" Morrison Elementary School and help with tutoring and adult literacy classes, and provide the school with little extras. Members of St. Andrew's are mentoring and tutoring "at risk" students at their "adopted" school, Rowan Junior High.

The Rest Is Recent History

Church of the King,
Valdosta, Ga.,
after one year

By RICHARD WALKER

It was just a year ago that an independent south Georgia congregation of charismatic Christians who worship in a converted furniture store on the outskirts of Valdosta was welcomed into the Episcopal fold. Five bishops presided over confirmations for 222 members under the glare of national publicity from the religious and some secular press.

Since then, the Episcopal Church of the King has gone through various growing pains, but the pastor who led them into the Anglican branch of the historic church expresses no regrets.

Moreover, officials in the Diocese of Georgia speak warmly of the experiment of grafting a congregation with a Pentecostal heritage into the Episcopal body. The Very Rev. Henry Louttit Jr., rector of Christ Church, Valdosta, and regional dean, told TLC it could well become a model for other parts of the country if Episcopalians can "listen to the moving of the Holy Spirit."

On a recent Sunday in March, the 10:30 morning worship started late and much of the congregation was unable to attend because of heavy flooding in the region which also temporarily knocked the church's local religious radio station off the air. But for the 150 or so in attendance, the mood was still one of celebration.

Enthusiastic singing of upbeat and fast-tempo charismatic songs led by an

Richard L. Walker is an Atlanta-based chief correspondent in the southeastern U.S. for a major international news agency.



The Rev. Stan White, founder of the congregation, participates in the liturgy on Easter morning.

unvested choir accompanied by a small orchestra from a raised platform. Song lyrics on a side screen from transparencies on an overhead projector. Colorful homemade wall banners, including one emblazoned "God Is Here" above a side altar with the Reserved Sacrament and votive candles. Costumed liturgical dancers. Extempore preaching from a pulpit made from reclaimed junkyard materials near a central marble altar built from diverted tombstones.

All these disparate elements were blended perhaps incredibly but smoothly nonetheless into the structure of the Rite II Eucharistic liturgy of the Book of Common Prayer.

Black and white Georgians — only a few in business suits — worshipped together by clapping hands and swaying to the music with many raising their hands in praise and many making the Sign of the Cross at appropriate points of the liturgy and bowing as the acolyte bearing the processional cross passed them.

The sermon by the Rev. Stan White — the 28-year-old fourth-generation Assemblies of God minister who founded the congregation and was ordained an Episcopal deacon in October — was an exhortation in a soft

southern drawl on the need for Christian social ministry but with words and a style seldom heard in the typical ECUSA congregation.

"God is opening doors every day for us to do ministry in our community . . ." Deacon White declared.

"Do we do this out of guilt? No! To earn God's love? We already have that . . . we involve ourselves in these outreach ministries out of the love of God. The Christ within us cries out to touch and heal those who are hungry and thirsty, those who are sick, in prison or naked. I submit we find God among those in need" as well as in the scriptures, the sacraments, congregational worship or the mystical body of all believers.

Receptive Ears

Such a message has apparently fallen on receptive ears in both the congregation of around 350 and the community of about 50,000.

Deacon White said in an interview that Church of the King in the past year lost "25 or 30" members who "just couldn't handle being an Episcopalian — there's a lot of prejudice in this part of the world against anything appearing catholic. But we've more



Photo by Ken Kirkpatrick

than made up for it with new members. Valdosta is such a transient community you have to be a really growing church just to keep from declining. We've gained people who moved to town and from the unchurched who were evangelized. We baptized 79 people last year and 40 percent were at least teen or above."

A late February black history month evening program drew hundreds of local residents who reflected Valdosta's 50/50 racial split. The congregation sponsors regular "Christian karate" classes to give local youth a constructive way to channel their energies and learn self-defense in a disciplined setting.

Members also have taken on personalized group ministry to Valdosta's roughest public housing project in an effort to use the gospel of love to reclaim the poor from the temptations of drugs and crime. Local officialdom at times has been so frustrated in dealing with human problems that intervention by the church has been welcomed, the pastor says.

Deacon White explains his evolution to collared Episcopalian came after he was fired as pastor of his Assemblies of God congregation for introducing elements of liturgical worship and push-

ing for racial integration. He founded Church of the King in 1988 as a non-denominational body with some 250 followers and a year later sounded out the Rev. Jacoba Hurst, the Anglo-Catholic Georgia priest who became his mentor, on the possibilities of linking up with the Episcopal Church.

The rest is recent history — still being lived and written.

Recession has forced most Valdosta churches to cut 1991 budgets, and Church of the King is no exception. But Deacon White says the parish still expects to spend \$300,000 this year on program and ministry and aims to start growing again with social ministry as a tool for evangelism.

"We didn't know if this was going to go off: then it happened very quickly. The congregation felt if this [is] what we're being led to do, let's see what

Deacon White envisions the mushrooming ranks of independent congregations as a rich potential harvest.

happens. It's been an exciting year. It's taken a while for us to develop our own liturgical style," he said.

Because its pastor is not yet a priest, Church of the King has had its weekly eucharistic worship led by visiting celebrants from all traditions ranging from low church to Anglo-Catholic, liberal to conservative.

From contacts with the Episcopal charismatic movement, Deacon White says he learned "a lot of the renewal people came of age in the '60s and have a certain folksy style. But we're not folksy. We probably are a little higher church than what the renewal movement has traditionally done, but we use all kinds of music from contemporary Christian to black gospel to traditional hymns."

Church of the King almost weekly attracts out-of-town visitors ranging from interested Episcopalians and Roman Catholics to mainstream Pentecostals and independent charismatics.

Says Deacon White: "Half of them don't understand what we're doing here but the other half grasp it and have a deep appreciation for it. I think a lot of charismatics and Pentecostals

hunger for something more than a pulpit and preacher-centered worship . . . Of course there are Pentecostals who think I've lost my rocker, but there's a percentage who are tired of the emotionalism and the hype and the disorder that can occur when the fire burns out of control."

A scantily-publicized but somewhat similar crossover happened in suburban Louisville in the mid-'80s when a former Assemblies of God congregation was received by the Diocese of Kentucky and its pastor ordained a priest. Holy Trinity parish now has about 65 communicants and retains working class and fundamentalist roots. The latter, according to knowledgeable sources, is sometimes a cause of alienation from the wider church, though the parish and rector, the Rev. John Johnson, are active in diocesan affairs.

The young Valdosta deacon, who hopes to be priested next summer if studies and tests go well, says he knows personally of "several pastors and several congregations who would like to come in" to the Episcopal Church if it could be worked out.

Though he doesn't see defections of whole congregations from an established denomination like the Assemblies of God, Deacon White envisions the mushrooming ranks of independent congregations as a rich potential harvest.

A number of fourth-generation Pentecostals and second-generation charismatics, he says, are shedding their pre-millennialist eschatology which focuses on the imminent second coming of Christ, a secret "rapture" in which Christians are taken to heaven and a "tribulation" period in which the world is briefly ruled by Anti-Christ before Jesus finally defeats the Luciferian legions and establishes a 1,000-year reign of righteousness.

"I think a lot of pastors and people are thinking now of what comes after them. A lot have gone back to a more historic theology and then their focus changes from 'going up and getting out of here' to occupying and building the kingdom on earth. Then you start to think about the generation after us, and after them, and you start getting an appreciation for the church of the past," he said.

If there's one lesson to be learned from the Valdosta experience by the larger church, Deacon White says the Episcopal Church needs a better way

(Continued on page 14)

A First-Rate Religious Thinker

By D.A. DRENNAN

When Anselm of Aosta became England's 36th patriarch-archbishop of Canterbury almost 900 years ago, he initiated personal and professional ideals that still inspire the moral and intellectual leadership of his episcopal successors.

Ahead of his own age in many ways, he speaks persuasively to ours. On his feast day, April 21, his message rings with prophetic urgency for church and people, and for all who seek to live a faithful Christian life in a capricious, moiling world. For to church leadership he gave a larger vision; to theology, renewed vigor; and to devotional literature, an enhancing emotional depth.

Like us, Anselm lived in a world shifting with change and renewal. Indeed, his life metaphorically spans one of Europe's momentous periods of political, social and psychological upheaval, and is considered by some historians the opening chapter of modern history.

For one thing, William the Conqueror just re-scaled the political and linguistic map of England; for another, Pope Gregory VII (called Hildebrand) had started fundamental reforms in the discipline and offices of the Western church — a move, some argue, that would lead six centuries later to a seismic Reformation.

Heat of Hostility

In three trips to England before his enthronement as England's primate, Anselm had experienced firsthand the captious effects of the Norman invasion of English land and English church. So he knew, as his successors would know, what it means to be squeezed between those who want the church to change almost everything about itself and those who seek to ensure that nothing ever changes in the church.

As a non-English, English bishop, Anselm felt the heat of hostility that

D.A. Drennan, a psychotherapist, lay preacher and pastoral counselor, lives in Carrabelle, Fla.

burned between native English and invading Norman. Yet, out of a jealous diversity of English and Norman, Norse and Irish, Scots and Welsh, he created a characteristically inclusive church, and did so without being either totalitarian or indecisive.

Born in 1033 at the southern Alpine edge of Burgundy in the strategic out-

Anselm clearly distinguished progress from trendish fad.

post town of Aosta, Anselm was the elder child and only son of a patrician family tied by blood and feudal duty to the iron-fisted counts of Savoy. But his mother's death and father's enmity drove him as a young man from home and inheritance. Eventually, he found shelter in the Benedictine monastery at Bec.

Throughout Europe, Bec irradiated the intellectual fame of its leading scholar and prior, Lanfranc of Pavia. As a monk under his care, Brother Anselm learned the disciplined spirituality of St. Benedict's Rule.

Within three years, Anselm succeeded Lanfranc as prior of Bec. Thirty years later (having meanwhile become abbot) he followed Lanfranc in the episcopal seat of Canterbury. But now, England had become a land divided by the royally tempestuous and precipitous second son of the conqueror, William II Rufus. Even Anselm's peremptory appointment in 1093 came as a precipitous and perverse gesture from the king's imagined deathbed.

For four years before Anselm's accession, Rufus had held vacant the see of Canterbury to indulge a proud and gothic greed for churchly revenues, of which at the prospect of his own death he momentarily repented. When he

did die seven years later of an assassin's arrow, however, he was still encumbered of a dozen bishoprics and an almost matching dozen abbasies.

In what would become for the English church a historic turning point, Anselm devised to keep it independent of what he considered the crown's arbitrary meddling, as well as relatively free of Roman interference.

Defending his policy to thwart royal intrusion and ensure "the liberty of the church in future times," Anselm spent six years of his 16-year pontificate in comfortless exile. It was a bold and heroic stroke which, some 60 years later, Thomas à Becket would consciously but fatally replicate.

Most of all, Anselm was a first-rate religious thinker, and ranks in originality with Augustine, Pascal and Newman. Often (perhaps inaccurately) called "last of the Fathers and the first of the Scholastics," he was surely the last of the great monastic teachers. More importantly, he was the first great modern theologian, and redefined the boundaries of speculative theology for the first time since Augustine 600 years before.

Tender Generosity

In the dialogue *Why God Became Man* (written during his darkest early days at Canterbury), Anselm fashioned a redemptive theology based in the necessity of the incarnation and the wisdom of the cross — a view to which Roman Catholics and Protestants are still ecumenically attracted.

Anselm deepened the emotional intensity of devotional literature, and lent to it an intellectual acuity and tender generosity that anticipated the later Anglican ideal of "true piety with sound learning." After his death in 1109, his prayers and meditations spilled forth devotional seeds which would blossom in later medieval and, eventually, in English Jacobean and Caroline religious prose and poetry.

What does Anselm teach us today?

For the church, he confirms a prophetic tension between public policy

(Continued on page 12)

EDITORIALS

What Do You Think?

Elsewhere in this issue, readers will find a survey concerned with some of the important issues facing the Episcopal Church. We hope our readers will take a few moments to complete the survey and to return it to us as soon as possible.

It has been said that one of the weaknesses of the Episcopal Church is that the average person in the pews is unable to express an opinion. Such a survey allows a small segment of the membership of the Episcopal Church to make its views known.

We understand such a survey has no scientific basis. Polling the subscriber list of any magazine would reveal a certain bias. It should, however, give us an opportunity to know what our readers are thinking, and perhaps provide General Convention deputies with something to think about before they head to Phoenix in July.

We look forward to sharing the results of our survey with readers in June.

A Needed Forum

Many of our readers have told us that their favorite part of *THE LIVING CHURCH* is our Letters to the Editor column. We are pleased to learn that readers have responded positively to this feature, and we are grateful for those who write.

Not all readers enjoy the letters. Some criticize us for publishing letters which might have a negative tone or for including letters which have a point of view which differs

from "the establishment," or for those which raise questions over issues which may have been settled.

We believe the church needs a forum in which various points of view may be expressed, and we are pleased to be able to offer such an opportunity.

It is encouraging to note the large amount of letters sent in recent weeks. The differences of opinion between President Bush and the Presiding Bishop over the Persian Gulf War brought a considerable amount of mail, but many other issues generated a sizable response.

Because of the large number of letters we receive, it is not possible to print them all, nor is it possible to acknowledge all the letters. All letters are read and are appreciated, even if they aren't printed, because they help us to keep in touch with the opinions and ideas of our readers.

We would remind those who send letters to the editor that their chances of being printed are increased if the letters are kept short.



Never Alone

Time's come when
everyone has gone to work
or school
maybe, too, rain comes
and neighbors are
shut in:
the radio spills out
Beethoven's 4th Piano
Concerto and I thrill to its
music and yearn to listen
with someone and then I
know I do — dear
Lord God hears it; I
offer up my enjoyment
to him and know
I'm not alone.

Judy T. Sternbergs

Poignant Story-teller

One Bible study group with which we are acquainted decided at its organizational gathering to start with the Gospel of St. Mark. It was an interesting choice because that gospel did not provide the Sunday lectionary or daily office readings for that time. Yet that selection made sense. Mark's gospel is generally accepted as the oldest and is believed by many to be based on the teaching of Peter.

Mark's gospel has often been compared negatively to Luke's which is considered by some to be more "literary," or to John's which is considered by some to be more "eloquent." Recently, however, biblical scholars have focused on Mark as a story-teller par excellence who depicts events quickly, sharply and poignantly, focusing on the immediacy of Jesus' ministry.

When we celebrate the Feast of St. Mark April 25, let us give thanks for the clarity of Mark's presentation of the gospel and for his perception in sharing the good news.

LETTERS

(Continued from page 5)

Further Erosion

The proposed Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran Church in America [TLC, Feb. 10] sounds like a further eroding of the apostolic ministry of our church.

Adding to the un-scriptural and un-Catholic practice of women in the priesthood and episcopate, we are now proposing to recognize ministers who have not been ordained/consecrated by bishops in the apostolic succession. If we have a gift to make to the Lutherans — the apostolic ministry — then why don't they let us simply make that gift all at once without making any judgment on their Lutheran ministry? They do not claim to have catholic orders; they do not call their clergy "priests," and have only recently (in the U.S.) used the title "bishop." If they truly value the apostolic ministry, then why can they not accept it as one of our gifts? No doubt they have gifts we can accept. Perhaps one may be a stronger scriptural basis for doctrine and moral teaching.

Our catechism states that the sacraments are "sure and certain means by which we receive . . . grace" (BCP, p. 857). For almost 2,000 years apostolic

orders have assured us of God's grace available through those consecrated/ordained in the apostolic succession. Other ministries no doubt have been, and continue to be, effective Christian ministries, but they cannot give us the certainty which apostolic orders provide.

(The Rev.) RICHARD C. TUMILTY
Grace Church

St. Helena, Calif.

Laying on of Hands

In your editorial on the proposed Concordat of Agreement [TLC, March 3], you quoted the concordat as follows: "Achieving of full interchangeability of ordained ministers will probably take the longest [time]."

However, I submit that there could be a full interchangeability of ministers and an agreement worth talking about and working at, almost immediately, if we had mutual ordination by the laying on of hands. Title 3, Canon 12, of the latest *Constitutions and Canons* provides for this. Each of our bishops could use this material before the ordination of each Lutheran minister now, and they could do the same to and for us according to their formulas.

If the Episcopal Church or the Evangelical Lutheran Church in America are not ready for this, then I submit that either or both of us are not

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and authors should include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor are we able to acknowledge receipt.

ready for any agreement, and that it is not of the Holy Spirit.

(The Rev. Canon) E. THOMAS HIGGONS
St. Andrew's Church
Bridgeton, N.J.

Spell-bound

As a traditional Episcopalian who believes that it is the function of bishops to uphold the historic creeds of the church rather than to cast doubts on their validity, and also that editors and proofreaders should be able to spell, I was delighted to read that at a press conference, the next Archbishop of Canterbury "diffused fears that he would muzzle liberal theologians such as the . . . Bishop of Durham" [TLC, March 3].

However, I fear that in the context of the paragraph the author thereof meant that in fact such fears were *defused*.

ERNST E. SCHNABL

Wilmette, Ill.

} *Defused is correct.* Ed.

ANSELM

(Continued from page 10)

and sacred life, and inspires continuing pastoral concern for the spiritual implications of human grievance. By "reflectively confronting oppressive political power" almost a millennium before it became fashionable as "liberation theology," Anselm stood forthrightly between declared authorities and authorities waiting to be declared. As a pastor, he entrusts to us the ideals of prophetic reconciliation, and of a churchcraft infused by human political skills, but freed of ambiguousness, guile and discordance.

In churchly life, he clearly distinguished progress from trendish fad, and never mistook tradition for unexamined habits. He also knew the difference between being comforted by pastors and being pastorally comfortable.

For theology, Anselm envisions a universal rather than a specialist vocabulary, and one addressed to all peo-

ple of God, not to just a privileged few. For him, theology fuses thought and emotion, imagination and logic — and so appeals to mind, feeling, heart and intellect, as all things imagining God's beauty always do. Anselm



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thus understands the logic of theology as aspiring to contemplation, and contemplation as aspiring to vision — which is to say, to restoration of crea-

tion's primeval gift to Adam. He sees theology emboldening the deepest human gifts, thereby drawing us closer to the love of God.

For devotion, Anselm reveals how prayer embodies worshipping action: as a human act, prayer is essentially a thought-process — a view that implicitly defines thinking as a prayer-process. If we are not thinking what we are praying, surely we are not really praying at all.

Everything Anselm did, he did with such compelling charm and personal attractiveness that he drew to himself multitudes of friends, for few could resist his splendid saintliness. Indeed, friendships that Anselm formed in life are somehow vicariously renewed each time modern readers seek his wise counsel and imitate his example of Christian faithfulness.

Today, Anselm persuades us that to seek an understanding of our faith is not just our right and bounden duty, but, more importantly, a good and joyful thing.

Connecting with the Congregation

By JEFFREY BLACK

(Second in a four-week series)

Most priests of my generation had little or no training in preaching. I received none from my seminary. So I had a fairly common notion about preaching. I read a passage, wondered what it meant and what it had to do with life today, went to a few commentaries or sermon publications, found an idea that interested me, and began writing.

What I wrote was usually an essay expressing my opinion about the meaning of the passage, and then some illustrations to connect it to life today. Then on Sunday, I'd read that essay to the congregation.

To preach well meant writing a graceful essay and delivering it with a seemly animation. That is a profoundly destructive assumption. I knew something was wrong the day a member said, "That was interesting, Father; next week would you tell us what it meant?"

Then, like so many of my colleagues, I heard the great Herbert O'Driscoll, now a rector in Calgary, Alberta, Canada, and learned the power of sacred story-telling, in which the scriptures are brought to contemporary life. This was a marked improvement. Glazed looks gave way to nods and laughs and sometimes tears.

I learned what was wrong with my preaching and what is wrong with almost all of our preaching. It is 90 to 95 percent explaining. But a preacher is not just an explanation machine. Take a look at Jesus' work and notice how little time he spent explaining some earlier thinker or event. Instead, he spoke with authority. He made something happen.

If a church is stagnant or declining in size, there is a good chance that the preacher is boring the congregation. Once I learned to trust the word radically, to know that in every text, revelation lurks behind those black marks, and to wait until I really heard what was happening before deciding what the text meant, my preaching came alive for me and for the congregation.

As a preacher, I do not need to be a greatly-gifted verbal artist. There is an incredible thirst for preaching.

The Rev. Jeffrey Black is rector of St. Andrew's Church, Kansas City, Mo.

Preaching that is based on a real hearing of the text instead of an instant analysis, and preaching that tries to let something new happen between the word and the hearer, is really life-giving. But we have to get past our literary educations and become aural thinkers if the word is to have its powerful way with us.

To another subject: Have you noticed that our beloved new prayer

A NEEDLESS Dying



book does not work? We are mounting ever more elegant liturgies before ever emptier churches. How can this be? How excited we were with the new prayer book! Ancient liturgies were restored, contemporary poetry of great spiritual beauty was added, a wondrous baptismal rite was brought back. Yet, in the 20 years we have been using this prayer book and its trial predecessors, 30 percent of our membership has disappeared. These two facts can't be unrelated.

Inaccessible Liturgy

One problem is that the book itself is not user-friendly, and separate little bulletins only make things worse for a newcomer. The usual Rite II goes from page 355 to 247 to 358 to 392 to 360, darting occasionally to printed service music or the "s" numbers of the hymnal. Even after the regulars get used to all that (and many never do) the newcomers are totally buffaloes for months. That's why many of them do not stay. If a liturgy is only accessible to those who are already well inside the church, how can the church grow? In the 1928 service, the next thing always happened on the next page. And we grew by half a million a decade using that book.

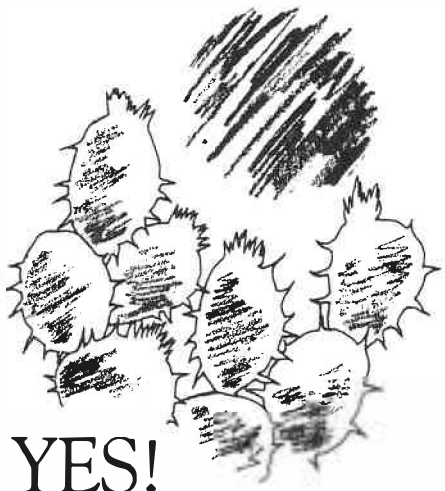
Someone told me a difficult truth for a lifelong Episcopalian to accept. God did not create the Episcopal Church for those who already were Episcopalians. That assumption — that we exist for those who are already inside — is deadly. When new folks are repeatedly lost or confused by the "in" behavior of the adepts, they just leave. And so, the worship committee or priest needs to ask first, "What is this experience like for the one who isn't here yet, who doesn't understand?"

Now that our congregation is actually growing quite rapidly, one of our major concerns at staff meetings is, "How can we make this mysterious and beautiful liturgy open and accessible to newcomers?" One step was to print attractive booklets for each season, well-illustrated and carrying some marginal notes on what is happening. These booklets are designed so that the next thing happens on the next page. Two amazing things happened soon after we introduced the booklets. All the quarreling about liturgy stopped. Now we worship together with enthusiasm and energy. People don't get lost anymore. Secondly, many visitors returned to worship with us. They had found a service in which they could participate right away. Making the liturgy accessible takes more than overcoming our current prayer book. But that is one good example of what happens when we begin asking the right question. Until we learn to ask that, we will keep shrinking.

Once the word becomes a living and active word, and the sacraments become graciously-opened doors to Christ's presence, Episcopal worship works well to attract people who have never been to church, people who are used to Roman Catholic services but now are searching for a new home because of a second marriage, and people leaving Protestant worship for whatever reason.

Passionate, biblical preaching that is an event rather than an essay, and liturgies that invite rather than exclude — these are, I think, the two most important commitments I can make to help in the restoring of our church.

Next week: The community.



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AFTER ONE YEAR

(Continued from page 9)

to deal with situations in which an independent church is received and its non-Episcopal pastor must revert to lay status before the complicated process of qualifying for holy orders.

"There should be some way for a church and pastor to be in association with the Episcopal Church and then let it culminate after a few years with the ordination of the pastor and the confirmation of the congregation . . . I understand the theology and I don't mind having to be reordained, but it would have been easier if I hadn't been a lay person. Having someone different from the pastor you're used to as celebrant or to marry them or bury them gives people something more they have to work through on top of the adjustment of becoming Episcopalians," White said.

"I don't want to cheapen the standards, but if I had to tell my people I had to resign, go back to seminary for three years and I don't know who your pastor will be — it wouldn't have worked. It would have scared everyone to death to become Episcopalian and have a new pastor at the same lick."

Unlike many congregations and dioceses, Deacon White says his congregation has felt only a glancing tap from issues which have caused hard feelings in the wider Episcopal

Church, such as women clergy, homosexuality, prayer book revision and Bishop Spong.

"The same week it came out in our local newspaper that Church of the King is considering the Episcopal Church, it came out that Bishop Spong was ordaining a homosexual. Being Catholic in south Georgia is almost like [being a] rattlesnake, so our members not only had their friends and relatives throwing their joining a catholic church at them but also the news that 'your new church is ordaining homosexuals.' But we held together and learned to cope with it."

The congregation, he says, concluded that "we may not agree with everything that's done but we appreciate the prophetic freedom in the Episcopal Church."

As to the future, "I expect the church will really grow with more evangelistic zeal so we can really have an impact on the community. I expect worship to evolve in a more Catholic direction such as with incense and pretty vestments but to maintain the elements of a celebration — the life and energy you find in charismatic worship.

"I believe we'll also become more involved in programs and ministries of our diocese and become more and more a full member of our diocesan family."

PEOPLE and PLACES

Appointments

The Rev. **John B. Hills** is interim rector of Christ Church, 470 Maple, Winnetka, IL.

The Rev. **Jim Kauffman** is vicar of St. John's, Neosho and St. Nicholas, Noel, MO; add: 1715 S. High, Neosho 64850.

The Rev. **Irwin M. Lewis, Jr.** is assistant of Christ and St. Luke's, Norfolk, VA.

The Rev. **Donald M. Lutas** is rector of St. Cyprian's, 6114 28th St., Detroit, MI 48210.

The Rev. **Jim Martin** is priest-in-charge of St. Mark's, Kimberling City, MO; add: 3544 S. Westwood, Springfield, MO 65807.

The Rev. **Dennis Michno** is rector of Trinity Church, 81 Seaver St., Stoughton, MA 02072.

The Rev. **Rollin B. Norris** is interim rector of St. John's, Royal Oak, MI.

The Rev. **William T. Sayers** is interim rector of Nativity Church, Birmingham, MI.

The Rev. **Harold Smith** is rector of All Saints, 2601 Main St., Torrington, WY 82240.

The Rev. **Tim G. Taylor** is interim rector of St. Paul's, Murfreesboro, TN and city commissioner of Paducah, KY; add: City Hall, Paducah, KY 42001 or St. Paul's, 315 E. Main St., Murfreesboro 37130.

The Rev. Canon **Curtis R. Zimmerman** is the rector of Christ Church, 310 N. K St., Tacoma, WA 98403.

Changes of Address

The Rev. **H. Paul Osborne** has returned to his home in Garrison, KY; add: Box 577, Garrison 41141.

The Rev. **John J. Lohmann** is now at 5311 Brookfield Ln., Sylvania, OH 43560.

St. George's, Milford, MI, has a new mailing address: 801 E. Commerce Rd., Milford 48381.

Other Changes

The Ven. **Douglas P. Evett**, rector of St. Clare of Assisi, Ann Arbor, MI, and archdeacon of region four, is on sabbatical, through July 1.

Resignations

The Rev. **Frederick R. Engdahl**, as rector of St. Paul's, St. Clair, MI; add: 1618 Clinton, St. Clair 48079.

The Rev. **Thomas Evans**, as deacon assistant of St. Luke's, Utica, MI.

Religious Orders

The **Order of Holy Redeemer** has moved and may be addressed as follows: The Rt. Rev. Charles William, Abbot, Holy Redeemer Abbey, 14 Kennedy Way, Keansburg, NJ 07734.

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

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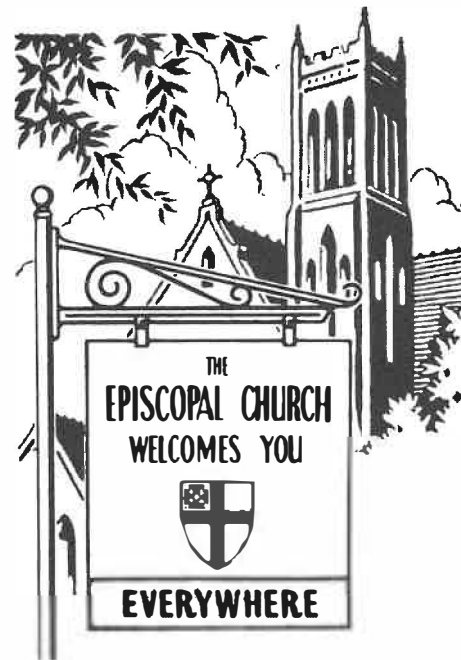
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CHURCH DIRECTORY

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.



GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-5988
Sun H Eu 10

SAN FRANCISCO, CALIF.

ST. CYPRIAN'S 2097 Turk St. at Lyon
The Rev. Dr. William A. Guthrie (415) 567-1855
Sun Services: 8 & 10. Bible Study Wed 7:30

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 10:30-15, 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
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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr.,
assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James
G. Jones, Jr., Fr. Allan J. Stiffear, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

LAKE WORTH, FLA.

ST. ANDREW'S 100 N. Palmway
Sun H Eu 7:30 & 10. Wed H Eu 10. Fri H Eu 6. First Sat H Eu 8

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

KEOKUK, IOWA

ST. JOHN'S 4th at Concert
The Rev. Gregg L. Riley, r;
Sun H Eu 8 & 10, Wed 10, HD as anno

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, 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; the Rev. Jürgen W. Lilas, 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

BOSTON, MASS. (Cont'd.)

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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. Wil-
liam K. Christian, III, the Rev. Steven W. Lawler, the Rev.
Virginia L. Bennett, associates; the Rev. James D'Wolf, asst
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S),
Ch S 9:15 & 11:15. Daily MP, EP, HC

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; the Rev. H. King McGlaughon,
ass't
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; 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

SUNNYSIDE, N.Y.

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

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. Wkdys & Holy Days as anno

SELINSGROVE, PA.

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

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.; the Rev. Doug Travis; the Rev.
Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom
Cantrell
Sun Services 7:30 H Eu, 9 Adult Classes & Ch S, 10 Sung Eu,
12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, 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. Sudduth Rea Cummings, D.Min., r; the Rev. M.
Scott Davis, ass't; the Rev. Edwin E. Harvey assoc; the Rev.
John F. Daniels, parish visitor (512) 226-2426
Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

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;
the Rev. Patricia Taylor, 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

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

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

KEY — Light facetype 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.

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