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IN THIS CORNER

On Second Thought...

On a recent Sunday, I was assigned to be a greeter at my parish church. Like most churches, the role of greeter is fairly simple — welcome visitors or newcomers, offer to help by answering questions and to invite people to join us for fellowship following the Eucharist.

Being a fairly small parish, it's relatively easy to spot visitors, although I'm embarrassed to report that I welcomed a longtime member of the parish one Sunday. I was horrified when she told me she had been attending for about 15 years. "I'm sorry," I stammered. "I should have known."

"No you shouldn't," she replied. "I'm not around very often."

Despite that blunder, I spotted a well-dressed man on a recent Sunday, perhaps in his middle 40s, and identified him in my mind as a visitor. I said good morning and

'I had thought you'd be
a full-gospel church,'
George said.

welcomed him. He introduced himself as George and said he was visiting. He lived nearby and knew something about the Episcopal Church, he said, and wanted to experience it for himself. I assured him he was welcome and to let me know if I could help him with anything.

I watched George during the Eucharist, just to see if he was having trouble following the liturgy. He seemed to be doing fine. He was finding things in the prayer book and he had the hymnal open at the proper times, although he didn't sing. I was anxious to learn his reactions.

"George, would you like to join us for a cup of coffee?" I said to him as he headed toward the door after the service. He said he didn't have time. "Would you please sign our register?" I asked as he reached the narthex.

"I'd rather not," he replied. "I probably won't be back." Now I was intrigued. "Was there something in particular you didn't like?"

George stopped for a moment near the guest register and looked at me directly. "I had thought you'd be a full gospel church," he said.

"Full gospel?" I asked. "Of course we're full gospel. You got a good fill of that when the deacon sang the gospel and then the priest preached about it."

"No, that's not what I meant," he said softly.

"Could you tell me what you meant?" I asked.

"Not exactly. It's kind of hard to explain."

I asked George if he belonged to a church. He didn't. He had moved to town a few months ago and felt the need to find a church. He had belonged to New Hope Church in his former city. "It's full gospel," he said.

"So are we," I said. "We have all the gospels, we learn about the gospels in Bible studies and other programs, and we try to live the gospel."

"It's not the same," George said. He thanked me, said goodbye and started down the sidewalk.

Full gospel. We're full gospel . . . aren't we?

DAVID KALVELAGE, editor

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by Julia Gatta

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ON THE COVER

A writing desk between Gothic windows of the Warden's Room, once occupied by James DeKoven, in Taylor Hall of the DeKoven Center, Racine, Wis. It is used frequently for reading, writing and meditation.

Photo by Julia Peyton

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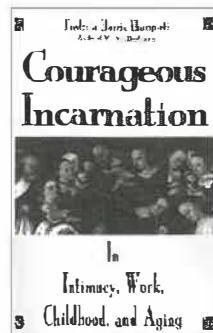


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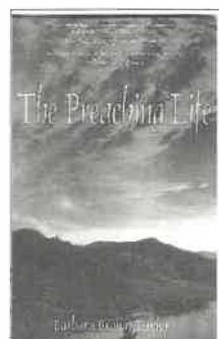
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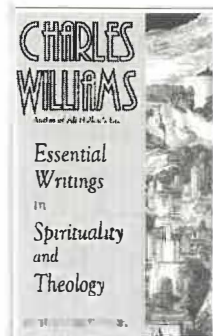


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THE LIVING CHURCH

Volume 207 Established 1878 Number 19

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

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

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

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

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

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

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

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LETTERS

More Interpretations

It is time to respond to comments made in response to my article, "We Are Learning to Evangelize" [TLC, Jan. 31].

There is more than one way to interpret John 14:6. I am concerned with interpretations which center only on the exclusiveness of Jesus Christ. They seem to deny the cosmic Christ who is at work in all other faiths and in every loving and just human act.

It is time to phrase the inclusive side of the paradox in the whole passage, John 14:1-7. Jesus Christ who died for outcast, stranger, enemy and friend alike is at work to bring all of us into loving relationship with the Father. "In my Father's house are many mansions . . ."

Further, let us not allow this debate to obscure the basic question of mission in our time. Who are the missionaries and evangelists of today and how are they being supported? The baptized in their Monday to Monday living are today's missionaries and evangelists. When we begin to reshape congregational life around their formation and support, we will have begun to work at the transformation to which Christ appears to call us today.

(The Rev.) A. WAYNE SCHWAB
Evangelism Ministries Coordinator
Episcopal Church Center
New York, N.Y.

Of Titles

The editor's thoughts about honorifics brought to bear when referring to or addressing the clergy [TLC, March 7] prompt me to trot out a couple of my own.

Oddly, only priests appear to constitute the problem. We have no trouble with Bishop Brown or Deacon Smith — the order to which they have been ordained — but we would likely balk at Priest Jones. How about getting at the root of "priest," then, and "back to the Bible," and resurrecting "presbyter"? Presbyter Jones has a nice ring to it. Or better yet, remembering that fabled presbyter/king "Prester" John, how about Prester Jones? (Some few of us, of course, might find that usage a bit too "Presbyterian"; others might be quick to leap at the fact that the title derives from *presbys*, "old man," but you can't please everybody all the time.) Or, failing that, just as our seminaries once retroactively

bumped up the old bachelor's degree (B.D.) to make it a master's (M. Div.), let them upgrade it yet again (as, I believe, the law schools have done) and, eradicating every taint of churchmanship or gender, let all their graduates be uniformly designated Doctor.

Then we might want to sharpen up our use of "reverend" and its refinements. Everyone so called is, of course, and by definition, "worthy of being revered," but some more than others. Bishops are "right" (or *really*) worthy; archbishops (and our own presiding bishop) "most" worthy (as if ensconced among the cherubim). Whereas priests and deacons are alike merely worthy, to the effect that you can't tell from their title to which of these orders they belong. So, to articulate that distinction — and since deacons are supposed to be humble by vocation — let's make priests a little more worthy than they but a little less so than the bishops, and call our priestly friend the More-or-less Reverend Jones.

Nor should we be too hard on those who persist in flexing the language

and, pressing an adjective into service as a noun, continue referring to "Rev. Jones." It's just good, colloquial Americanese, after all, no more a solecism than, say, Dizzy Gillespie or Daffy Duck. Better to seek to expunge from the tongue that most deplorable of titles, "rector."

(The Rev.) HAROLD BRUMBAUM
Nicasio, Calif.

• • •

Perhaps to appease the militant women who dislike the term "Father" being used for priests [TLC, March 7], we should also change the name of the prayer to: "Our Mr. who is in heaven."

M. THERESA HAYES
Houston, Texas

• • •

I enjoyed David Kalvelage's column, "Sorry, Reverend." Heck, I not only enjoyed his words, I was edified by his even broaching the subject. "Father" has seen its day. Relegate it to the dust bin.

(The Rev.) E. FRANK HENRIQUES
Grass Valley, Calif.

Sweet and Reasonable

It is painful to read the bickerings and mutual accusations which surface in the letters to the editor. Thanks be to God for the sweet reasonableness found occasionally, such as the letter from Bishop Hollis on behalf of the Anglican Fellowship of Prayer [TLC, March 7].

Evelyn Underhill's book, *Abba*, speaks volumes to all of us. I wish that all of us could read it and take it to heart. Her writings have a timeless quality which to me is one of the marks of a Spirit-inspired author.

JOANN NELSON
Deer Lodge, Mont.

It's Hypocrisy

While watching the Academy Awards, I was disturbed by the hypocrisy of the entertainment industry. It makes billions of dollars on themes of gun violence, exploitation of women and the intentional desensitization to demonic images, yet cries out
(Continued on next page)

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And then the smoke cleared.



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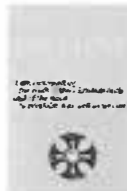
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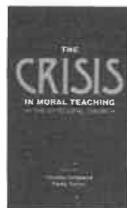
T. Sedgwick & P. Turner, editors

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showed the way...*

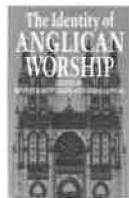
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LETTERS

(Continued from previous page)

against the results of its work in our society.

Red AIDS ribbons can't cover the fact that the entertainment industry does more to promote promiscuity than any other institution. When children watch violence and exploitation from their earliest years, they "learn" from TV to kill with guns, to exploit women (who have never been more exploited by the movie industry than now, in the Year of the Woman celebrated at this year's awards program).

Recently, members of a school "club" were discovered to be raping school girls for "points." Children now kill others with the same sense of dissociation as watching it on a screen. Movies are teaching them. Some say the answer is to confiscate guns, put condoms in schools and politicize the role of women in society. "Just turn the TV off if you don't like it," is as inadequate a reply as "Just look the other way" was in Germany in 1939.

I believe it's time for Hollywood and TV to be made accountable for the role they have played in the moral degeneration of our children and for us to call it what it is — hypocrisy.

(The Rev.) ROBIN RAUH
Huntsville, Ala.

Bible Study

Isn't it too bad that Bible study is "still a predominantly neglected area" in Episcopal churches?, as mentioned in Margaret Stringer's article [TLC, March 14]. Ideally, no congregation should be considered spiritually healthy without one or more small Bible study groups functioning regularly.

One can begin Bible study in a small group, no matter what one's previous Bible knowledge, by simply focusing on two questions: 1. What does the passage seem to be saying to the Bible situation at that time, and 2. How does the passage seem to relate now to me and our times?

(The Rev.) DAVID W. CAMMARK
Baltimore, Md.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. We are not able to publish all letters, nor able to acknowledge receipt.



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Priest Ordered to Repay \$1.5 Million

An Episcopal priest has been ordered to repay \$1.5 million for his role in a fraud case in Ohio. The Rev. Charles Virga, priest-in-charge of Trinity Church, Marshfield, Mass., received a suspended jail sentence after pleading no contest to one count of theft and 10 counts of deception concerning his operation of group homes for mentally retarded persons.

Fr. Virga was sentenced by Common Pleas Judge Guy Reece in Columbus, Ohio, to a jail term of 12-18 months, but the judge suspended the sentence in order that the priest will not spend time in jail. Fr. Virga was placed on probation for five years, he was banned from future health care businesses in Ohio and ordered to cooperate with investigators.

Human Services

An investigator for the attorney general of Ohio said Fr. Virga participated in a scheme to bilk the state out of \$1.7 million in contract money for

the mentally retarded during the 1980s.

Fr. Virga is a one-time human service contractor in Massachusetts. In 1990, a Superior Court order banned him from operating health care businesses in Massachusetts. He was not charged in that state.

Fr. Virga, 45, was ordained to the priesthood in 1991 in the Diocese of Michigan. The Rt. Rev. R. Stewart Wood, Bishop of Michigan, was reported by the *Boston Herald* to have said he ordained Fr. Virga because the Bishop of Massachusetts refused to do so. The paper reported that Bishop Wood said the Rt. Rev. David Johnson, Bishop of Massachusetts, would not ordain Fr. Virga because of the charges in Ohio.

William Hahn, a lay person at the Marshfield church, spoke on Fr. Virga's behalf at a hearing and said the priest had turned around the "financially and spiritually ailing congregation."

BRIEFLY

The Rt. Rev. Harry Goodhew, an assistant bishop in the Diocese of Sydney, was elected **Archbishop of Sydney** in the Anglican Church of Australia. Bishop Goodhew, who was bishop of Wollongong since 1982, succeeds the Most Rev. Donald Robinson, who retired. Like his predecessor, Bishop Wollongong is opposed to the ordination of women to the priesthood.

The **Episcopal Missionary Church**, which left the Episcopal Church last fall to become an independent body, has invited seven "continuing" Anglican churches into a concordat of intercommunion. The Rt. Rev. A. Donald Davies, presiding bishop of the EMC, said he hoped "this will be a beginning of a unified witness by traditional orthodox churchmen in America."

St. Mark's Cathedral, Seattle, Wash., has received an anonymous gift of \$500,000 for the purpose of replac-

ing the roof of the cathedral. The Rt. Rev. Vincent W. Warner, Bishop of Olympia, announced the gift in a letter to clergy and congregations of the diocese and said "it is the expressed hope of the donor that this gift will provide incentive for the building of closer ties between the cathedral and the diocese."

Anglican and Roman Catholic bishops in England may establish a **joint commission** concerning Anglicans who are interested in affiliating with Roman Catholicism, now that women may be ordained priests in England. The commission's purpose would be to discuss difficulties that might arise. At an April meeting, Roman Catholic bishops were to discuss terms under which Anglicans could be brought into communion with Rome. The bishops have acknowledged the delicacy of the situation and the need to maintain good ecumenical relations with the Church of England.



Sister Elise of the Community of the Holy Spirit displays a sweatshirt she received at a celebration of her 18 years as headmistress of Melrose School. The school and St. Cuthbert's Retreat and Conference Center, both in Brewster, N.Y., are run by the community of women.

Different Faiths Meeting in Idaho

An unusual interfaith group, "Interfaith Sharing and Support for Idaho," has been organized by Episcopalians in the Diocese of Idaho. The Rt. Rev. John Thornton, Bishop of Idaho, and the Rev. Peter Michaelson, former ecumenical officer, helped the group get started in 1992.

The group, representing most of the major faiths in Boise, meets quarterly for lunch, during which facets of the different faiths are presented and discussed. It has shared prayers, hymns and scriptures, some emphasizing similarities, some differences among faiths. Members include Christians of many denominations, Buddhists, Muslims, Jews and Hindus.

The group is preparing a prayer for "breaking down barriers to show God's love" and a newsletter, both to be used locally according to each denomination's wishes. Social and political projects may evolve in the future, but at present, the primary goal is expressed in the statement of purpose: "We are people of different faiths coming together to model sharing something of faith in mutual respect and peace."

"It is important that we can meet together for mutual support without trying to convert each other," Bishop Thornton said.

Sexuality Talks Get Positive Responses

In 1958, the Episcopal Radio Hour canceled talks on love and sexuality by C.S. Lewis because his discussions “pulled no punches in discussing sex and explaining its place in the Christian view of love” [TLC, Nov. 23, 1958].

How things have changed. This year, parishes across the country conducted workshops on sexuality, encouraging frank, open dialogue on a variety of topics. Results are being collated by provincial steering committees.

THE LIVING CHURCH contacted several parishes and diocesan leaders for reactions. Most reported positive, not necessarily comfortable, experiences.

The Rev. Bill Adams, of Trinity Church, Sutter Creek, in the Diocese of Northern California, described the sessions as being “difficult at first. After six or seven sessions, we learned to listen rather than plan our attack.”

Trinity held nine classes and one seminar, using a study guide from the

Evangelical Lutheran Church in America (ELCA) with a supplemental “Marriage in the Prayer Book” lecture prepared by Fr. Adams. Some participants found it hard to deal with some of the topics, but no one dropped out.

“I didn’t want to do it at first,” Fr. Adams said. “I didn’t want to stir the pot — and it was stirred.” As the sessions progressed, he began to see the discussions as very healthy for the parish, and very involving. “People never before involved in Christian education have since come up to me and asked, ‘What’s the next study?’” he said. The last session was held on Palm Sunday, and now, Fr. Adams said, “We’re ready for a rest.”

Concern for Children

“This hit folks at the right time,” said the Rev. Mark Engle, rector of St. Paul’s Church, Marquette, Mich. He expressed pleasure and surprise at the level of participation and the deepening tolerance he saw. Many people were concerned for their children, and discussions focused on helping them grow up being comfortable with sexuality.

In Rhode Island, Deacon Betsy Lesieur was pleased that “people were really speaking out — most unusual for Yankees!” Participants felt safe and loved, she said, because the seminars were done “through the church. Real dialogue took place, not debate. No one put anyone down.” A lesbian who had attended several sessions volunteered to speak at one session, and “helped everyone understand.”

Understanding, not agreeing with, seemed to be a key outcome. Barbara Price, deputy for administration in the Diocese of Western New York, felt people’s opinions and beliefs were unchanged, but “the level of compassion and understanding were deeply increased.”

A similar opinion was expressed by Margaret Arms, convenor of the committee on human sexuality and a licensed social worker in Colorado. She said sessions in her conservative diocese involved “polar opposites — people with vastly different viewpoints sitting in the same room talking freely” with no one saying “If you were a Christian you would think

so-and-so.”

Ms. Arms said most parishes in Colorado used guidelines produced in Province 7, while some combined that with the Lutheran material. She described the ELCA guide as having “a stronger spiritual component” and the Province 7 matter as “more process oriented.” Many groups found there was more material than they could cover in the allotted time, whichever guide was used.

Most parishes contacted have used the ELCA material or a combination. The ELCA guide got a “mixed review” from the Rev. Geoffrey Scanlon, rector of Holy Trinity Church, Danville, Ill. He felt that questions were often structured to lead to a particular conclusion, and more heterosexual issues such as marriage, divorce and remarriage should have been dealt with. Others expressed the opinion that this guide was quite liberal.

A third study guide, from the Diocese of West Tennessee, which was used in at least three dioceses, was created in an attempt to balance viewpoints. The Rev. Stephen Holmgren, now an instructor at Nashotah House, explained that the West Tennessee guide was “based on the Church of England Consensus Statement. [It aims to] restate the traditional teaching of the church, and the experience of discontinuity between the teaching and the real life of those who cannot live within those teachings.”

In the Trexlertown, Pa., parish of St. Anne, the youngest participant was 16-year-old Stephanie Gundry; among the oldest were Frank and Theresa Haddon. Mrs. Haddon, at 71, said, “Not much is going to surprise me, [but] I still learned a couple things.” She felt the study had been a good experience for her and her husband. Everyone freely expressed opinions, and there were some “terrific responses,” she said. “We tried not to get into arguments — we had some pretty hot discussions!”

Mrs. Price expressed the feelings of many participants: “I’m so proud of the Episcopal Church for being willing to talk about these issues.”

PATRICIA WAINWRIGHT

West Tennessee Nominees Selected

Two Memphis rectors are among eight nominees for the election of Bishop Coadjutor of West Tennessee, to be held May 28 at St. Mary’s Cathedral, Memphis.

The Rev. Reynolds S. Cheney, II, rector of the Church of the Holy Communion, and the Rev. James M. Coleman, rector of St. John’s Church, are the two Memphis rectors nominated by the episcopate committee.

Others nominated are: the Very Rev. M.L. Agnew, Jr., dean of St. Mark’s Cathedral, Shreveport, La.; the Rev. Robert E. Allen, rector of St. Mary’s, El Dorado, Ark.; the Rev. Harry B. Bainbridge, III, rector of Christ Church, Easton, Md.; the Rev. Robert G. Certain, rector of St. Alban’s, Harlingen, Texas; the Rev. David R. Hackett, rector of St. Timothy’s, Signal Mountain, Tenn.; and the Rev. August L. Sorville, rector of St. James’, Ormond Beach, Fla.

Nominees will visit the diocese May 8 to meet with delegates to the special electing convention.

Interest in Spirituality Renewed

By JULIA GATTA

Perhaps the most important and hopeful development in the church over the last decade has been the revival of interest in Christian spirituality.

At first eyed warily as a mere fad, a retreat into privatized piety after the activism of the '60s and early '70s, the current renaissance of spiritual practice shows signs, in most cases, of being disciplined and well grounded. Neither anti-intellectual nor individualistic, this recovery of contemplative tradition has found its center in the worship, sacraments and ongoing life of the church. The ancient and foundational practice of *lectio divina* (meditation on the scriptural Word) has been revived. The number of people seeking guidance for the "discernment of spirits" in the form of regular spiritual direction has multiplied many times over.

Publishers, of course, have both reflected and contributed to this religious climate, in its best and worst manifestations. The five volumes considered in this review — two histories of Christian spirituality by Crossroad, and three works dealing with theology and practice, published by Cowley — should help the church adapt centuries of interior wisdom and theological reflection to our contemporary scene.

The serious student of Christian spirituality may have no better place to begin than Bernard McGinn's *The Foundations of Mysticism: Origins to the Fifth Century*. Conceived as the first in a four-volume study entitled *The Presence of God: A History of Western Christian Mysticism*, this book offers an enormously learned yet lucid theological history. McGinn is everywhere a teacher. Even when handling theologically dense and unfamiliar topics, he is able to engage the reader with his vivid explanations of their significance.

This first volume deals with the his-

The Rev. Julia Gatta is rector of St. Paul's, Windham, CT, sometime teacher at Yale Divinity School, and widely known writer and lecturer on spiritual direction and Christian spirituality.

THE FOUNDATIONS OF MYSTICISM: Origins to the Fifth Century. By Bernard McGinn. Crossroad. Pp. xxii and 494. \$39.50.

CHRISTIAN SPIRITUALITY: Post-Reformation and Modern. Edited by Louis Dupré and Don E. Saliers. Crossroad. Pp. xxvi and 566. \$19.95 paper.

TEACH US TO PRAY. By André Louf. Pp. xi and 115. \$8.95 paper.

THE PATH OF PERFECT LOVE. By Diogenes Allen. Cowley. Pp. xiv and 113. \$9.95 paper.

HOLY LISTENING: The Art of Spiritual Direction. By Margaret Guenther. Cowley. Pp. xiii and 146. \$11.95 paper.

torical roots of Western mysticism in Judaism, Greek religious philosophy, the New Testament, and early Christian writings, including the Greek fathers insofar as they influenced later Western traditions. McGinn concludes with a treatment of Ambrose, Cassian and Augustine. Those who suspect mysticism — particularly that of the fathers, influenced as they were by Neoplatonism — of representing an elitist agenda and an individualistic "flight of the alone to the Alone" will have their misconceptions overturned by the evidence McGinn brings forward.

Again and again McGinn shows how the fathers, while using the intellectual categories of their time (what other ones could they use?), re-envisioned these categories in the light of the Incarnate Christ and in service to the Christian theological enterprise: "Their appropriation of Jewish and Greek understandings of how humans can experience direct contact with the present God was fundamentally affected by their conviction that it was in Jesus Christ that the ultimate appearance of the saving God was realized" (p. 84).

Citing a study by Marguerite Harl,

McGinn notes that the very word *mystikos* was not used by the Greek fathers to "describe their own experience or language but rather to characterize the language of scripture and, by extension, those Christian rituals and activities in which the Word also is objectively present" (p. 116). Throughout the early period, mysticism, understood as participation in the divine life, was mediated through the Body of Christ: "The divine presence experienced in Jesus was accessible through the community and its sacramental rituals, particularly baptism as foundation and Eucharist as crown" (p. 6). Although private prayer and contemplative practice certainly had their place, they were understood in relation to the communal celebration of the great Christian mysteries.

McGinn concludes his masterful survey with a lengthy "Appendix" that summarizes modern theories of mysticism from a variety of theological, philosophical and psychological perspectives, which might profitably be read *before* plunging into McGinn's historical volume.

Christian Spirituality: Post-Reformation and Modern is the 18th of Crossroad's 25-volume *World Spirituality: An Encyclopedic History of the Religious Quest*. Unlike McGinn's study, it offers a multi-authored history of spirituality. For this volume, the editors have enlisted contributions from nearly two dozen scholarly experts. And since contributors were selected who, by and large, are personally based in the traditions about which they write, the reader tastes both the differences and the commonalities among traditions that span the Catholic Reformation, classical Protestantism and radical Reformation, the early Wesleyan movement, and Afro-American traditions. A section is devoted to Orthodox spirituality since the 18th century, and the book concludes by noting the impact of some 20th-century developments, including ecumenism.

Yet with the diversity comes a certain unevenness in approach. As Michael J. Buckley observes in his fine essay on 17th-century French spiritu-

(Continued on page 12)

EDITORIALS

Active Forum

Our mailbox has been all but overflowing lately with a deluge of letters to the editor. We experience a steady flow of correspondence for most of the year, but in recent days, several articles have generated a variety of reactions.

"Is the Diaconate Needed?," a Viewpoint article by the Rt. Rev. David R. Cochran [TLC, March 28], has produced a sizable amount of mail, nearly all of it critical. A news article [TLC, March 21] and an editorial [TLC, March 28] on the Antiochian Orthodox Church's strategy also has made the mail carrier's load a bit heavier. A letter to the editor by Harriet Baber concerning the licensing of women priests [TLC, March 28], predictably, led to a spate of letters. And a topic as seemingly harmless as calling priests "reverend," in the editor's column [TLC, March 7] prompted an unusual amount of mail.

Naturally, we are unable to publish all of the letters we receive on these topics and other issues. We have tried to select those that present different points of view, and we prefer those which tend toward brevity. Because of the large number of letters we receive, we are unable to acknowledge letters to the editor, nor are we able to communicate to correspondents when their letters are likely to appear.

We are grateful to those who take the time to write, and

we are pleased to know that our magazine generates such thoughtful responses.

Books of All Sorts

For many years, this magazine has attempted to be helpful to readers in selecting books to purchase, to give as gifts, or to use in reference or research. While we include various presentations about books throughout the year, we emphasize them in special issues four times a year. This, our Spring Book Number, is one of those special issues.

Feature articles on books, authors or related topics are found in these book numbers, and this one is no exception. Expanded book review sections and advertising from various publishers also are found in these special issues. Other book numbers are published for Lent, in the fall, and shortly before Christmas.

This issue marks the 10th anniversary of "Short and Sharp," a compilation of shorter notices of booklets, pamphlets or books not chosen for longer reviews. Many persons have told us they find "Short and Sharp," written by book editor Travis Du Priest several times a year, helpful as they select reading material.

We trust our readers will find something of interest in this special issue.

VIEWPOINT

Word of God: A Wider View of Scripture

By BOYD WRIGHT

Christian readers are on a kick to critique the New Testament. Perhaps not since the century was young in the glory days of Albert Schweitzer and Rudolf Bultmann have so many believers and unbelievers, protestants and Roman Catholics, enjoyed watching scholars scrutinize holy writ.

The thirst for the latest finds in biblical criticism has not been confined to popular works of easy exposition. Readers are demanding a ringside seat to follow play by play as the experts dissect scripture, sever fact from myth and pronounce on origins, reliability and relevancy.

The general public has been reading — and buying — the tomes of heavyweight scholars, notably John Dominic Crossan's *The Historical*

Jesus: The Life of a Mediterranean Peasant (HarperCollins, 1991) and John P. Meier's *A Marginal Jew: Rethinking the Historical Jesus*, Volume I (Doubleday, 1991). Both of these catapulted into notoriety when their almost simultaneous publication was greeted as a major news event by the *New York Times*.

Valuable Research

Meanwhile, a stream of more popularly written books analyzing the Bible keeps flowing into the market, for instance from the indefatigable pen of the Rt. Rev. John Shelby Spong, Bishop of Newark. Most surprising of all is the success of *Jesus* (Norton, 1992), in which British journalist and biographer A.N. Wilson combines amateur biblical scholarship with the crispness of a *New Yorker* profile. His offbeat attempt took off like a minor best-seller and created a literary sensa-

tion on both sides of the Atlantic.

Crossan and Meier have provided valuable original research. Spong, Wilson and the other popularizers have helped a wider public to understand the Bible better, to distinguish message from literal history, and to wean fundamentalists from the delusion of inerrancy. The result has been a more enlightened Christianity. Knowledge not only is its own reward, it builds the foundation for a faith that, because it is based on informed belief, can only grow stronger.

But all this healthy illuminating also has its dark side. A whole way of reading scripture, of approaching the word of God, is in danger of getting lost in the shuffle.

Scholars are scholars, and thank goodness for their tenacity. The trouble is they may delve so deeply into the thickets of minutiae that when they come up they can find no forest, only

(Continued on next page)

Boyd Wright resides in Mendham, N.J. and is a frequent contributor to THE LIVING CHURCH.

VIEWPOINT

(Continued from previous page)

more trees. Their mode of attacking (that's really the best word for it) the New Testament is adversarial. It smacks less of the library than of the courtroom. The scholar seizes a morsel of scripture, worries it in his teeth and spits it out as historical, doubtful, symbolic or just plain made up.

Forget innocent until proven guilty; the scholar is the prosecutor and the job is to get a conviction. Even when a passage passes the test of historicity and the verdict is "might actually have happened," the cross-examiner gives up grudgingly, casting as much suspicion on the evidence as possible. You're free to be believed for now, the scholar-prosecutor seems to say, but just you wait until the next advance in the techniques of textual, form or canonical criticism.

Maybe the time has come to keep studying the details, but at the same time stand back for a wider view. Maybe we the jury of average Christians need a defense attorney not to question the facts but to paint a broader, calmer perspective of the Bible as a whole.

Such an advocate might seek truth on a different, yet equally important, level. The jury could hear less about how the four gospels differ and more about how together they etch one unforgettable portrait of an unforgettable character. We might worry less about the ravages of redaction and distortion and translation and focus more on that character whose personality overrides the whole New Testament and stands at the center of all.

We could attend less to the endless debate whether Christ himself initiated the Eucharist and pay more attention to feeling his presence when we take communion. We might concern ourselves less with whether Jesus rose from the dead in bodily form and probe more within ourselves to find whether we know him right now to be in our lives.

Must Be Real

I read my Bible and I catch glimpses that no scholar can tell me didn't happen. I see events so frivolous they could only have been real: A wedding where the wine runs out; sisters squabbling over household duties; disciples disputing who goes first.

Most of all, I see a man so genuine, so real that his reality grows with every

word I read. I see a man who every time he healed "was filled with pity"; who stopped to ask the name of a poor madman before curing him; who wept for a friend and put his arms around children; whose mercy was infinite and who was so human that in the midst of a crowd he felt his healing power go forth and had to ask, "Who touched me?"

I see a man so real that he often yearned to find peace from the masses and be alone. I see a real man who sweated with real fear in the Garden of Gethsemane and felt sorry for himself because his apostles could not stay awake. I see a man so much like me that he once swore at a fig tree.

Near the end of John's gospel I am swept along by the drama that builds

**To belabor
the faults is
to lose the
essence.**

step by step to almost unendurable tension. During the Last Supper, I watch as realization dawns on the 12. I hear Jesus: "I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me . . . I have yet many things to say to you, but you cannot bear them now" (16:4-5, 12). Can anybody read this and not feel that Jesus speaks to us still?

The New Testament was written by fallible human beings with erring memories and varying points of view. Time has twisted facts and shifted nuances, and of course we've gotten some of the stories wrong.

But to belabor the faults is to lose the essence. The essence is the most overwhelming image ever to move the world. It is the picture of that man that we cannot fail to carry away once we have read. The details are vital for the scholars; for me it is the whole that lives.

God must value knowledge, but surely he values faith more. It is one thing to affirm with the intellect; it is even more blessed to feel the truth in the heart. I can read what has come down to me in the Bible, and I may never know. But I can believe.

SPIRITUALITY

(Continued from page 10)

ality, "Spirituality means more than a list of names and a calculation of attainments" (p. 31). Consequently, I found most satisfying those articles that delineate the interior landscape of representative figures within a tradition: essays such as Buckley's own, John O'Malley's insightful portrayal of early Jesuit spirituality, Louis Dupré's sympathetic treatment of Jansenism and Quietism, or David Trickett's portrait of John Wesley. Orthodox contributions are consistently outstanding, concentrating on figures associated with the revival of "the prayer of the heart." And "The Spirituality of Afro-American Traditions" by Theophus H. Smith offers a fascinating treatment of that rich and multi-textured tradition.

In *Teach Us to Pray*, André Louf aims to bridge the gap between history and practice by offering a treatise on prayer culled from the desert and classical monastic writers. The author describes "the prayer of the heart" as an interplay between silence and the Word. Here again one is reminded of the biblical basis of Christian meditation. Regrettably, the book's usefulness will be limited by its lack of a contemporary voice, for in many respects it seems more dated than the 20-year lapse since its first appearance in English would suggest.

Still, Louf's selection of primary sources is apt, prompting further meditation, and his treatment of the prayer of Jesus is powerful. Drawing inspiration from the Epistle to the Hebrews, Louf sets forth the developmental character of Jesus' own prayer, forged in the crucible of suffering: "In this temptation Jesus *learnt* to pray . . . Only loud entreaties and tears — the prayer of extreme desolation — could scoop out in the man Jesus, those bottomless depths of surrender and obedience in which ultimately the will of God, that is, the Father's love, could be fully realized" (p. 25). Placed in the right hands then, this book could be an enriching and serviceable guide.

Spirituality, as Simon Tugwell observed some years ago, "is not just concerned with prayer and contemplation and spiritual exercises, it is concerned with people's way of viewing things, the ways in which they try to make sense of the practicalities of Christian living and to illuminate Christian hopes and Christian muddles" (*Ways*

of *Imperfection*, p. viii). It is precisely in this sense that Diogenes Allen's *The Path of Perfect Love* is a book about spirituality. Ostensibly an apologia for traditional Christian doctrines, the book does more than demonstrate why foundational doctrines such as creation, the Trinity, the Incarnation and Resurrection make sense. It reveals the beauty of these beliefs while dramatizing how they address — and correct — perennial human longings.

Allen starts off exposing the ways in which egocentricity inevitably distorts our world view. The problem is as simple and as universal as having a point of view: "Each of us is a conscious center aware of how his or her body feels, with an enormous, unreflective self-concern." Consequently, we "estimate the value and significance of all things in terms of their worth for us. Their value is conditional; our own is not" (pp. 18-19).

The experience of what Allen calls "perfect love," which he illustrates from literature and personal narrative, corrects this distortion. It allows us "to learn how to combine, in a single consciousness, that fact that I am but one item among billions upon billions of realities and yet simultaneously the apple of the Lord's eye" (pp. 65-66). Drawing particularly on the teaching of Simone Weil, Allen recommends some basic disciplines to help counter egocentricity, while recognizing that full "ontological humility" depends upon an act of grace and always remains incomplete in this life. He concludes with a bracing assessment of how the process and prospect of death can work to undo egocentricity.

Gregory the Great once called the work of guiding souls the most demanding of all pastoral responsibilities, the very "art of arts." For here pastors must know how to mine the riches of church tradition to suit the varying spiritual needs of those under their care. In *Holy Listening: The Art of Spiritual Direction*, Margaret Guenther has written what she modestly calls "a book by an amateur, written for amateurs" on this art of arts. In a relaxed, unsystematic yet comprehensive framework, she covers the main issues of this ministry: the interior preparation of the director; signs of a call to this work; potential candidates for direction; and direction's limits and boundaries, relation to psychotherapy, and actual practice.

Her style is utterly engaging. If in the course of direction "both director and directee must allow themselves to

be known" (p. 46), Guenther applies this dictum first of all to the self-disclosure she allows in her writing. Readers will come away feeling they know the author personally from the bits of autobiography she includes, along with her generous sharing of values, favorite stories and pastoral experience. For me, reading the book was like sitting down for a heart-to-heart talk with a respected colleague.

I particularly appreciated Guenther's chapter on directors as "Good Teachers" — an aspect of the ministry that has been discounted in some quarters. She also tackled another area of confusion, namely, the distinction between direction and spiritual friendship. Rescuing direction from the inhibiting and sentimental pressure toward "mutuality," Guenther maintains that hierarchy, rightly understood, serves the generous pastoral aims of direction: "Spiritual direction is not pastoral counseling, nor is it to be confused with the mutuality of deep friendships, for it is unashamedly hierarchical . . . in this covenanted relationship the director has agreed to put himself aside so that his total attention can be focused on the person sitting in the other chair" (p. 3).

Feminine Imagery

In her final chapters, Guenther deals gracefully and forthrightly with feminine imagery for the work of direction and with some of the particular pastoral issues that arise in directing women. While many of Guenther's observations here hold true for many women, I find myself resisting some of her generalizations and those set forth by the authors of *Women's Ways of Knowing* upon whom she depends. While it is undoubtedly true that women directors will function differently from their male colleagues, I wonder, after 15 years in this ministry myself, whether gender-based distinctions are necessarily the most significant.

More helpful to this conversation, I think, would be a fuller characterization of those masculine and feminine traits found in both men and women that influence our pastoral practice and relationships. Having said that, I might conclude by noting that I found *Holy Listening* a profoundly feminine book, maternal in the best sense of the word. As such, it has much wisdom to offer men and women engaged in the contemporary practice of the "art of arts."

BOOKS

Milk and Solid Food

EMMANUEL: Encountering Jesus as Lord. By Herbert O'Driscoll. Cowley. Pp. 110. \$9.95 paper. **HOLY SPIRIT: A Biblical Study.** By Michael Ramsey. Cowley. Pp. 140. \$9.95 paper.

Cowley has furnished two excellent books on two persons of the Holy Trinity.

Herbert O'Driscoll, one of the best-known preachers in the Anglican Communion, has written what he calls "a little book . . . for people who want to know something about Jesus so they can then have him in their lives and in their world" (p. 13). This is to say that it is a book for beginners, if not in the Christian life altogether, then at least in terms of serious commitment. O'Driscoll excludes any effort to reconstruct the life of Jesus historically, deciding instead for the newer literary forms of biblical criticism that finds the meaning of the story in the story itself rather than in its unquestioned historicity.

The book consists of slightly more than 30 sections of just over two pages each — a good length for a daily devotion. These begin with the birth narratives, move on to an invitation to discipleship, present the reaction to Jesus of people who barely knew him and of those who knew him well, and end with a call for commitment. The book is enhanced by the fact it was written when the author was on leave in Israel and the geographical setting of our Lord's ministry was ever before him.

The second book is more technical. It consists basically of lectures given by Michael Ramsey just after his retirement as Archbishop of Canterbury when he was in residence at Nashotah House. It seeks to present the biblical teaching on the Holy Spirit by first reviewing the material from the Hebrew scriptures quickly and then presenting the role of the Spirit in the synoptic account of the life of Jesus, Luke-Acts, Paul, John, and the other early Christian writers.

What is given here is serious exegetical study and serious theology. This does not mean, however, that the book is over the heads of readers. As James E. Griffiss, who was on the Nashotah faculty when the lectures were given, correctly says: "(Ramsey) could speak

(Continued on next page)

BOOKS

(Continued from previous page)

on deep matters in a simple and direct way that reached diverse groups of people" (p. 3).

(The Rev.) O.C. EDWARDS, JR.
Seabury-Western Theol. Seminary
Evanston, Ill.

Clear Challenges

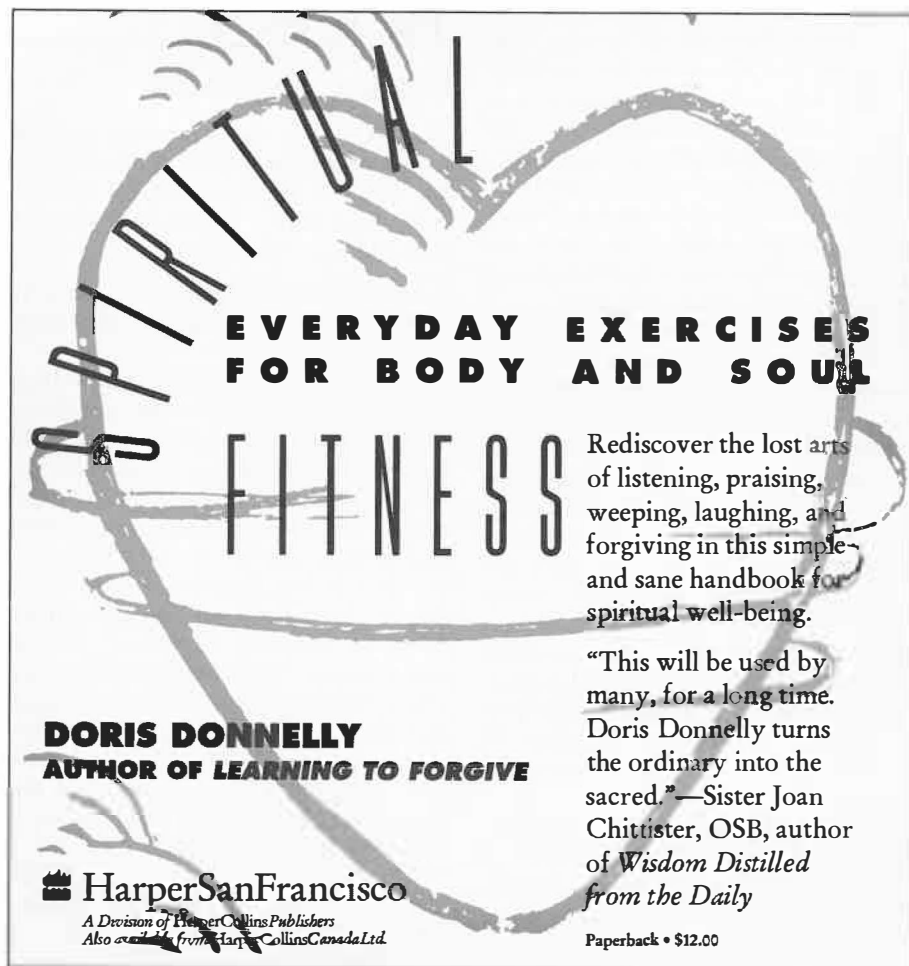
A CASE FOR PEACE IN REASON AND FAITH. By **Monika K. Hellwig.** Liturgical. Pp. 110. \$6.95 paper. **TO CONSTRUCT PEACE: 30 More Justice Seekers, Peace Makers.** By **Michael True.** Twenty-Third. Pp. 190. \$9.95 paper.

Monika Hellwig, professor of theology at Georgetown University, states her purpose this way: "To invite reflection, first by the light of reason and then by the light of religious faith, on the logic that promotes war and the logic that promotes peace." The result of her careful and credible thinking is a clear challenge to the notion that peace people are impractical or unrealistic or visionary.

Hellwig is clear also that reason alone is probably never sufficient to carry the burden of peace-seeking. Reason does not normally have the motivational or emotional power to sustain action; and peacemaking requires action, usually of life-changing proportions. Therefore, most of us depend on hope to sustain us in the journey. And the source and ground of hope throughout the ages is found beyond ourselves, through our religious faith.

There are limits to the usefulness of individual examples of peacemakers, justice seekers. Biographies are especially seductive because we can see these as extraordinary people, whereas we are clearly quite ordinary and incapable of such heroic or foolish (or both) actions. Some of those in True's current collection are famous people, present or past, with ready audiences for their message. But some of these, and many others we all know, are quite anonymous as far as the world is concerned.

One, who has helped me, is mentioned only once as part of the Plowshares community, in chapter 9, and is not widely known at all: Molly Rush is an ordinary human being, the same age as I, a homemaker and a grandmother, who got to the day when she
(Continued on page 16)



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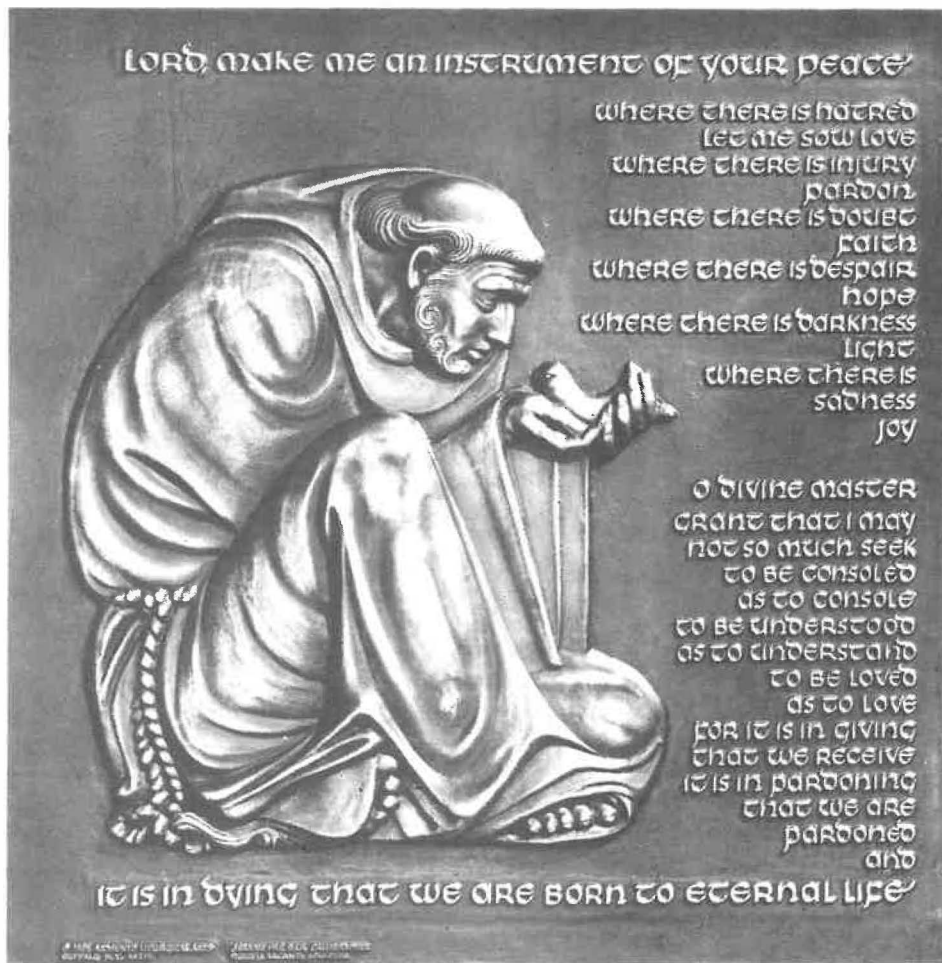
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BOOKS

(Continued from page 14)

could not do otherwise than testify to the truth with her life. The attendant costs were great, in the eyes of some; but the basic price of conversion was already paid.

I commend both of these small books to individuals and discussion groups, for reflection and, in hope and faith, action for justice and peace.

MARY H. MILLER
Executive Secretary
Episcopal Peace Fellowship
Washington, D.C.

Heavenly Theme

LIFE HERE AND HEREAFTER. By F. Newton Howden. Proctor's Hall. Pp. xvi and 238. \$15.75 paper.

Not often does one pick up a book which immediately engrosses the reader. When it happens, it is both a joy and a delight. *Life Here and Hereafter* is just such a book. I was captivated immediately by the author's pastoral style, intrigued by his scope, and challenged by his message. Here is both a theology of life and a meditation on its eternal meaning and purpose. There is a technical thoroughness and a non-technical ethos to this work, coalescing in a strong, embracing volume.

Howden's is, in the finest sense of the word, a warm book. The feeling is that this man has researched his subject on the academic level, and has lived it on the practical one. He takes seriously the reality of death, but always within the framework of an orthodox belief in life after death. His stirring call to recognize the presence of eternal life now, for the believer, is powerful and compelling. His foundations are formed from solid biblical reference, coupled with thorough exegesis and application. One cannot largely fault this man's scholarship. The eschatological teachings of the Old Testament are dealt with particularly well, as are his evidences for the Resurrection of Jesus.

There is the central place given to the gospel in Howden. It is the glue which holds this book of "good news" together. I felt cleansed, refreshed — and invited to read it again, as well as to share my well-marked copy with my friends.

(The Rev.) JEFFREY A. MACKAY
Grace Church
Utica, N.Y.

Beautiful, Devotional

SWALLOW'S NEST: A Feminine Reading of the Psalms. By Marchine Vroon Rienstra. Eerdmans. Pp. xx and 257. \$18.95 paper.

MARY IN THE MYSTERY OF THE COVENANT. By Ignace de la Potterie. Trans. by Bertrand Buby. Alba. Pp. xiii and 266. \$15.95.

"On the night my father died, as our family sat in stunned silence around his bed, my youngest brother took the Bible and began reading the Psalms, starting with Psalm 1." The first sentence of the introduction to Marchiene Vroon Rienstra's *Swallow's Nest* not only attracts the reader's attention, but also gives notice to the good quality of writing to which the reader will be treated in this extraordinary devotional book. For those who have given up using Morning and Evening Prayer due to the overwhelming use of masculine language, this four-week cycle of morning, midday and evening offices will be an oasis, not a mirage.

There is an astonishing variety of prayers from very different authors and centuries. The modern language and feminine pronouns are surprisingly natural, tasteful, reasonable and comfortable. However, some of these feminist-paraphrased psalms (such as 121 and 91) are quite different from traditional translations.

In *Mary in the Mystery of the Covenant* by Ignace de la Potterie, S.J., the reader will be treated to another well-researched and carefully-organized work. This book continually leads the reader back into scripture. Perhaps too simply stated, the book's thesis is: As the Daughter of Zion and Mother of Christians, Mary unites and expresses both the old and new covenants between God and humanity.

Sometimes the author generously includes women in humankind and as mystics in the discussion of the teachers of the church, and occasionally uses "he/she." But the heavy masculine language which penetrates most of this book does deep damage to the thrust of the work beautifully expressed in the final pages: "We will see it" (the church) "less as a complex organization, an image that is too human and masculine and more as a living person, as a woman, as a mother in our life of faith as disciples of Christ."

(The Rev.) KATRINA MARTHA SWANSON
St. John's Church
Union City, N.J.

SHORT and SHARP

By TRAVIS DU PRIEST

A GIFT OF LAUGHTER: A Cartoon Collection from "Beyond the Stained Glass." By Ed Sullivan. Alba (2187 Victory Blvd., Staten Island, NY 10314). Pp. 96. \$3.95 paper.

Described as illustrated jokes rather than clever drawings, these cartoons provide a good chuckle. Most deal with church and religion. The author appeared regularly in *The Saturday Evening Post* and now edits a diocesan paper. Two little boys talking: "In biblical times everyone wore robes except the Levites. They wore jeans."

SEEING WITH THE EYES OF LOVE: Reflections on a Classic of Christian Mysticism. By Eknath Easwaran. Nilgiri (P.O. Box 256, Tomales, CA 94971). Pp. 268. \$12.95 paper.

An extended meditation offered by East Indian sage and writer, Eknath Easwaran on key Christian mystics, but especially Thomas a Kempis' *On the Imitation of Christ*. A well-written book with a strong focus on the love of God. I particularly liked his introduction with practical advice on meditation, spiritual reading and spiritual association.

THE JOY OF KINDNESS. By Robert J. Furey. Crossroad. Pp. 155. \$10.95 paper.

A seminary professor of mine once offered an ethics class based on courtesy and etiquette books — revealing ideas. Dr. Furey's book is not quite that, but it does focus on the essence of courtesy, that is, kindness. Spiritually deep is the chapter on forgiveness as surgery for your soul. Is there a way we could get everyone in the world to read this little book?

PRAYERS FOR PUPPIES, AGING AUTOS, & SLEEPLESS NIGHTS: Prayers for the Daily Grind. By Robert Jones. Illustrated by Gay Guidotti. Westminster/John Knox. Pp. 96. \$6.99 paper.

Prayers for (you fill in the blank) are the rage among religious publishers. This book includes prayers for a dead duck, Super Sunday, a three-foot putt, rendering to the IRS. The prayer-poems here are sometimes a bit too

self-conscious for my taste, but they are refreshing in their different addresses to God ("Litter of untold burdens," e.g.), and I have to confess I did read/pray "Prayer for a Middle-Aged Body"! Charming black and white illustrations.

OF SINGULAR GENIUS OF SINGULAR GRACE: A Biography of Horace Bushnell. By Robert L. Edwards. Pilgrim. Pp. 405. \$24.95 paper.

Though not a figure many Episco-

pals know a great deal about, Horace Bushnell was ranked by many, including Henry Wadsworth Longfellow and Mark Twain, as one of the greatest clergymen of the 19th century. Bushnell lived from 1802 to 1876 and was an admired congregational preacher, city planner, teacher and writer. His imaginative thinking and original life make for good reading for those interested in protestant American church history as it evolved away from Calvinism.

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PEOPLE and PLACES

Appointments

The Rev. Canon Ernest L. Bennett has been appointed canon to the ordinary by the Rt. Rev. John W. Howe, Bishop of Central Florida.

The Rev. Linda J. Bondsted has been appointed archdeacon by the Rt. Rev. John W. Howe, Bishop of Central Florida.

The Rev. Carl Buffington is rector of Church of the New Covenant, 875 Tusawilla Rd., Winter Springs, FL 32708.

The Rev. Schuyler Clapp is rector of St. Andrew's, Gaylord, MI.

The Rev. D. Lorne Coyle is rector of Trinity, 2338 Granada Ave., Vero Beach, FL 32960.

The Rev. Andrew S. Doan is rector of Holy Cross, 201 Kipling Ln., Winter Haven, FL 33884.

The Rev. Paul S. Downie is interim rector of St. John's, Alma, MI.

The Rev. Peter Fray is priest-in-charge of Hope of the Nations, 10319 Orangewood Blvd., Orlando, FL 32821.

The Rev. Thomas W. Gibson is rector of St. David's, 600 Fourth St. S., Cocoa Beach, FL 32931.

The Rev. A. Joe Goss is vicar of Church of the

Advent, P.O. Box 76279, Ocala, FL 34481.

The Rev. Chris Hardman is rector of St. Thomas, 315 S. Mary St., Eustis, FL 32726.

The Rev. Margaret E.F. Ingalls is rector of Holy Trinity, 02201 Spring Lake Rd., Fruitland Park, FL 34731.

The Rev. Alan Miller is rector of St. Francis of Assisi, 43 Lake June Rd., Lake Placid, FL 33852.

Other Changes

The Rev. George L. Cleaves, Jr., vicar of St. Christopher's, Burton, MI, has transferred canonically from the Diocese of Massachusetts to the Diocese of Michigan.

The Rev. Terry Haughn has transferred canonically to the Diocese of Western Michigan from the Diocese of Michigan.

The Rev. Chisaso Kitagawa has transferred canonically to the Diocese of Western Michigan from the Diocese of Michigan.

Retirements

The Rev. John C. Harper, as rector of St. John's, Lafayette Sq., Washington, DC, after 30 years of service; add: 4436 Westover Pl., N.W., Washington, DC 20016.

The Rev. Canon Albert H. Palmer, as rector of St. Thomas's, Farmingdale, NY; add: 638 N. Stratford Rd., Winston-Salem, NC 27104.

Deaths

The Rev. Frederick George Kirby, retired rector of Church of the Redeemer, Providence, RI, died recently in London, Ontario, at the age of 84.

Fr. Kirby was born in Newfoundland and attended the University of Newfoundland and Queen's College; he served in Newfoundland and Labrador until 1951. In 1953 he was received into the Episcopal Church, and thereafter served various parishes in Maine, Massachusetts and Rhode Island. From 1958-1960, he taught sacred studies at St. Mark's School, Southboro, MA. He is survived by his wife, Stella, and six children.

Emeline Bowne, nurse-missionary and member of the Society of the Companions of the Holy Cross, died in Utica, NY, on March 8, at the age of 96.

After graduating from the Massachusetts General Hospital School of Nursing, she was appointed by the Board of Missions to serve in China, where she lived from 1922-1951. During most of that time, she served at St. James Hospital, Anking, Province of Anhui. A member of Grace Church, Utica, she is survived by a niece, Patricia Wrightson, three great-great-nephews and five great-great-nieces.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

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

GROVE PUBLICATIONS. Sole US distributor, standing order option available. The Pastoral Press, 225 Sheridan St., NW, Washington, DC 20011. (202) 723-1254.

PUBLICATIONS from the Hymnary Press. *The Hymnary II: A Table for Service Planning* \$16.50. *The Psalmnary: Gradual Psalms for Cantor & Congregation* \$24.00. *Notes on the Celebration of the Eucharist*, Bruce E. Ford, \$7.50. *Making Eucharistic Vestments on a Limited Budget*, Linda Hall, \$8.50. S. 1223 Southeast Blvd., Spokane, WA 99202. (509) 535-6934.

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.

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Swanean, TN 37375. (800) 662-4466 or (615) 598-0208.

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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.

ORGANIZATIONS

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.

POSITIONS OFFERED

VICAR wanted. Small, dedicated congregation in attractive, wonderful Wyoming. Outdoor recreation, excellent schools. Vicarage, utilities, remuneration. Contact: Vern Strickland, Archdeacon, 104 S. 4th St., Laramie, WY 82070; (307) 742-6606.

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.

RURAL PARISH in small college town seeks part- or full-time rector, traditional in liturgy and good pastor. Large rectory. Beautiful country with great hunting/fishing. Conveniently close to metropolitan areas. Salary and benefits negotiable. Contact: James Patrenos, Jr., P.O. Box 446, Livingston, AL 35470.

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

POSITIONS OFFERED

STEWARDSHIP AND DEVELOPMENT DIRECTOR. The Diocese of Olympia in western Washington is seeking an experienced fundraiser to manage a capital campaign, develop a dynamic stewardship program and direct various annual fund programs. Experience in major gift and planned gift development essential. For details write: **The Bishop's Office, Diocese of Olympia, P.O. Box 12126, Seattle, WA 98102.**

RETIRED OR SEMI-RETIRED PRIESTS: Mission churches — traditionalist congregations in the Diocese of Quincy (Illinois). Modest stipend, health insurance, housing and utilities. Contact: **Mr. W. Robertson, 3601 N. North St., Peoria, IL 61604.**

THE EPISCOPAL DIOCESE OF SOUTH CAROLINA is seeking an executive director of the St. Christopher Camp and Conference Center, Seabrook Island, SC. Must have a strong Christian commitment. Degree desirable. Must have experience in camp and conference center administration, accounting and public relations. Management skills for youth and adult programs and commitment to the environment necessary. For further information, contact: **The Rev. Canon Michael Malone, Diocese of South Carolina, Drawer 20127, Charleston, SC 29413-0127.**

POSITIONS WANTED

PRIEST, having 20 years experience in inner city ministry, as well as in law enforcement and social service agency work, seeks more of same. Inner city parish preferred; institutional or agency work considered. Contact: **P. Boyle, 185 Newman St., Metuchen, NJ 08840. (908) 548-2431.**

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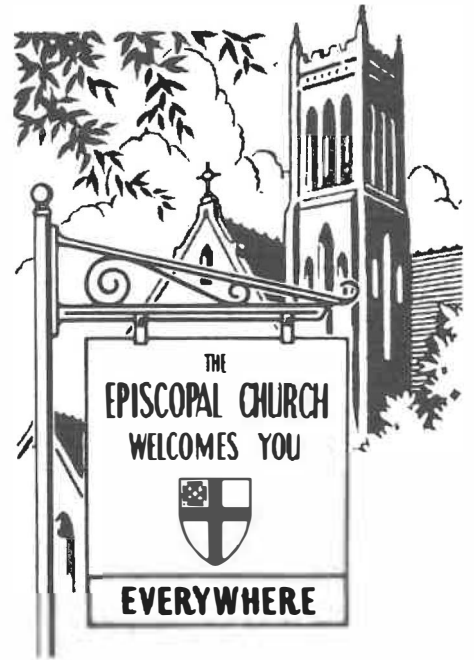
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Sun H Eu 9:30

WASHINGTON, D.C.

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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

INDIANAPOLIS, IND.

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

BALTIMORE, MD.

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the
Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-
Fri 5:30

ALL SAINTS 209 Ashmont St., 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. William K. Christian, III, the Rev.
Steven W. Lawler, the Rev. James D'Woff
Sun Eu 8, 9:15 & 11:15 (1S & 3S), 5:30; 11:15 MP (2S, 4S, 5S)
followed by HC 12:15, Sun Sch 9:15. Daily 7 & 5:30, except Sat
8:30 & 4:30

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

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

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Marlin Leonard Bowman, r Founded 1880
Sat 5, Sun 9 & 10:45 (Gregorian), Wed 7:30

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. 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 Rev. Masud I. Syedullah, Priest-in-Charge

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.

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Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
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Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-
3:45; Sat 10-3:45; Sun 1-3:45

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ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

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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

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SSC, c;
Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as
anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

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

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philpott; the Rev.
John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP
6:45 & EP 5:30

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC
(ex 1S)

MILWAUKEE, WIS.

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

TUMON BAY, GUAM

ST. JOHN'S 911 Marine Dr., Upper Tumon
The Rev. Ramona Rose-Crossley (671) 646-1708
Sun H Eu 7:30 & 10 (Sung); Wed EP 5

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C.
Childs, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu