

# THE LIVING CHURCH

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**Christ Church, Greenville, S.C.: a myriad of ministries [p. 8]**

# IN THIS CORNER

## The Silk Hanging

His name was Patrick. He lived across the street from our rural Wyoming church. He was a 7-year-old anomaly, living with his family of five in an old brick homestead, heated by a wood stove. In this town of only 1,000 people, children who are off the mainstream are quite noticeable and rarely accepted. He yearned for acceptance. He also yearned for a dad.

My son knew Patrick from school, and whenever we were around the church, Patrick wandered over and played with the children. After church, he would join them as they ran around the church yard and walked, tightrope style, arms extended for balance, along the logs which lined the driveway.

After several invitations, Patrick made his way one Sunday, in time for the service, through our church door. Visitors are rare in our town. Big Piney, as it is called, is neither "Big" nor "Piney," and it is generally used as a fueling station as people head to the mountains. Therefore, as a visitor, Patrick was a rather obvious celebrity. He found himself in the front row aisle seat, next to my family, and settled in for the service.

If you've ever been to a rural Wyoming church, you'll know there is usually not room for a pulpit. Instead, we used a small, wooden lectern, from which we attached a silk hanging, according to the color of the church season. From where I stood at that lectern, Patrick sat less than three feet away — less than three feet from that treasured silk which the ladies had carefully preserved for many years.

### Hands Off

It was always difficult for whomever sat in that front pew to keep from touching that beautiful piece of silk. My children had been scolded several times, for fear that they would be perceived as being "out of control." After all, we had many times heard the story of a certain child who fiddled with that hanging while his mom read the scripture. My wife intentionally tried to keep our children from being part of the next generation of shame-filled church legend. But Patrick was different.

When Patrick began to touch the silk, he was not conscious of any wrong-doing. He had no idea he had crossed into a "forbidden zone." For all we could tell, this might have been his first time in a church. And after all, he had come of his own accord. The fact that his hands were far from clean made little difference. So it made perfect sense that what was pleasing to his hands would be pleasing to his face. As he rubbed that silk against his slender, dirty face, everyone noticed. But no one scolded him.

After church, Patrick went outside to play with the children, as he had many times, only now with a heightened sense of belonging. As adults gathered in the parish hall to enjoy their usual cup of coffee, Patrick was the talk of the day. And though there was certainly much said about his family background and about his "inspection" of the silk hanging, the funny thing was that no one said anything like, "What a shame that was."

Rather, we all had a sense that we had seen something wonderful take place — that we had been given a great opportunity to love.

I can imagine Jesus saying something like: "Don't use silk hangings in your church to be fancy. Don't use them to show off your magnificence. Rather, hang silk in your church for my little ones to rub against their faces and feel my love for them."

Patrick soon moved away, leaving a void in our hearts, but a tremendous lesson learned.

*Our guest columnist is the Rev. David L. Duprey, rector of St. Peter's Church, Sheridan, Wyo.*

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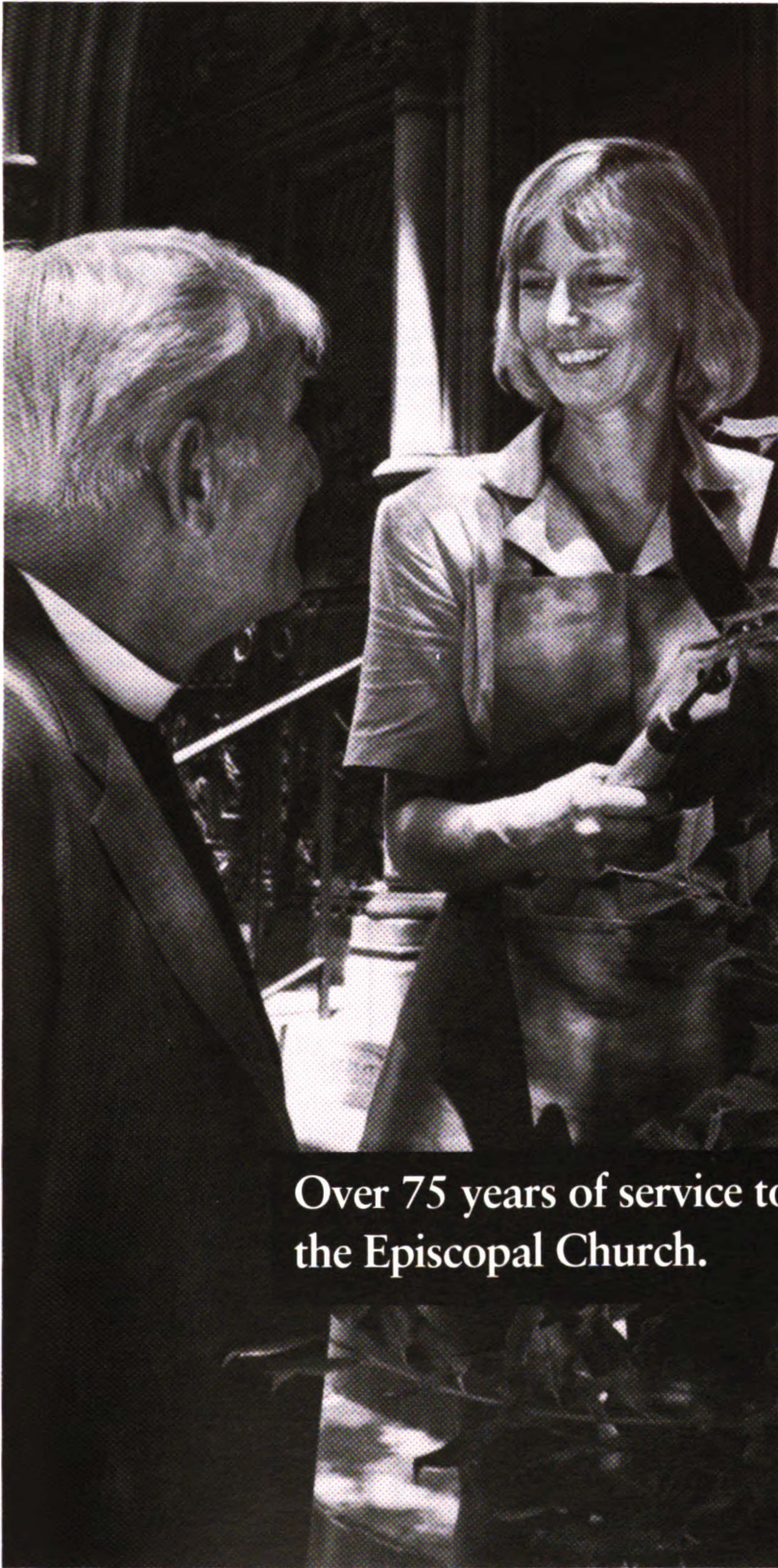
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Christ Church, Greenville, S.C.





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# THE LIVING CHURCH

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# LETTERS

## Absence of Support

The Viewpoint "My Daughter's 'Abortion'" [TLC, Sept. 12] is distressing, not only for the brutality of the rape itself, but especially for the priest-father's profound absence of support and courage during the days and weeks that followed. He rationalizes away his failure to have the rapist charged and apprehended. Translate "we would not allow her to be victimized again" into "we are too embarrassed to do anything about this."

Then he resolves to send his daughter away to a distant sibling to be "taken care of," where she could benefit from her parents' presence and personal support. That he could "in no way understand what my daughter was going through" makes one wonder whether his reluctance and ambivalence was due to his role as an emotionally absent father during his daughter's adolescence. Surely, it does not take a mother or a woman to understand such a trauma, and it is patronizing at best to shunt a daughter off to mother and sister to "fix" things in such a situation. Clearly, this young girl has been victimized; that a father who should know better has joined in the victimization is another tragedy of this story.

(The Rev.) PHILIP S. REINHEIMER  
Redding, Calif.

• • •

After reading the Viewpoint article "My Daughter's 'Abortion,'" I had to write. I came late to the pro-life movement, and I can still recognize and grieve over the circumstances in which an abortion can seem the only or the best solution to a tragic situation. In fact, next to preservation of a mother's life, rape is for me the most compelling. It is hard enough to deal with the trauma rape imposes without having to wait nine months before the healing can begin, so I can understand this father's views.

Nonetheless, I wish to raise two points for him. For one thing, even acknowledging the pain of continuing the pregnancy, I wonder if he is not limiting the power of God to bring redemption to an admittedly horrible situation. It doesn't need to be said that there is no such thing as an unwanted child. There are many people whose lives would be transformed by the privilege of adopting these children. To be a part of bringing that joy to someone could be a source of comfort and strength for many young women in his daughter's situation. I know the author was not comfortable with the thought of

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adoption, but it has been my experience that many young women who have had abortions are haunted all their lives by phantom children, wondering what might have been.

Second, there seemed to be an absence in his story of any real evidence that an abortion was what the daughter wanted. It was his wife who proposed it, he heartily concurred, and the daughter agreed. The parents seemed to manage all the planning, and the daughter seemed oddly silent. Indeed, it was the parents' reactions and feelings which seemed to dominate throughout. I am not saying that was the situation. I am simply saying the story as written gave little contrary evidence.

(The Rev.) KATHLEEN MILLIGAN  
St. Thomas' Church

Algona, Iowa

• • •

We were saddened at "My Daughter's 'Abortion'" Viewpoint. We can understand the agony for the daughter and parents. When the writer says he is opposed to abortion, believes in life at conception, etc., it is words. Faith without action is meaningless.

To say abortion is the only option violates the precious adopted lives we've shared the past 14 years. To say there is no other alternative also would be said by some of those who terrorize, who murder.

And from a "priest"? Compassion must be a new sound-byte to cover wrong.

ELIZ AND FRANK SOMMONS  
Brandon, Fla.

• • •

With horror I read the anonymous "My Daughter's 'Abortion.'" First came the horror of rape. Then the horror of the victim's family grappling with this violation. Then the horror of this crime being committed on a minor. Finally came the belief (thankfully mistaken) that a pregnancy ensued, leaving abortion as the only way to draw down the curtain on this ugly chapter. What presses me to respond, however, is the response of the family to this tragedy.

Of the range of tragic circumstances that can lead a woman to consider abortion, rape is the most heart rending. Consequently, I sympathize with the desire of most to sanction whatever might reduce the mind-numbing pain of rape. However, the larger community in general, and the Christian church in particular, must consider not only the pain and suf-

fering of the person violated, but also the moral issues involved and the long-term ramifications of this choice, often beyond the grasp of those trapped in the heat of the moment.

It struck me that the response to this crime was not to punish the criminal, but rather to inflict the ultimate punishment on an innocent and defenseless life. A rapist goes free and an innocent child is murdered. In what mind-set can this possibly be seen as just, or even tolerable?

The author was concerned that if the baby was carried to term and adopted, family members would live with an empty place in their hearts, knowing that a child/grandchild was growing up apart from them. Is the burden of having intentionally ended that life easier to bear?

Of all the rationalizations offered, the most horrifying was the use of the Resurrection to justify this (potential) abortion. To argue that taking a life is in any way justified, or even rendered minutely more acceptable, by the Resurrection of our Lord fills me with revulsion. This is a

most grotesque twisting of the Resurrection message of life, hope and redemption of all sin and human pain.

I rejoice with this family that the question of an abortion turned out to be moot. But had it turned out differently, the question remains: Can the deliberate taking of an innocent life ever be a choice that leads to healing and forgiveness promised in the gospel?

(The Rev.) ERIC TURNER  
St. Matthew's Church

Richmond, Va.

• • •

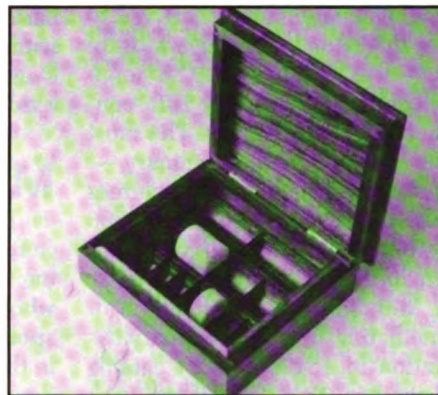
Thank you for having the courage to print the Viewpoint article, "My Daughter's 'Abortion.'" The author's reasoning, nay, his faith, is communicated beautifully. I, too, am opposed to abortion and believe that life begins at conception, but I will never judge another who has chosen to have an abortion, because I can never have full understanding of their situation.

Two years ago I left active priestly ministry in the Roman Catholic Church, and  
(Continued on page 13)

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# Rare Books Charred in Fire at Seminary

A fire in the rare book vault at General Theological Seminary Sept. 23 caused significant damage to the New York City seminary's collection of rare theological books. The fire was discovered by the Rev. John Koenig, sub-dean, in late afternoon, and fire fighters responded within three minutes. No one was in the book vault at the time, and the building was evacuated smoothly.

Once the smoke had been eliminated by fans brought by the fire department, members of the seminary faculty and staff were able to enter the vault. Their first encounter was the sight of centuries-old manuscripts charred and, in some cases, totally burned.

Telephone calls were made quickly to conservation experts for advice on how to proceed. For much of the evening members of two fire companies worked with seminary faculty and staff to place the charred remains of books on trays from the seminary's dining hall. They were moved to a safe, dry area.

## French and Latin Bibles

The following morning, book conservators from the Pierpont Morgan Library, and Paul Needham, director of the department of books and manuscripts from Sotheby's auction house, arrived to help assess the extent of damage. Most of the damage was confined to the seminary's collection of 17th- and 18th-century French and Latin Bibles. The most significant holdings of the seminary — the earliest examples of printed volumes — escaped damage. An estimated 300 volumes were affected. Their value has been estimated at well into six figures.

The St. Mark's Library was founded almost immediately after the seminary began operation in 1817. Its first catalog was published in 1824, and its present holdings number more than 240,000 volumes.

The Rev. David Green, library director, is on sabbatical leave and was to return to the seminary immediately. He expressed relief that no staff members or students were injured, and that only a small, less important segment of the vault's contents were affected.

The library is undergoing renovation, including the installation of a climate control system. The fire started in an area where workers had been using an acetylene torch.

## Bishop Anderson Installed as School's Dean

The Rt. Rev. Craig B. Anderson was installed as the 11th dean and president of General Theological Seminary Sept. 20-21. Bishop Anderson, 51, was Bishop of South Dakota when he was elected dean of the New York City seminary.

The service of installation on Monday was the high point of a celebration which included academic lectures and social events. The Most Rev. Edmond L. Browning, Presiding Bishop, was the preacher at the installation service. Guests from the ecumenical community, civic leaders and other seminary deans were present along with other leaders of the Episcopal Church. Pamela Chinnis, president of the House of Deputies of General Convention, and Diane Porter, senior executive for program at the Episcopal Church Center, were the preachers for Eucharists celebrated at noon both days.

Theological discourse and dialogue also were part of the celebration, and included three academic lectures. R. William Franklin, professor of history and modern Anglican studies at General, spoke on "Apostolic Order for a New World: The Mission of General Seminary." The Rev. Thomas Breidenthal, assistant professor of moral theology at General, addressed "Bodies Politic: Toward a Theology of Christian House-



Bishop Anderson

holds," and the Rev. Walter Bruggemann, professor of Old Testament at Columbia Theological Seminary, Decatur, Ga., lectured on "'Othering' in Grace and Courage."

Bishop Anderson attended seminary at the School of Theology of the University of the South, receiving his M.Div. in 1975. He received his M.A. and Ph.D. in theology from Vanderbilt University. He taught pastoral theology at Sewanee from 1977 to 1984, when he was elected Bishop of South Dakota. He moved to General last May and continues his episcopal ministry as an assisting bishop in the Diocese of New York.

## Middle East Peace Accord Lauded

Presiding Bishop Edmond L. Browning said he was "on the verge of tears the whole time," and Bishop Samir Kafity spoke of a "new era of justice and peace in the Middle East." The two bishops referred to the Israeli-Palestinian peace accord signed last month in Washington.

Bishop Browning watched the signing from the White House lawn as one of 3,000 invited guests. "It was such a symbolic, moving moment," he said. "The speeches were marvelous, filled with hope and peace, with a deep sense of history and brokenness, but also an accountability for the future."

He called the agreement "a resounding affirmation of the highest values that the three great religions of the region share in common."

Bishop Kafity, who heads the Episco-

pal Church in Jerusalem and the Middle East, is a Palestinian who has been involved in the process toward peace. He said this peace journey, "from Jericho to Gaza, will undoubtedly reach all of the towns and cities in the Palestinian territories.

"Together with our neighbors, Israel, Jordan, Syria and Lebanon, we look forward to a new era of justice and peace in the Middle East," he said.

Bishop Paul Reeves, Anglican observer at the United Nations, spoke about the peace accord upon his return from Northern Ireland, and said the news was greeted there with enthusiasm.

*Episcopal News Service and Religious News Service contributed to this article*



## BRIEFLY

# Divestment Policies Ended

The Rt. Rev. A.C. Marble became the **eighth Bishop of Mississippi** Sept. 18 at a service in Municipal Auditorium in Jackson. Bishop Marble, who has been coadjutor, succeeds the Rt. Rev. Duncan M. Gray, Jr., whose retirement became effective that day. The Presiding Bishop, the Most Rev. Edmond L. Browning, was preacher, and the Rt. Rev. James Ottley, Bishop of Panama, Mississippi's companion diocese, was a guest.

The Rev. Lloyd Henry, rector of St. Augustine's Church, Brooklyn, N.Y., **edged two opponents to win** 47 percent of the votes in the 45th District in the Democratic primary for city council. Fr. Henry faces the Republican challenger in the fall election. He said he will continue his ministry as rector if he is elected.

The Diocese of Saskatchewan **has elected the 34-year-old dean** of St. Alban's Cathedral as its bishop, to succeed the Rt. Rev. Tom Morgan, who became Bishop of Saskatoon in June. The Rev. Anthony Burton was strongly supported by the Prayer Book Society. Ordained in 1987, Bishop-elect Burton becomes the youngest bishop of the Anglican Church of Canada.

The Rev. Almus Thorp has resigned his position as rector of **Christ Church Cranbrook, Bloomfield, Mich.**, following an admission of "sexual relations outside of marriage with a number of women over a number of years." The congregation of 3,000 learned of the situation when a confidential letter to diocesan clergy from the Rt. Rev. Stewart Wood, Bishop of Michigan, was leaked to the press.

The Rt. Rev. Stephen Sykes, Bishop of Ely in the Church of England, called for a "**cheerful, confident catholicism**" rather than the "anxious defensive posturing" he has observed in traditional catholic societies when he addressed the York conference of the Affirming Catholicism movement. More than 400 persons attended the conference, which also

When the Synod of Bishops of the Province of Southern Africa called for a lifting of trade sanctions and for new investment in South Africa, the Episcopal Church was among the first to react. A few days after release of the bishops' statement, the Most Rev. Edmond L. Browning, Presiding Bishop, announced the Episcopal Church had ended its divestment policy in companies doing business in South Africa.

The policy was adopted at the General Convention of 1985 in response to the South African government policy of apartheid, and was maintained since then.

The bishops' statement lauded democratic initiatives in Lesotho, Namibia and Mozambique, and the development of a Transitional Executive Council in South Africa. The statement deplors all violence and calls "on all South Africans to stop the senseless and cold-blooded killings" during the process of political change.

"The time for which so many millions

heard from the Most Rev. Richard Holloway, primate of the Scottish Episcopal Church, and the Rt. Rev. Frank Griswold, Bishop of Chicago.

The Ven. David Silk, archdeacon of Leicester in the Church of England and one of the church's leading opponents of women priests, **will become Bishop of Ballarat** in the Anglican Church of Australia. Archdeacon Silk made the principal opposition speech against ordaining women last November in the General Synod. He will be consecrated by the Archbishop of Canterbury in February.

Episcopalians involved in catechumenal processes have joined with Canadian Anglicans and Lutherans (ELCA) to form the **North American Association for the Catechumenate**. The organization will offer support in planning and development, a network of consultants and resources, leadership teams and training opportunities. More than 50 Episcopalians attended the organizational meeting in Indianapolis.

of people have waited and prayed — and for which so many thousands have worked to see happen — is finally here," Bishop Browning said.

The Presiding Bishop also said the Executive Council has approved a plan to support a new code of investment for companies doing business in South Africa.

The Rev. Brian Grieves, peace and justice officer at the Episcopal Church Center in New York City, said the Episcopal Church "never wavered in its support of the churches in South Africa" and that it would show similar determination in helping the churches rebuild a society shattered by apartheid.

Trinity Church, Wall Street, instructed its portfolio managers to lift the seven-year ban on investments in companies doing business in South Africa. In 1986, Trinity's vestry divested about \$10 million in investments in companies doing business in South Africa.

*Episcopal News Service contributed to this article.*

A 45-page report to be discussed by the Church of England's House of Bishops proposes that "**inadequate clergy**" may be asked to leave their positions and train for different careers, according to *The Sunday Times*. The article reports those clergy would be financed by the church.

"I'm a dyed-in-the-wool, unreformed Episcopalian of the 1928 prayer book," **Gen. Colin Powell** says in a new biography, "Sacred Honor." The retired chairman of the U.S. Joint Chiefs of Staff "now attends Sunday Eucharist only occasionally" because he finds it difficult going to church as a celebrity.

The Rt. Rev. George Sessford, **Bishop of Moray Ross and Caithness** in the Scottish Episcopal Church, announced he will resign his position over the issue of ordination of women. Bishop Sessford, the only one of seven Scottish bishops to vote against the legislation in the last synod, said "since the issue of the ordination of women priests demands my active continuing opposition, I feel I am no longer able to lead as I should."

# A LIVING CHURCH



Dottie Schipper and Jan Williams of Christ Church work on a Habitat for Humanity house in Greenville, S.C.

## 'People Will Be Cared for, and Challenged'

Even though it is a congregation with more than 3,000 members, Christ Church, Greenville, S.C., isn't a place where someone can slip in and out of church unnoticed. Most members of the parish are involved in at least one of its myriad of ministries, and visitors and newcomers are met quickly. On any given Sunday morning there are at least six adult Sunday school classes meeting at 10:15. There are six full-time and two part-time clergy. Lay staff members who coordinate and work with multiple ministries within the parish and out into the community appear to be legion. Many more members serve as volunteers, in everything from the preschool and cherub choir (ages 3-5) to the Prime Timers (age 60+).

A week's schedule includes four Sunday Eucharists, "Sunday on Wednesday" Eucharist, meetings and socials for twenty-

some things, junior and senior youth groups, Canterbury Singles, support groups for the unemployed, alcoholics and overeaters, and rehearsals of the several choirs. Planning is ongoing for the lay ministry fair, an ECW retreat, Cana and discovery weekends.

The Rt. Rev. William Beckham, Bishop of Upper South Carolina, identified the appeal of Christ Church as twofold: "People will be cared for, and challenged." These two themes are seen in the parish's response to newcomers.

Jane Hicks is the director of new member ministry. Her mission, she said, is to "make the church user friendly." She calls a visitor on Monday morning to set up an appointment to tour the church, meet some of the staff, find out about all the activities. Ms. Hicks describes the differences among the services and invites the newcomer to attend several.

"They'll know when it's the right one," she said. "They'll feel the warmth."

The person is invited to the newcomers' class, four sessions that repeat every month. Ms. Hicks said she has extracted a pledge from the four teachers not to ask questions of newcomers.

"It's got to be a gentle process," she said; if people "get turned off, they're out the back door." She describes two stages of evangelism: Secondary is "getting people in the door"; primary is finding each person a place to be, once he or she is inside.

The Rev. Dennis Maynard, rector of Christ Church, says his principle of growth is simple: Staff. "A church needs to be run like a business. Find the person to do the job, give that person the resources to do it. One or two people can't make things happen." So newcomers are nurtured, involved immediately in some



small community, some family, within the parish.

Lou O'Brien provides the challenge. She works with Ms. Hicks as the director of volunteer ministry. She interviews newcomers and gives each person a booklet explaining volunteer opportunities. People are "challenged to make a difference where they live," in Bishop Beckham's words.

"I'm not a recruiter," Ms. O'Brien said. "I help each person find a ministry, not just a job." She works closely with directors of various projects and programs, so she knows the type of person and commitment each needs. She finds people often volunteer for a single event because "people like beginnings and endings." Part of her job, she said, is "protecting volunteers from paid staff." Many people, she said, have trouble saying no. "I tell volunteers I'll get them out if they're uncomfortable." And she believes time limits are necessary, so volunteers won't feel locked into a particular job, but have opportunities to try many.

Ms. O'Brien received training for her present position by performing much of it as a volunteer. "I never expected to have a 'real job'," she said.

The director of ministry with the aging is Mary Moore Roberson. She said older people frequently have more leisure time and with it increased isolation. She assists the Prime Timers with volunteer opportunities such as a soup kitchen located at St. Andrew's, Greenville; planning "good times — trips, seminars, luncheons"; or obtaining services such as home repairs, transportation and home Eucharist. In September, Christ Church observed Heritage Sunday, with "old timey hymns" and recognition of those who have been members for 50 years or more.

The parish is also active in community outreach. The Rev. Robert Long, pastoral assistant, coordinates (among other things) the AIDS Care Team. All 25 are volunteers, he said, including six teenagers. Their backgrounds are varied: a traveling salesman, a real estate agent, a nurse, a Greenville Technical College department chair. They serve five patients presently, visiting, grocery shopping, cooking and delivering meals, helping with housing and finances. The

### Christ Church, Greenville, S.C.

Diocese: Upper South Carolina

Communicants (1992): 3,166

Staff:

Clergy — 6 full-time, 2 part-time

Lay — 23

group meets monthly for planning and support. They are thinking about an adult day care project, possibly evolving into a hospice.

Fr. Long also works with nursing homes, the soup kitchen, and a free medical clinic co-sponsored by United Way and other denominations in a building willed to Christ Church by a doctor member. "My office is in my automobile," he said.

Fr. Maynard has been rector of Christ Church since 1980. A biographical sketch reads: "Under his leadership . . . the parish has established a child development center . . . an Episcopal bookstore, a soup kitchen, a free medical clinic, a companion relationship with a village in Cange, Haiti, and a companion relationship with an Episcopal mission in Greenville. This church also boasts one of the finest parochial schools in the southeast with grades primer through 12 . . . the parish is debt-free."

Clerical and lay leaders alike credit his vitality and vision for the continuing success of the church and its many ministries. In a pastoral letter written in 1990, Fr. Maynard said, "The future strength of the Church will reside in faithful people who unashamedly confess Christ, in people whose lives have been touched by him and are on fire to share his love with those who know him not. Lukewarm Christians and lukewarm churches will not survive."

Bishop Beckham said, "Dennis Maynard is different from many clergy." If there were a choice between sales and service, he said, most clergy would be in service. "Dennis is a salesman."

There are some "pew sitters" in Christ Church, Bishop Beckham said. "But they don't sit comfortably."

PATRICIA WAINWRIGHT



Holy Communion at Christ Church.



Gwen Martin describes a project to 5-year-olds in Sunday school.



## It's Just a Tool

Judging from our mail, the process of how parishes call rectors in the Episcopal Church is a larger issue than many of us would believe. Authors send us manuscripts which reflect on various aspects of the search process, and if we publish one of them as a Viewpoint, those articles are invariably followed by letters to the editor.

The article on this page, "Puter Noster," looks at a vital part of the system of deployment of clergy — the computer. To many, "the" computer is the most frightening aspect of calling a priest. Members of vestries and search committees worry that the Church Deployment Office's computer is going to select their next rector, and priests hoping for a call to a new ministry sometimes believe the computer is preventing a move. "Where is the Holy Spirit in all of this?" is a common cry.

Search committee members should remember that the CDO's computer, located at the Episcopal Church Center in New York City, is only a tool, or resource, for the process. It is but one source of names of potential candidates, just as the diocesan bishop and members of the congregation can provide names. The vestry, not the computer, will elect the next rector.

And for clergy who may feel stymied in their present cure, the computer is only one way to introduce them to a search committee. Resumés, letters and mutual friends can be just as productive.

While computers may have changed the way the search process is conducted, they do not have the last word.

## Essential Contribution

We know that THE LIVING CHURCH has many more readers than it does subscribers. Many parishes subscribe to our magazine and place those copies in their church libraries. In addition, many readers tell us they pass on their copies of the magazine to others, occasionally in "chains" as large as eight or nine persons.

It is gratifying to know that so many of our subscribers think so highly of this magazine that they want to share it with others, but we urge such persons to obtain a subscription of their own. Receiving the magazine at home is a convenient, timely way to allow an unhurried reading week by week.

Those who are not subscribers should be aware that it would not be possible to publish THE LIVING CHURCH without the Living Church Fund. This fund was established because our magazine is one of the few which costs more to produce than the price of a subscription. Since revenue from subscriptions and advertising is not enough to meet the costs of production and postage, we must rely on voluntary contributions to the Living Church Fund. Because this magazine is published by an independent, non-profit foundation, contributions to the fund are tax-deductible. We hope all will give as generously as possible to the Living Church Fund.



## VIEWPOINT

### 'PUTER NOSTER

By WILLIAM D. McLEAN, III

Some years back, when the Chicago White Sox were losing in the final innings of the last game of a playoff series, the television camera zoomed in on the team's dugout. With his back to the playing field, the manager of the struggling club was seen playing with a computer. The announcer explained that the manager was about to make a pitching change and that his computer would tell him who it should be. The White Sox lost the game.

Recently, a television science show revealed that by the turn of the century many would actually be wearing body

computers "to aid and assist in everyday life." Today, even our smallest and poorest congregations have computers. Large parishes rely heavily on them for all manner of information and prediction, and our New York headquarters probably would collapse without them.

This is not a diatribe against computer technology. Advancements and new paraphernalia in the field have done much to bring precision and speed to a complex world of facts, figures and forecasts. But what is it doing to the church?, and has it finally displaced common sense, intuition and experience? More specifically, what is our love affair with the computer doing to clergy deployment, search committees and that new idol we call "the process"?

A parish loses its rector and sets out to find another. In the days before computers, consultants, interims and parish pro-

files, the vestry would somehow receive names of candidates, pray for the guidance of the Holy Spirit, check credentials with their bishops, perhaps send emissaries to hear the candidate preach, talk to him/her by phone and even extend an invitation to the candidate to come for an interview.

That has changed dramatically. I write as one who has been going through it all for more than three years. Consultants rush in, search committees are formed, parishioners are told they must undergo a "grieving period" (at least a year in length), a survey/profile of present parish and future rector is mustered, candidates' names are gleaned from bishop, parishioners and, yes, from the big computer in New York. Tell the machine what you're looking for and stand back while the printer spits out the names of those

(Continued on next page)

*The Rev. William D. McLean, III, assists at St. Wilfred's Church, Sarasota, Fla.*



(even the deceased) who most closely match the input.

But that's only the beginning. Search committees use computers, too. Their computers write the letters of inquiry to possible candidates and the candidates themselves return their own computer-produced resumes and Church Deployment Office profiles. The search committee then sends back a computerized final profile of its hoped-for community together with one of those stock "What We're Looking for in Our Next Rector" lists that would cause even Christ in Majesty to flinch. Many search committees, of course, use these machines to decide if there is a "match."

"Match" seems to be the most important or popular word in this back-and-forth communication, and it is without a doubt the word most repeated in the "Sorry, but . . ." letters we hopefully receive after weeks and months of waiting. This writer has more than 200 such letters, and it leaves no doubt that the computer program or programmer has a stock turndown letter of reply stored in its chips. Here are just a few examples of the phrases used *ad nauseum*: "You are not the one we are looking for *at this time*," "You do not meet the needs and desires of our parish," "You do not meet our profile parameters," "Your qualifications do not match ours," "Your strengths and talents, though impressive, do not match ours," "You're not well-matched," and "We are not a good match for your gifts and talents."

This is a mystery. After reading the parish profile of wants and desires, why would the candidate even respond if he/she felt there might be no "match"? The most mysterious one to date reads, "We prayerfully considered your service in our Lord (on paper) and are sorry to say we do not think we should proceed further!" So much for one's self-esteem. Perhaps that phrase should be deleted from that particular program. Committees' "short lists" hold the names, they explain, "who more closely match our needs *at this time*." What, I ask, is meant by "at this time"? Are they already anticipating another search in the not-too-distant future?

Now there are undoubtedly some out there who feel this "process" promises precision and will produce the desired result, regardless of the Holy Spirit's own discernment sought through prayer prior to the keyboard search. Discernment, I'm told, means focus and clarity. It is not the same as cold precision, and we would do well to heed John Snow's warning that "priests are not replaceable parts

in some sort of National Eucharistic Corporation."

What is most troublesome in this mechanization of the search is the apparent nominalism it imparts to God the Holy Spirit. Process takes precedence over the gentle unfolding which is the work of the Spirit, professionalism overpowers passion, the antiseptic computer letters replace interviews (even so much as a phone call) and that punchout card overlay which accompanies the computer

profile from New York may well be the deciding factor in the search for one to lead a parish out of "grief" into untroubled prosperity.

This is not to say God neither can nor will have his will done through or in spite of man's technology (which is really his), but it does seem we have once again borrowed the smart, slick, state-of-the-art methodology from the progressive world that firmly believes computers can win ball games and win priests to parishes.

## More Than Just a Meal

By NANCY G. WESTERFIELD

**T**he two young restaurant workers may seem unlikely candidates for active ministries: Andrea, a perky 16-year-old with a power-pack in the belt of her McDonald's uniform, calling up burgers and fries; and Jeff, a university junior serving the cafeteria line at dinner hour in the city hospital. Their fast-food settings we hardly associate with social gospel. And articulate as they are about earning and saving money for school, Jeff and Andrea don't talk about themselves impacting needy human lives.

Yet they can, and do. In the cross-section of humanity crowding at their counters, both recognize that older people make up a significant number. Each is sensitive to the diminished lives of many who have come to their tables.

The 100-seat drive-in where Andrea is employed adjoins a high-rise senior housing unit. Cheap, clean and well-lighted, it is a safe destination, accessible even on foot, for the nearby elderly. They linger over their free coffee refills, watching the world, socializing, released from the silent cells of singleness. Andrea knows dozens of her regulars by name. They know Andrea's name, and those of her co-workers. When trade is slack, they hover closer for the gift of smiles and a few minutes of youthful chatter.

Jeff, recently named employee of the month, presides like a *maitre-d'* over his hot food line, with a warmth of personal communication that relates well to staff, patients and visitors. His hospital cafeteria at suppertime brings down from the patient floors not only health-care personnel on meal break, but the

troubled, the sorrowful and lonely, often the aged spending last hours with the aged. The institutional setting cries out for ministering.

My priest, who is also a hospital surgeon, agrees. "Pastoral care," he says, "goes off duty here at 5 o'clock, just when the hour gets crucial. The evening meal is a bad time for many patients. Visitors have gone home. The night is darkening. Upstairs, or down here, it can be pretty bad." A diaconal ministry, he says, could be built around just this evening hour in the hospital: Someone set aside, by clerical garb and demeanor, simply to circulate, serving at need to hear through table clatter the sounds of suffering.

No deacon, Jeff acts out as he can his sympathy and compassion for his guests. In a letter to the newspaper editor, he recently aired some of his encounters, concluding "If you know or interact with elderly people, show them the respect that they have earned and deserve. Most of all, let them know that you value them as a person and that their opinions do make a difference."

Churches bring together in groups that myriad of teenagers now earning their spending money at fast-food outlets. Youth groups might focus on what Jeff and Andrea are learning on the job about older people, and equip them better for relating to what they see as concerns. For example, Do they appreciate that physical disability does not imply intellectual impairment? Would they intervene, through a question or comment, or through the manager, if they perceived a need?

Paul encouraged the Corinthians: "So, whether you eat or drink, or whatever you do, do all to the glory of God" (1 Cor. 10:31). He might have concluded: Fast food, too, can be your ministry.

Nancy G. Westerfield, a resident of Kearney, Neb., is a frequent contributor to THE LIVING CHURCH.

# SHORT and SHARP

By TRAVIS DU PRIEST

**PRAYING WITH JOHN OF THE CROSS.** By **Wayne Simsic**. St. Mary's/Christian Brothers (Winona, MN). Pp. 101. \$5.95 paper.

Readings, short reflective commentaries to be read meditatively and prayers — all offered in the spirit of *lectio divina* or divine studying, and under the spiritual guidance of the great 16th-century Spanish mystic, John of the Cross. Very instructional and programmatic in approach, but the quotations from John of the Cross pierce and inspire, as always: "To arrive at being all / desire to be nothing . . . In this nakedness the spirit / finds its rest."

**TO LOVE AS YOU ARE LOVED: The Christian Education of Adults.** By **Janet C. Irwin** and **John M. Hines**. Forward Movement. Pp. 112. \$3.95 paper.

The rector and pastoral assistant of St. Andrew's, Louisville, Ky., have prepared for us a spirited and useful adult refresher-handbook on spirituality (well defined as the daily application of prayer and biblical knowledge), the church, and the liturgical year. I am pleased they at least briefly address experiences of the abandonment and silence of God. "A keeper," in fishing lingo.

**AUGSBURG SERMONS FOR CHILDREN: 60 Creative and Easy-to-Use Messages on Gospel Text. Gospels, Series B.** Augsburg/Fortress. Pp. 130. No price given, paper.

Succinctly presented texts, each with a particular "focus" and "experience" a preacher wants children to have. Many use natural conversations, which I like, such as the one on servanthood which begins, "I need someone with a good, strong voice to help me. N, will you be my helper?" or "When I was little, I used to ask lots of questions." A good resource for Sunday morning liturgies and church school classes.

**FIRST YOU HAVE TO ROW A LITTLE BOAT: Reflections on Life and Living.** By **Richard Bode**. Warner. Pp. 224. \$14.95.

Endearing, and beautifully printed, this book, about a young boy's learning the ways of sailing and the ways of the water, is about learning to live — to live

with ourselves and our own personalities and with the winds and waters on the high seas of life. The author has written for a number of well-known magazines and won the Excellence in Writing Award from the Society of American Journalists and Writers.

**FIRST STEPS: 75 Devotions for Families with Young Children. MY TIME WITH GOD: A Child's First Devotional.** By **Paul Loth, Jr.** Illustrated by **Daniel Hochstatter**. Thomas Nelson. Pp. 159 each. No price given.

Family Devotions? With MY kids? Yes. The first of these books just might make it possible. Each devotion has four simple steps, a bright picture, and something to involve children of all ages. A good place to start. The second book has simpler type and omits the "Time to Talk" step. You might want to use it for family devotions, allowing the children to do more of the reading. Some children could use it alone.

**THE HANDBOOK OF PRIVATE SCHOOLS 1993.** Edited by staff of Porter Sargent. Porter Sargent (11 Beacon St., Boston, MA 02108). Pp. 1416. \$75.

The 74th edition of this handy guide to independent schools in the United States, including by region and state the so-called "leading private schools" and then followed by a section of some 300 schools which have paid to have a basic description. Many of these are well-known schools of Episcopal foundation, such as St. Paul's, Concord, N.H. I counted 10 Episcopal schools in Virginia alone!

**FAITH IMAGES: Clip Art for the Liturgical Year.** By **Placid Stuckenschneider**. Sheed and Ward. Pp. 66. \$29.95 paper.

Staff artist for the Liturgical Press, Br. Placid presents an array of black and white clip art for non-commercial reproduction. Themes are liturgical, scriptural and sacramental. Some artwork contains lovely calligraphy. Highly recommended for church bulletins and publications.

**THE LAST PRIESTS IN AMERICA: Conversation with Remarkable Men.** By **Tim Unsworth**. Crossroad. Pp. 281. \$19.95.

Roman Catholic journalist Tim Unsworth has visited and interviewed 45 priests of his tradition: One performs about 300 baptisms a week, another has AIDS, another has long argued against

the loneliness that celibacy often brings. Interesting reading a la Studs Terkel.

**I WANTED THE ELEVATOR, BUT I GOT THE SHAFT: Inspiration for Life's Ups & Downs.** By **John G. Emerson**. Dimensions for Living. Pp. 108. \$7.50 paper.

Using the elevator as a metaphor for life, Joe Emerson, a United Methodist pastor, offers us this slice of popular theology, drawing from the Bible and everyday experience. The metaphor actually works quite well, corny though it may be at times — stuck between the floors, trying to hold the door open, looking for the stairs, etc. For those who like their theology with a touch of humor.

**SECOND HELPINGS: More Stories from the Pancake Man.** By **Richard Speight**. Dimensions for Living. Pp. 144. \$9.00 paper.

This one is quite well written. The author, a lawyer turned writer, has had one book, *Triple Jeopardy*, read on Public Radio. Of these occasional essays, I greatly enjoyed "The Gifts My Father Gave Me," in which he recounts a visit to his father's hometown of Ivor, Va., with memories of his father's pride, presence, gentleness and faith.

**COME TO ME: Prayers in Times of Illness.** By **Robert M. Hamma**. Ave Maria. Pp. 87. \$2.95 paper.

A small collection of prayers based on the liturgy and scripture for those undergoing an illness. I actually liked the introductions better than some of the prayers, but the chapter of psalms is quite effective.

**GOD'S PASSIONATE DESIRE AND OUR RESPONSE.** By **William A. Barry**. Ave Maria. Pp. 143. \$6.95 paper.

Well-known Jesuit writer Fr. William Barry serves up a number of well-reasoned chapters on relationship with God. Particularly good is the one on gratitude. He is very good at including sharp examples from literature, Flannery O'Connor's "Revelation" and Salinger's "Franny and Zooey" to name but two. A good "refresher" on theological fundamentals.

**CINQUAIN!** (reviewed, TLC Sept. 12 p. 25) sells for \$3.00 per copy; \$30.00 per dozen. Shipping: \$0.75 per copy; \$2.00, six copies; \$3.50, dozen copies and may be ordered from Diocese of Northern Indiana Youth Ministry, 117 N. Lafayette Blvd., South Bend, IN 46601.



## LETTERS

(Continued from page 5)

began to attend an Episcopal church. Part of my rationale for this transition is that I find the way the Episcopal Church deals with issues of morality to be quite refreshing and biblical. In my former church, morality was promulgated from the hierarchical leaders. In the Episcopal Church, I find the faithful are given immense opportunity for spiritual growth through each person's right to disagree with another's interpretation of the same passage in scripture. In each person's conscience, where the Holy Spirit and the human spirit meet, one has the opportunity to wrestle and truly grow (or choose not to grow), instead of blindly following what someone else says is the truth. Each person's journey with Jesus Christ is therefore more disposed for authentic personal growth with him rather than a less productive rule-oriented pseudo growth. In such an environment, I perceive people are intrinsically led away from the grave sin of judgmentalism. Our tolerance of one another's views of the correct path toward holiness is a far greater gospel value than that of conformity and unanimity.

Some may read in the pages of TLC every week letters and articles indicative of what they perceive to be a decaying, unhealthy church. What I see is a church where the essence of the gospel message, i.e. the cross, is being lived. To dispose ourselves for the grace to overcome that which is not of the Lord yet is within our body, we must first embrace our dualistic nature.

I pray that those who may not ascend to the views of the writer of "My Daughter's 'Abortion'," or any other moral viewpoint, may not judge the other, but be open to learning from then, recognizing and even honoring that person's understanding of his or her personal journey with Jesus.

(The Rev.) PAUL PAIVA

Kansas City, Mo.

### Merely Recognition

I was, though perhaps should not have been, surprised by the tone and content of the letters castigating Pamela Chinnis for telling one more Episcopal-related group that one or more of its members who have been elected by their dioceses to be deputies to General Convention would be appointed to one or more House of Deputies committees [TLC, Sept. 12]. Inquiry will show that Mrs. Chinnis has made similar statements to other groups, including the National

Episcopal Clergy Association. This isn't a "promise of favored status," but merely recognition by Mrs. Chinnis that a number of gay and lesbian Episcopalians have been elected deputies and are thus part of the large pool of deputies from which she will make committee appointments. What would have been shocking is if Mrs. Chinnis had said the opposite, which the letter writers would seem to be urging, namely that she would not appoint any members of Integrity to House of Deputies committees.

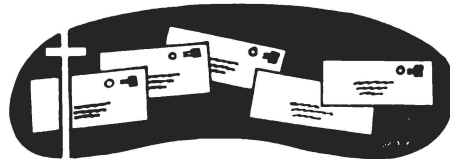
JOHN K. CANNON

Birmingham, Mich.

• • •

I was quite confused by the letters concerning the assurance given by Pamela Chinnis to members of Integrity.

I was under the impression that deputies who are members of Integrity were being offered the same access to General Convention committee appointments as all deputies have. In reviewing the last committee appointments made by Mrs. Chinnis, I see names of people asso-



ciated with all of the groups named by Bishop Gray, and many others as well. Have I missed something? What was the "favored status" she offered to Integrity? I am equally confused by the charge of "bias" in appointments to interim bodies. As a member of the Standing Commission on Health, I find our membership to be quite diverse. In reviewing the membership of other interim bodies, I see the names of conservative Christians along with a wide variety of mainstream people, and assumed that appointments are made to provide balance and reflect a variety of perspectives and expertise. Could you clarify for me what special assurance or favored status Mrs. Chinnis offered to Integrity?

(The Rev.) CAROL COLE FLANAGAN

Church of the Holy Evangelists  
Baltimore, Md.

{ See Mrs. Chinnis' explanation [TLC, Oct. 3]. Ed.

• • •

Referring to the three letters published under the heading "Others Excluded," it occurs to me that, procedural technicalities notwithstanding, the indig-

nation expressed by all three correspondents (at the fact that the president of the House of Deputies has "assured the members of Integrity that their membership would be represented on General Convention committees") reflects a confusion of form with substance. To assume that every lobbyist or fringe group ought to be offered similar assurances implies that gays and lesbians should be required to compete for recognition of their cause, as though it were somehow open to question.

Surely it is time for our church to make clear and appropriate witness to its unequivocal stand on what is becoming an issue of real substance in our society. One way of doing so is by supporting the kind of positive action being sought by the president of House of Deputies. If doing so may seem in this instance to smack of "political correctness," perhaps we can take comfort in knowing that an idolatrous adherence to past attitudes, be they religious or cultural, is no guarantee of "spiritual correctness" — in fact, if Jesus is anyone to go by, it is likely to be just the opposite!

(The Rev.) F. HUGH MAGEE

St. James' Church  
Cashmere, Wash.

### Stereotypes

I wish the Rev. Steele W. Martin [TLC, Sept. 12] would shed some of his uncertainties about me and people like me. I am one of those unreconciled to the priestly and episcopal ministry of women; one of those Fr. Martin is "sure" would prefer not to be represented by a woman. Alas, in nearly all situations he would be quite wrong.

I know many women — lay and ordained — whom I would trust completely to represent me in the councils of the church. They are people of integrity, striving to follow what they and I both hold to be the revealed truths of Christianity. In all respects they are assets to the church, even though I disagree profoundly with some of them about the nature of the catholic ministry.

The mistakes Fr. Martin seems to make are to assume that we who do not accept the sacramental ministry of women are misogynists; that we are all men; and that women in the councils of the church are monolithically "progressive." That said, I agree with his primary point, that "[w]e are many different kinds . . . who must represent and live with each other." That will be easier when we shed our stereotypes about the dreaded others — in this case, when the dreaded others are Episcopal traditionalists.

STEPHEN C. PETRICA

Wallingford, Conn.



# PEOPLE and PLACES

## Appointments

The Rev. **George F. Abele** is vicar of St. Thomas Aquinas', Baxley, GA 31513.

The Rev. **Daniel S. Appleyard** is rector of Christ Church, 120 N. Military Ave., Dearborn, MI 48124.

The Rev. **Cathleen Chittenden-Bascom** is campus minister of Kansas State University, Canterbury House, Box 1034, Manhattan, KS 66502.

The Rev. **Hal Daniell** is associate rector of St. Mark's, Box 1155, Brunswick, GA 31521.

The Rev. **Robert A. Davenport** is rector of Trinity, Upperville, VA 22176.

The Rev. **Leonard Evans** is rector of St. Paul's, 2801 N. 31st, Phoenix, AZ 85008.

The Revs. **Sonnie** and **Tad Fish** are vicars of the Llano Estacado Mission Cluster, in Northwest Texas.

The Rev. **Raymond J. Hanna** is assistant rector of St. Paul's, 815 E. Grace, Richmond, VA 23219.

The Rev. **Virginia Heistand** is assistant rector of All Saints', 8787 River Rd., Richmond, VA 23229.

The Rev. **Geoffrey R. Imperatore** is rector of St. James', Box 109, Mt. Vernon, VA.



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Milwaukee, Wis. 53202-0936

The Rev. **Charles L. Johnson** is rector of Kingston Parish, Box 471, Mathews, VA 23109.

The Rev. **Michael Keili** is priest-in-charge of St. Andrew's Mission, 2257 Ashley River Rd., Charleston, SC 29414.

The Rev. **Ken Kocharhook** is priest-in-charge of Christ Church, Third Ave., Box 221, New Brighton, PA 15066.

The Rev. **David Mathus** is chaplain of Hoosack School, Hoosick, NY 12089.

The Rev. **Edward Morgan, III** is part-time interim rector of St. Patrick's, 3241 Brush Dr., Falls Church, VA 22042.

The Rev. **Gwynneth J. Mudd** is assistant of St. Peter's, Box 985, Washington, NC 27889.

The Rev. **Gary Nowlin** is rector of St. Stephen's, 33 North Clay, Ferguson, MO 63135.

The Rev. **Gretchen Benson Pickeral** is deacon-in-training, St. Barnabas', 2900 St. Catherine St., Florissant, MO 63033.

The Rev. **Carlisle Ramcharan** is rector of the Cathedral Church of All Saints', Box 308, St. Thomas, Virgin Islands.

The Rev. **Graham T. Rowley** is rector of St. Paul's, Worcester Parish, MD; add: P.O. Box 429, Berlin, MD 21811-0429.

The Rev. **Nancy Shank** is rector of Trinity, 4535 Kimball, Waterloo, IA 50704.

The Rev. **Wesley H. Smith** is interim rector of St. John's, Box 457, McLean, VA 22101.

The Rev. **Andrew J. Tibus** is interim part-time assistant of St. Luke's, 8009 Ft. Hunt Rd., Alexandria, VA.

The Rev. **Joseph Trigg** is rector of Christ Church, La Plata, MD 20646.

## Changes of Address

The Rev. **Paul J. Kowalewski**, St. David's, P.O. Box 261, DeWitt, NY 13214.

## Other Changes

The Rev. **Ralph Spinner**, retired, and his wife Gayle have left the Diocese of Arkansas to return to Cincinnati, OH, due to medical reasons.

## Correction

The Rev. **Bill Christian** was interim assistant of Grace Church, Charleston, SC, and is now rector of Church of the Resurrection, Surfside Beach, S.C.

## Deaths

The Rev. **Charles Wayne Buchanan**, retired priest of the Diocese of New York, died July 14 in Troy, NY. He was 87.

Fr. Buchanan was educated at George Washington University and Yale Divinity School. He served parishes in Arkansas, New York and Texas and is remembered for uniting the segregated congregations of St. Luke's and St. Mary's in the mid '60s in Hot Springs, AR. He is survived by his daughter and several grandchildren.

**Jack E. Couch**, guardian for the Third Order of the Franciscan Order of the Divine Compassion, died Sept. 2 at his home in Rock Island, IL, at the age of 57.

Mr. Couch gave four decades of service to Trinity Parish in Rock Island. He was a member of the Third Order of the Society of St. Francis for 30 years, and guardian of the order since its foundation. He was also a diocesan candidate for the permanent diaconate.

# CLASSIFIED

## 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.

**LITURGY**, Theology, Music Ministry, Talley, Mitchell, Stevenson and others. Free catalog. The Pastoral Press (202) 723-1254, 225 Sheridan St., NW, Washington, DC 20011-1492.

## 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 or (817) 430-8499.

## COMPUTER SOFTWARE

**INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 25 BCP, RSV and NRSV Lectionaries, parish office management, BOS, LFF, Christian education, Spanish BCP, music libraries and more. IBM, Macintosh, Apple II. Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751. (303) 522-3184.**

## NEEDLEWORK

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## NEWSLETTERS

**FREE FOR THE ASKING.** Send a self-addressed stamped envelope and receive "The Wood Bridge Newsletter." Anglo-Orthodox Mission, Box 6, Old Chatham, NY 12136.

## ORGANIZATIONS

**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: The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

**CATHOLIC-minded** Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

**THE FRANCISCAN ORDER OF THE DIVINE COMPASSION** is a traditional religious order in the Franciscan Spirit. Inquiries: For those who seek the life of a friar to Brother John-Charles, F.O.D.C., P.O. Box 317, Monmouth, IL 61462-0317. For men and women who wish to be Tertiaries or Associates to The Franciscan Order of the Divine Compassion, P.O. Box 6054, Rock Island, IL 61204.



## Classified advertising in *The Living Church* gets results.

### POSITIONS OFFERED

**NASHOTAH HOUSE THEOLOGICAL SEMINARY** invites applications for a position in systematic and historical theology. Faculty rank of the appointment will depend on the experience of the candidate. Employment will commence on 1 July 1994. Applicants must hold the Ph.D., or equivalent. Preference will be given to ordained Anglicans and to candidates with particular expertise in Anglican theology. Send resumé and names and addresses of five references to: **The Dean, Nashotah House, 2777 Mission Road, Nashotah, WI 53058, USA**, by 1 November 1993.

**FULL-TIME RECTOR** — Theologically traditional parish in southern Virginia seeks rector with strong leadership ability and particular skills as a preacher, pastor and youth worker. Charming town, historic church building and rectory; loyal and supportive congregation. Compensation to \$30,000 plus housing and full benefits. Letters of interest and/or resumé should be sent to: **Search Committee, P.O. Box 344, Halifax, VA 24558**.

**EXPERIENCED SCHOOL CHAPLAIN:** Well-known parish day school, pre-K through grade 6, has immediate opening for full-time chaplain: teaching, counseling, daily liturgies. (Spanish language helpful.) Resumé to: **Ms. Lynne Allen, Principal, St. Stephen's Day School, 3439 Main Hwy., Coconut Grove, FL 33133 (Miami)**.

**GROWING** traditional parish seeks curate. Send resumé to: **The Rector, St. Luke's, 100 E. Washington Ave., Newtown, PA 18940**.

**PREACH FOR THE POOR**—Food for the Poor, an interdenominational non-profit ministry providing development assistance to the poor of the Third World, is in need of retired Episcopal priests to preach in churches on behalf of the poor. This is a part-time salaried position with full travel expenses provided. Contact: **Bishop Howard S. Meeks or Maryann Dugan, Food for the Poor, 550 SW 12th Ave., Bldg. 4, Deerfield Beach, FL 33442**.

**PROFESSIONAL YOUTH MINISTERS:** Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801**. Phone: (407) 423-3567.

**SEEKING PART-TIME RECTOR:** 22 hours weekly; \$20,000-\$25,000 salary package; traditional parish; small private college town. Send resumé/profile to: **St. Peter's Episcopal Church, P.O. Box 224, Hillsdale, MI 49242**.

**SEMI-RETIRED PRIESTS** needed for work in small congregations in the Diocese of the Rio Grande. Compensation package is negotiable but will be consistent with regulations of both the Church Pension Fund and the Social Security Administration. Contacts: **The Rt. Rev. Dr. Terence Kelshaw or Canon Harland "Steve" Birdwell, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107**.

### POSITIONS WANTED

**PRIEST**, 46, 17 years experience both rector and assistant seeks staff position not rector in progressive proactive parish. Gifts: pastor, home visitor/caller, seniors, newcomer ministry. Prefer but not limited to the West. Good references. No ESA please. Reply **Box C-739\***.

**PRIEST** seeks position as assistant. Experienced in urban suburban and small town ministry. Reply **Box B-738\***.

### PROPERS

**BULLETIN INSERTS** with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Propers, P.O. Box 1143, Union City, NJ 07087**.

### FOR RENT

**ENGLAND—SCOTLAND—WALES.** Delightful fully-equipped rental cottages, houses, etc., all personally inspected. Illustrated literature upon receipt \$3.75 refundable upon booking. We want you to enjoy our homeland. **Pat and Peter Trodd, Heart of England Cottages, Inc., P.O. Box 878, Eufaula, AL 36072**.

**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 TIES** — Neckties superbly woven in England with the Episcopal shield in full proper colors on Navy or Burgundy ground. \$21.95 including gift box and mailing. For brochure, write: **Church Ties, P.O. Box 1445, Tryon, NC 28782. (803) 457-4613**.

**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**.

**COLORFUL EPISCOPAL SHIELD STICKERS,** 1/2" high. For placecards, name tags, etc. 100/\$5. Quantity discounts. **"Stickers," 511 N. Park, Helena, MT 59601**.

**PIPE ORGAN.** 1912 Kimball, 10 stops, in perfect condition. **St. Paul's Church, 917 Church St., Marinette, WI 54143**.

### SUMMER PROGRAM

**SUMMERS AT GENERAL,** June 5-24. A four-year academic and experiential program in spiritual direction for clergy and laity, degree (STM and MA) and non-degree. 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

**TOUR ISRAEL** and see the Holyland with Father John departing January 10, 1994 at only \$1,398.00 or join Father Haddad departing April 24, 1994 at \$2,398.00, first-class accommodations, breakfast and dinner daily, sightseeing, Biblical lectures, airfare from JFK, meet local Anglicans, visit Egypt and much more. **SPECIAL CLERGY CREDIT.** Call or write **Journeys Unlimited, 150 W. 28th St., New York, NY 10001; (800) 486-8359**.

**PILGRIMAGE TO FRANCE 1994** — Provence, Burgundy and Paris with Episcopal Professor Bailey K. Young and Mrs. Kitch Young, archaeologists/art historians. A fascinating exploration of ancient Christian sites and the richness of France's contribution to Western Christian spirituality — May 30 to June 11 — \$3,495. Call **(508) 756-7588** or write: **Professor Bailey K. Young, Assumption College, P.O. Box 15005, Worcester, MA 01615-0005**. A Teleios Foundation Pilgrimage.

### VOLUNTEER OPPORTUNITIES

**LEARNING THROUGH SERVICE:** 31 opportunities for service in the U.S. and abroad, including Third World. For college students and recent graduates, any college, any faith. To volunteer for a summer, semester or year. **The Association of Episcopal Colleges, 815 Second Ave., New York, NY 10017. (212) 986-0989**.

### WANTED

**AMERICAN CLERGY** with spirit of adventure and gifts for rural ministry to work in Newfoundland. Salary: \$23,000 plus benefits. Contact: **St. Paul's, 390 Main, North Andover, MA 01845**.

**\*In care of The Living Church, P.O. Box 92936, Milwaukee, Wis. 53202.**

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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.

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020  
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev & B 6. Masses daily 7, 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

## RIVERSIDE, ILL.

(Chicago West Suburban)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Glannini, dean  
Sun 8 Eu, 9 Sung Eu, 10 Ch Ed, 11 Cho Ev

## 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 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. Llias, the Rev. Allen 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., Dorchester  
At Ashmont Station on the Red Line (617) 436-6370  
The Rev. Richard S. Bradford, SSC, r  
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown at Ellenwood  
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M. North, the Rev. James D'Wolf  
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S) followed by HC 12:15. Sun Sch 9:15; Daily 7:30 & 8:30 ex Sat 8:30 & 4:30; Ev 5 (1S, Oct.-June)

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. William Stickle, interim r  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

## HACKENSACK, N.J.

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

**KEY** - Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communism; 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. A/C, air-conditioned; H/C, handicapped accessible

## NEWARK, N.J.

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

## ALBUQUERQUE, N. M.

**ST. MARY'S** 1500 Cheewood Pl. Blvd., NE  
The Rev. J. David Clark, r; the Rev. Canon James Daughtry  
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP Mon-Fri 5

## 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. & 43rd 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. David L. Carlson, c  
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; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

## TRINITY

Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP 5:15. Sat H Eu 9.

## ST. PAUL'S

Broadway at Fulton  
Sun H Eu 8  
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 8 to 2  
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 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
The Rev. Dr. Michael G. Cole, r (717) 334-4205  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

## SELINSGROVE, 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 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 (214) 823-8135  
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery  
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)

## DALLAS, TEXAS (Cont'd.)

**INCARNATION** 3906 McKinney Ave.  
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collins; the Rev. Frederick C. Philpott; the Rev. John A. Lancaster (214) 521-5107  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MF 6:45 & EP 5

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 12:15 HC 1S; 1928 BCP daily as anno. (817) 332-3191

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Rt. Rev. Patrick Matloewang, dean 271-7715  
Sun Masses 8, 10 (Sung). Daily as posted

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott  
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

## THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

### PARIS

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 33/1 47 20 17 9  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon  
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

### FLORENCE

**ST. JAMES'** Via Bernardo Rucellai 9, 50123 Florence, Italy  
Tel. 39/55/29 44 17  
The Rev. Leslie I. Laughlin, Jr., r  
Sun 9 Rite I, 11 Rite II

### FRANKFURT

**CHURCH OF CHRIST THE KING**  
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3  
Miquel-Alies. Tel. 49/64 55 01 84  
The Rev. David W. Redcliff, r  
Sun HC 9 & 11. Sunday school & nursery 10:45

### GENEVA

**EMMANUEL** 3 rue de Monthoux, 1201 Geneva, Switzerland  
Tel. 41/22 736 63 01  
The Rev. Gerard S. Moser, r  
Sun (1S, 3S, 5S) 10 H Eu; 2S, 4S MP

### MUNICH

**ASCENSION** Seybothstrasse 4, 8000 Munich 90, Germany.  
Tel. 49/89 611 55 20.  
The Rev. Walter B. Phelps, interim

### ROME

**ST. PAUL'S WITHIN THE WALL**  
Via Napoli 58, 00184 Rome, Italy  
The Rev. Michael Vono, r Tel. 39/6 474 35 69  
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

### WATERLOO

**ALL SAINTS'** 563 Chaussee de Louvain, Ohain, Belgium  
The Rev. Charles B. Atchison, r Tel. 32/2 384-3556  
Sun 11:15 ex 1S 9

### WIESBADEN

**ST. AUGUSTINE OF CANTERBURY**  
Frankfurter Strasse 3, Wiesbaden, Germany  
The Rev. Karl Bell, r Tel. 49/61 22 76 916  
Sun 10 Family Eu

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