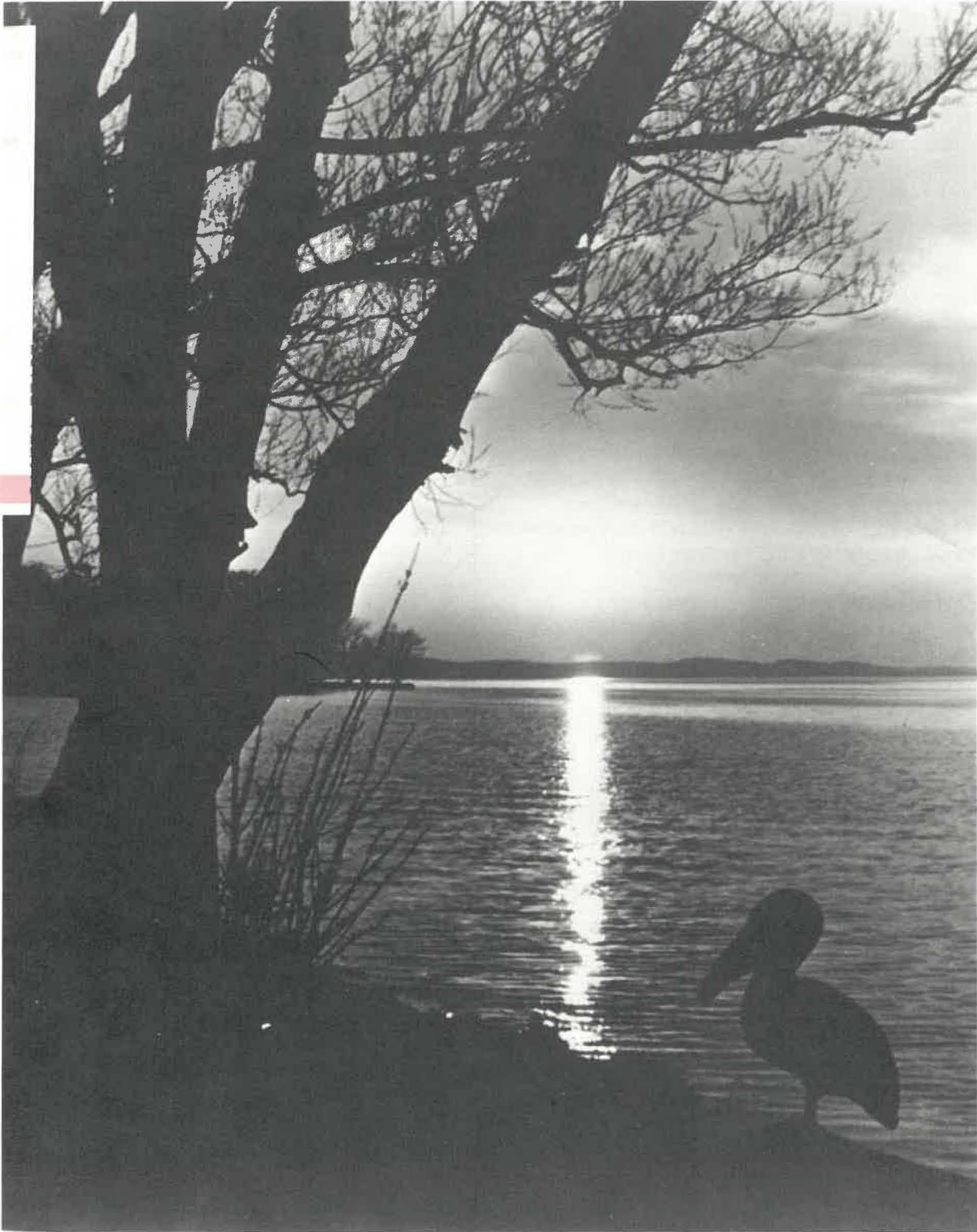


# The Living Church

October 30, 1994 / \$1.50

*The Magazine for Episcopalians*

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F Garner Ranney  
807 Cathedral St  
Baltimore MD 21201



**'His Work Is Full of Majesty and Splendor' (Psalm 111:3)**

# IN THIS CORNER

## Hung Up on the Phone

“Good morning, Reverend,” said the cheery voice over the telephone. “My name is Sandra and I’m calling from Blankety-Blank Associates. Our firm specializes in state-of-the-art overhead projectors for churches.”

“But ... but ... excuse me,” I stammered.

“If you can describe your church to me, we can have our latest model installed in your church in time for next Sunday’s services,” she said, failing to pause between words or sentences. “How does that sound, Reverend?”

“Look, Sandra, there’s something you need to know right away,” I replied, trying to get my message across before she started jabbering again.

“And we offer the most convenient financing terms in the industry,” she blurted.

“Excuse me, Sandra,” I interrupted. “I’m not a Reverend and this is not a church.”

“Oh, dear,” she said. “There must be some mistake. I thought I was calling the Living Church.”

“You did,” I responded. “The Living Church is a magazine.”

“Oh, that’s interesting,” she said, obviously disappointed that her sales pitch was not working. “Did you name your magazine after a church?”

“No we didn’t,” I said. I felt guilty that I was beginning to lose my patience. She was only doing her job. “It’s a long story and I won’t bore you with it. It’s enough to say we are a magazine and not a church.”

She wasn’t finished. “Well surely you attend a church somewhere,” she said, obviously reading now from a script she didn’t have to use very often.

“Yes I do,” I replied.

“Does it have an up-to-date overhead projector?” she asked, before I could wish her goodbye.

“Look, if my church had an overhead projector, I wouldn’t go to it.” There, I said it. That ought to end the conversation.

“Would you be so kind as to give me the name and phone number of your pastor?”

“No, I won’t,” I said, and added for emphasis, “he feels the same way about them that I do. Look, Sandra, in 30 seconds we are going to end this conversation.”

She was oblivious to my remark.

“If your pastor cares about meaningful, relevant worship, he’ll be interested in our projectors,” she remarked. “It’s so easy for the worshipers to follow along.”

These are the kind of phone calls I get at home about 6 p.m. ... insurance people, newspaper sales persons, charities, even magazines. I was annoyed enough now to tell her why ordained persons should not be called “Reverend.” I decided against it.

“It’s easy now,” I said. “We use prayer books.”

“Overhead projectors are much easier to read, and they’re less expensive,” she interjected before I could tell her about the hymnal.

“OK, Sandra, the 30 seconds are up. I’m going to say goodbye.”

“OK, Reverend, thank you for your time. Have a nice day.”

DAVID KALVELAGE, editor

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### ON THE COVER

From the psalm appointed for Morning Prayer for the  
Feast of All Saints, Nov. 1.

Religious News Service photo

# THEY SHARE YOUR FAITH. THEY NEED YOUR LOVE.

Remember when your own child was baptized? Or, perhaps, when you attended another child's baptism? ♥ The minister asked you to promise to strive for justice and peace among all people, respect the dignity of every human being, and love your neighbors as yourself. ♥ And in a broader sense, he asked you to make a universal vow to love all children brought into the church's fold and help them grow into the Christian life and faith.



We call upon you now. ♥ Today there are one and a half million children in Uganda suffering mightily as a result of losing parents to war, political oppression, pandemic diseases – evils for which *they* are not responsible, yet evils that shatter their lives. ♥ Their church – The Ugandan Anglican Church, guided by a man of great compassion, Archbishop Yona Okoth – is trying to shoulder their burden. But the Church is not that strong. It needs a bigger team. ♥ So Archbishop Okoth, and Christian Children's Fund, ask you who share the faith of these children to reach out.

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remember that it exists between you and *all* children who share your faith, here or far away. ♥ The Ugandan Orphan Support Mission needs your help.

– as parish helping parish or one person helping one child. ♥ If you can recall that special bond forged between you and *one* newly baptized child,

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Our next question: Do you value *The Living Church* for what it does for you and others as the only independent national weekly journal of the news and views of the church? If so, you may want to do something to perpetuate its service by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for church-people tomorrow.

Legally our designation is **The Living Church Foundation, Inc.** 816 E. Juneau Ave., Milwaukee, Wis. 53202. This non-profit corporation is incorporated under the laws of the State of Wisconsin.

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and the views of Episcopalians*

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# LETTERS

## Overstated

Jonathan Sams' claim that the practice of lay celebrants has deep roots in the evangelical wing of the Church of England is certainly overstated [TLC, Oct. 2] It is true that it is a Campbellite tradition. Alexander Campbell re-invented religion as recently as the 1800s. Hardly a deep root compared to the root of un-re-invented Christianity.

Alexander Campbell said the Old Testament was not authoritative. He did not believe in creeds and finally agreed with the Baptists that baptism is valid only by immersion. It has been written of the Campbellites that they preach unity but bring discord. It is a different faith system altogether from that of the Episcopal/Anglican tradition.

Both the Constitution of the United States and American tradition guarantees us freedom of religion. This allows the Campbellites the freedom to practice their faith. This same freedom is granted to Episcopalians.

DANA HERBERT

Nashville, Tenn.

As a former Disciple of Christ who converted to the Anglican faith, I disagree with Fr. Sams that lay presidency of the Eucharist would not sacrifice our Anglican heritage.

The apostles were given distinct authority not granted to all followers of Jesus, i.e. to forgive sins (Matt. 16:19) and to celebrate the Eucharist (Luke 22:19). Judas was replaced by Matthias who was given apostolic authority (Acts 1:26) and St. Paul had to receive the laying on of hands before he became an apostle (Acts 9:17). The Disciples of Christ teach only that communion is a simple memorial and not the body and blood of Christ. Their service involves prayers being said over the elements by elders, who are senior respected members of the congregation, and then the unleavened bread and grape juice are distributed by deacons who are younger members of the congregation who agree to serve.

The Disciples of Christ teach "no creed but Christ" and emphasize the "priesthood of all believers." The church is an ecumenical effort to get back to the basics of the early church, and their roots in Calvinistic Presbyterianism rely only on scripture and not on the apostolic teaching of the early church. The Disciples of Christ do not pretend to be a catholic and apostolic church as they reject the

Apostles' and Nicene creeds as well as the historic three-fold ordained ministry of bishops, priests and deacons. Our Anglican heritage of allowing only a priest or bishop to consecrate the elements is not just a matter of tradition, but is rather a ministry ordained by Christ himself. We betray his trust if we abandon holy orders in the name of a man-made concept of "Total Ministry."

CHARLES E. WICKS

Goshen, Ind.

I'm afraid editors of TLC may have misunderstood the line of reasoning I employed in my Viewpoint article on the subject of "lay celebration." My suggested title was "Lay Celebration: Why Not?", and my intent was to offer a corrective to the excesses of this proposal and bring its positive aspects within the sphere of Anglican tradition and practice. Indeed, I think my argument is quite "catholic," and it has usually been liberals who criticized me when I advanced it in the past. My proposal is to expand the practice of "Mutual Ministry" and "Total

Ministry," in which the notion of eucharistic celebrants ordained in the apostolic succession is maintained, though with a measure of local affirmation and authentication which has not always been present in the past.

(The Rev.) JONATHAN C. SAMS  
St. Stephen's Church

Troy, Mich.

It is difficult to know where to begin, and at what length to respond to Fr. Sams' "Lay Celebrants Are Worth Considering," since he is describing a church I would not attend.

I do not agree with the empowering of lay celebrants to preside at the Eucharist either directly, or under the banner of "Mutual Ministry" or "Total Ministry." This will, I believe, result in a short-lived, non-apostolic, non-scriptural church.

Among problems practical as well as theological and scriptural, it errs mainly by adopting the notion of *sola sacramentum* as the essence of the church.

The unity, ministry and teaching of the church; "one Lord, one faith, one baptism,

one God and Father of all" (Eph. 4:5-6) will not be served by establishing an order of lay celebrants which of its very nature will divorce the sacraments from the *kerygma*.

(The Rev.) H.C. FAIT  
Sandstone, Minn.

### Marriage Model

I would like to respond to the Viewpoint article by the Rev. Timothy Pickering [TLC, Sept. 11], in which he urges (a) a return to viewing a rector/vestry relationship using the model of marriage; and (b) the granting of "tenure" to vestry members.

As a recent casualty of a Canon 21 procedure, in which a vestry that simply got tired of waiting for me to move on petitioned the bishop to dissolve the pastoral relationship (the bishop ended up removing the vestry and giving me a year to find another position), I, too, yearn for the return of the "marriage model." Marriage connotes a model which is relational rather than contractual, and a model

(Continued on page 10)

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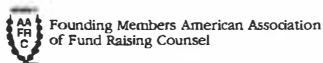
Because of 4 marvelous campaigns with Ward Dreshman & Reinhardt over the past fifteen years, the Trinity Church and school community thought only of WD&R as we began planning a million dollar campaign to complete upper school and lower school for our four hundred student campus. True to form, the company came forth with a plan to organize, and implement the action.

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We are grateful for the vision of the campaign and the leadership provided through the experts. We are fully aware that we are the ones who did all the work, while our team of coaches from WDR provided the necessary backup and enthusiasm to make our campaign work. They can make any campaign work, given the need, and the enthusiasm of the leadership. Congratulations to WDR for a job well done.

Julia Wall  
Head of School  
Trinity School of Texas  
Longview, Texas

Michael Macey  
Rector  
Trinity School of Texas  
Longview, Texas



## Fort Worth Delegates Vote in Favor of Sticking with National Church

Delegates to the convention of the Diocese of Fort Worth Oct. 7-8 decisively defeated resolutions that would have taken the diocese out of the Episcopal Church, would have enabled parishes to vote to leave and take their property with them, and would have removed from parishes the option of sending money to the national church.

The defeat of the three resolutions came after lengthy and heated debate in which the Rev. Samuel Edwards, executive director of the Episcopal Synod of America (ESA) and sponsor of two of the resolutions said, "We need to begin disengaging from a morally corrupt national organizational structure."

The resolution that would have stripped from parishes the option of designating part of their funds for the national church was put forward by ESA member Robert Randolph, who said the money sent to the national church is used to advance the agendas of "homosexuals and the radical feminist lobby."

It was a theme he also used in urging passage of Fr. Edwards' resolutions. "It is wrong to finance the immoral and pagan agenda which is continuing in New York," he said.

Homosexuals and feminists were the target of the most heated rhetoric during debates on the resolutions, with Mr. Randolph, Fr. Edwards and others repeatedly linking the ordination of women with ordination of "practicing homosexuals" and the blessing of same-sex relationships.

The Rt. Rev. Jack Iker, bishop coadjutor, presided at convention after Bishop Clarence Pope formally handed Bishop Iker both the gavel and the leadership of the diocese as he began a three-month sabbatical prior to his Jan. 1 retirement.

Fr. Edwards argued that his resolution to repeal Article 1 of the diocesan constitution, which reads, "The Church in this Diocese accedes to the Constitution and Canons of the Episcopal Church, and recognizes the authority of General Convention of said Church," would not mean the 42-county area that comprises

the diocese would be leaving the Episcopal Church, rather that it would no longer be subject to its laws and actions.

But Bishop Iker said from the chair that passage of the resolution would indeed mean the diocese would be seceding from the national church, an argument repeated by those speaking in opposition to the resolutions. Most speakers said that while they might be troubled by some of the trends in the church nationally, leaving is not the way to address the concerns.

In his sermon at the opening Eucharist, Bishop Iker offered some "straight talk about the future of the diocese.

"My views have not changed since you first knew me in 1992," he said. "I will carefully listen and respond to the concerns of all ... but there are limits beyond which I will not go ... Constitution and canons stand subject to holy scriptures. General Convention cannot authorize anything contrary to the Bible. I am unable to ordain women as priests, license or otherwise enable them to function in my behalf ... I will not allow the General Convention to dictate the governing of this diocese ... or any radical feminist lobby. The so-called liberal coalition that so manipulates and controls the agenda of 815 is not going to be imposed on the agenda and mission of this diocese.

"The lesbian and gay rights group called Integrity is not going to play a tune to which I will dance. There will not be a study of same-sex blessings and no ordination of practicing homosexuals in this diocese ... I go on record that any bishop who ordains a practicing homosexual or blesses a same-sex union will not be permitted to exercise any ministry of bishop in the Diocese of Fort Worth."

In other actions, the convention voted to give permanent deacons seat and voice in convention, but not vote; adopted a budget that designates \$80,000 for the national church unified asking, a figure slightly above the lower end of the diocese's covenant range; adopted the "Affirmation" prepared by Province 7 bishops in response to the House of Bishops' Study Document on Human Sexuality and requested that people sign it; passed a minimum stipend requirement for clergy; and publicly thanked all lay persons who serve the church on appointed and elected bodies.

KATIE SHERROD

## Dramatic Changes Are Needed, Denominational Leaders Agree

"Denominational structures lack a center of gravity," the Rev. William McKinley, a prominent researcher on the future of churches, told leaders of 11 mainline churches recently. "What do they contribute to the kingdom of God?"

The dean of Hartford Seminary answered his own question to the 75 participants, who met Sept. 22-24 in a Chicago suburb. He argued that the church today has a "wonderful opportunity to rebuild itself," listing the rediscovery of social and lay ministries and revitalized worship as positive signs.

The Rev. Loren Mead, founder of the Alban Institute and one of five participants from the Episcopal Church, urged the group to "live experimentally." He said the minds of many church leaders "may be stuck on the idea that we are going to find what's wrong and fix it." He warned that too many look back to the 1950s and '60s as "the period when we got the idea of how we are supposed to do it."

### Ecumenical Communities

Small group discussions focused on new ways to think of the church. Participants agreed that in the future every congregation could be seen as an ecumenical community. The care and support of congregations and the need for healthy, inspired leadership were noted repeatedly.

The meeting encouraged other Episcopal participants about the direction in which the church is going. Barry Menuez, former senior executive for planning, said the Episcopal Church's long-range planning process, the listening visits to all dioceses by members of Executive Council and national church staff, and the restructuring at the Episcopal Church Center in New York City are signs that "we are ready to enter into the next phase of a covenant relationship with the dioceses and congregations."

Diane Porter, senior executive for program, said she realized there was a "great deal of value" in the attempts over the last three years to redesign the

(Continued on page 12)



Penniman Photographs

George Baughan, a member of Church of the Redeemer in Springfield, Pa., who participates in an intergenerational puppet ministry, gives a presentation on Christian education programs, during a family reunion for the Diocese of Pennsylvania on Oct. 1 at the Cathedral of St. Saviour, Philadelphia.

## CONVENTIONS

The **Diocese of North Dakota** held its convention Oct. 7-9 in Williston with St. Peter's Church, Williston, and St. Michael and All Angels', Cartwright, as hosts.

Special guests and presenters were Don and Diane Brown, co-executive directors of Adventures in Ministry. They spoke on the convention theme, "Reaching Forth Our Hands in Love."

The convention approved a Resource Development Campaign for the mission and ministry of the diocese and congrega-

tions. The campaign will be a combined cash gift and planned gift program, with a goal of \$500,000 in cash gifts for the diocesan endowment, \$500,000 for planned gifts for the diocese, and \$500,000 for planned gifts for local congregations.

The campaign will take place over the next three years.

A budget of \$487,395 was adopted for 1995.

(The Very Rev.) FRANK H. CLARK

## BRIEFLY

The Diocese of California celebrated the **15th anniversary** of the consecration of its bishop, the Rt. Rev. William E. Swing. The event was held Sept. 30 to benefit the diocesan school for deacons, part of a multi-million-dollar fund-raising campaign known as the Dream of California.

tional housing facility, known as the Eric Johnson House, named for a lifelong member of Redeemer who was afflicted with AIDS. The building will house up to 13 people who are homeless because of AIDS.

Two retired bishops of the Church of England and their wives have **joined the Roman Catholic Church**, according to *Church Times* of London. The Rt. Rev. Richard Rutt, retired Bishop of Leicester, and the Rt. Rev. Conrad Meyer, retired Bishop of Dorchester, hope to be conditionally ordained, the paper reported.

## Brotherhood Considers Women for Membership

A surprise event at the triennial convention of the Brotherhood of St. Andrew was the presence of a woman, Laraine Holt, who told the all-male meeting she was vice director of her chapter at Christ Church, Bay Ridge, N.Y., and she presented certification as a delegate. This was rejected by the chairman, Nelson Jones, who said the brotherhood's charter and constitution clearly state it is a ministry of men only.

Another woman attended the Sept. 14-18 meeting in Uniondale, N.Y., although not as a delegate. Helen Strassen said she was director of the chapter at Trinity Church, Hartford, Conn.

A discussion followed and it was voted to establish a committee to study the matter of women members. Interim reports are to be made to the national council, which meets annually, and, "if appropriate," a proposal for a constitutional change will be made at the next triennial convention in 1997.

Nearly 300 members and wives attended the final banquet when the Rt. Rev. Alexander Stewart, retired Bishop of Western Massachusetts, was the speaker. At the opening dinner, the Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island, gave an address.

Reports indicated a strong financial position and an encouraging growth of chapters, although keeping chapters enlivened was a subject of discussion.

WILLIAM FERGUSON

## TLC Board Elects 3 New Members

Three persons were elected as members of the Living Church Foundation at its annual meeting Oct. 11 in Milwaukee.

The Rev. Canon Mark Cannaday of San Antonio, Texas, the Very Rev. Dorsey F. Henderson, Jr., bishop-elect of Upper South Carolina, and John Overton of Stratham, N.H., were elected to three-year terms.

In other business, the foundation re-elected all 11 members of its board of directors, and the board then re-elected its officers, including the Rt. Rev. Donald Hultstrand as president. Bishop Hultstrand presided at the meeting and celebrated the Eucharist at All Saints' Cathedral during which persons for whom memorial gifts have been made were remembered.

## Learning from Small Churches

Nearly lost in the myriad of resolutions that were addressed by the 71st General Convention was one which designates 1997 as the year of celebration of the small church, "a year in which the ministries of these congregations are lifted up and celebrated."

The Episcopal Church is composed chiefly of small congregations. The annual parochial reports indicate 70 percent of Episcopal congregations have average Sunday attendance of 150 people or less. More than a third of our congregations have 50 persons or less in the pews on Sunday mornings. These churches are found in every diocese of the Episcopal Church in every kind of setting — rural, small towns, suburbs and inner cities. Despite their geographic separation, liturgical preferences and ethnic composition, these churches have much in common worth celebrating.

Members of small churches often get to know each other better than those in large congregations, leading to a strong sense of pastoral concern and shared commitment. They could teach those in larger congregations what it means to be involved in lay ministry, for because they often lack a full-time priest, they take on various ministries themselves. Being without a full-time priest, many small congregations have developed creative forms of ministry by using retired clergy, non-stipendiary clergy, team or regional ministries, and deacons. Small churches

often are more involved in ecumenical endeavors, especially in towns or villages, than larger parishes.

Through such programs as Synagogy [TLC, Oct. 16] and New Directions, persons involved with small churches can get together and share experiences with one another. The Rural and Small Town Ministry office at the Episcopal Church Center has been a valuable resource for small churches. Next week, we'll explore a new program of leadership training for musicians who work with small churches. Certainly small-church ministry is worth celebrating, well before 1997.

## Renewed with the Saints

As we celebrate the feast of All Saints on Tuesday, Nov. 1, we can rejoice with "prophets, apostles, and martyrs, and with those in every generation who have looked to [God] in hope." The saints are more than lessons in church history. Through them and with them we are renewed and brought closer to our Lord. Through them we are made more aware of the joy, the courage and the strength given to us by the victory of Jesus Christ over death.

*Alleluia. The Lord is glorious in his saints: Come let us adore him. Alleluia.*

## VIEWPOINT

# Pastoral on Racism Misses the Larger Issue

By SAMUEL TODD

If the Bishops' Pastoral Letter on Racism had been issued 40 years ago, it would have been a courageous, accurate and important contribution to solving this country's ills. Today, this blanket indictment of the church and society seems dated, misleading and, sadly, beside the point.

The House of Bishops tells us, "We have listened to first-hand accounts from brother and sister bishops who, in the face of racial prejudice and discrimination, have struggled to maintain a sense of integrity and personal worth." Our church cannot be too "infected with racism," our minority bishops cannot have been too

discriminated against recently, else they would not have been placed at the pinnacle of their profession by voters, most of whom are of different races from their own.

### Small Beer

"We, the bishops of the Episcopal Church confess our complicity with racism and pledge to make necessary changes in our personal lives." Among other steps, they are going to stop telling ethnic jokes. I am sure this is all to the good. Ethnic jokes certainly fail to demonstrate a sympathetic regard for other races and cultures. But they are rather small beer on the scale of evils which beset us. Danes tell jokes about Swedes and the Dutch joke about Flemings, but they are not slaughtering each other. Elsewhere people are.

The shambles in Rwanda is technically

racist, since *Webster's* defines "race" as "a family, tribe, people or nation believed or presumed to belong to the same stock." Thus the Hutu and Tutsi tribes are different races and the Hutu slaughter of the Tutsi is racist. But it seems misleading to call it that since "race" is associated with color in the popular mind.

The carnage in Bosnia is among peoples of the same color (white), ethnicity (Slav) and language (Serbo-Croatian). The violence in Northern Ireland is between groups, both of whom are white, Celtic and English speaking. It seems more accurate to identify these antagonisms as tribal or religious than as racist. *Harper's* magazine reports that all 36 wars currently being fought around the world are civil wars (July 1994, p. 11). Color is not the issue.

A similar situation exists in the United States. The bishops say, "escalating vio-  
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*The Rev. Samuel Todd is rector of Church of Reconciliation, San Antonio, Texas.*



# SHORT and SHARP

By TRAVIS DU PRIEST

**BLESSED GRIEVING: Reflections on Life's Losses.** By Joan Guntzelman. St. Mary's (702 Terrace Heights, Winona, MN 55987). Pp. 125. \$6.95 paper.

Specific advice and guidance on grieving and growing through losses of all sorts — youth, relationships, jobs, significant objects, expectations, health, “the good old days,” and, yes, one's own life. Dr. Guntzelman, for many years a nurse, is a grief counselor and practicing psychologist in New Mexico.

**STORIES JESUS STILL TELLS: The Parables.** By John Claypool. McCracken (575 Madison Ave., New York, NY 10022). Pp. xii and 185. \$17.95.

The rector of St. Luke's, Birmingham, Ala., retells for us the familiar parables of the Jesus from the New Testament. In his amplification, Fr. Claypool adds his own personal stories and experiences, giving a contemporary depth to our experience of the parables. Thankfully, he doesn't merely restate the parables in modern lingo, but actually talks and tells stories in vibrant English.

**ON THE WAY TO FULLER KOINONIA.** Edited by Thomas F. Best and Gunther Gassmann. World Council of Churches. Pp. xxx and 318. No price given, paper.

This is the official report of the Fifth World Conference on Faith and Order held in 1993 in Santiago de Compostela, Spain. Includes welcoming addresses, sermons, and talks by many religious leaders — Orthodox, Roman Catholic and protestant — on the church as communion, ecumenical movements, and the role of the World Council of Churches.

**INTO THE HOUSEHOLD OF GOD: A Presider's Manual for the Rite of Baptism in the Book of Alternative Services.** By John W. B. Hill. Illustrations by William Hart. Anglican Book Centre (600 Jarvis St., Toronto, Ontario M4Y 2J6 Canada). Pp. 75. No price given, paper.

Explores baptism as the “wellspring of our corporate life in Christ” looking at different types of fonts and pools and different ways of officiating at the rite of baptism, for infants and adults. Fr. Hill sparks a vitality often lacking in discussions on baptism; it is his contention that

“it is time for us to recognize that baptism has been sabotaged by folk custom and ecclesiastical negligence.”

**THE JEW CALLED JESUS.** By Robert Crotty. Morehouse. Pp. 122. \$9.95 paper. **THE JEW CALLED JESUS. Teacher's Guide,** including photocopy masters. By Robert Crotty. Morehouse. Pp. 62. \$9.95 paper.

Vivid, colorful photographs, full, double, and half page, brighten this retelling of the life of Jesus with emphasis on his Jewishness and his Jewish culture. The teacher's guide has a wonderful section on “Teaching Without Prejudice” which ought to be required reading throughout the church.

**A VIEW FROM THE ROCK: Sermons for Layreaders.** By Stuart G. Oles. Oles, Morrison & Rinker (3300 Columbia Center, 701 Fifth Ave., Seattle, WA 98104). Pp. xi and 408. No price given.

Stuart Oles is a “now largely retired” lawyer from Seattle who has been an active Episcopalian in several congregations. His sermons, licensed by the Bishop of Olympia, were delivered at a mission church on Lopez Island in the San Juan archipelago and follow the lectionary and the liturgical calendar. Devotional and illuminating, they attest to the Episcopal lay tradition at its articulate best.

**THE NEW INTERPRETER'S BIBLE: A Commentary in Twelve Volumes.** Vol. 1. Edited by Leander E. Keck, et al. Abingdon. Pp. xx and 1195. No price given.

Abingdon Press has embarked on a



major publishing project — a 12-volume biblical commentary with contributions from an impressive list of Bible scholars. Vol. 1 comprises “General Articles on the Bible,” “General Articles on the Old Testament,” “Genesis,” “Exodus” and “Leviticus.” Among the general articles, I found most fascinating “How the Bible Has Been Interpreted in Christian Tradition,” exploring the contrasts between Old and New Testaments. Walter Brueggemann provides the commentary and reflections on Exodus, with its technicalities on tabernacles, curtains, altars, lamps and priestly vestments.

## BOOKS

### Thoroughly Sensitive

**THE PSALMS TRANSLATED FROM THE GREEK SEPTUAGINT.** By Jose M. de Vinck and Leonidas C. Contos. Alleluia. Pp. xiv and 192. \$18.75.

If it is wondered why a new translation from the Septuagint is needed, one should simply recall that the Septuagint still enjoys a position of primary authority among the Greek Orthodox. According to the American Bible Society, the last translations of the Septuagint into English were made in 1808 and 1844. The present work has been done by Baron Jose de Vinck of Louvain University and the Very Rev. Leonidas C. Contos, professor of Orthodox studies at the Graduate Theological Union, Berkeley, Calif.

Devotees of either the King James Version or Book of Common Prayer Psalters may not be ready to transfer their loyalties to this most recent rendering into English of the Septuagint Psalter. An open-minded reader, however, must admit that Baron de Vinck and Fr. Contos have produced a competent translation which is thoroughly sensitive to the primarily poetic character of the psalms and not only reflects the echoing sentences or couplets of the original compositions but also the often overlooked quatrain structure of the psalms.

Readers will from time to time recognize many of the familiar and much beloved phrases of the King James Psalter, yet this translation possesses a rhythm and freshness which many a reader may find edifying.

(The Rev.) ROBERT H. WHITAKER  
Corrales, N.M.

## LETTERS

(Continued from page 5)

which assumes a very high level of commitment to the relationship itself.

Unfortunately, however — as with our culture, so with our church — we are living in an era in which that high a level of commitment to a relationship is rare, and divorce is too often assumed to be an easier solution than the working out of differences. Until the culture re-learns that the best solution is not always the easiest, divorces between rectors and vestries will become as common as they already are between husbands and wives.

With regard to Fr. Pickering's suggestion of granting tenure to vestry members, I must take strong issue. In the recent situation in my own parish, the two main instigators of the Canon 21 procedure were both persons who had filled two and one-half years of a three-year unexpired term and then been elected, without interruption, to a three-year term in their own right. Five and one-half years on the vestry resulted in each of them assuming a proprietary posture toward the parish and its clergy, and this was at the root of our recent pain. I am certain that, had these two vestry members simply served out the unexpired term each was filling and then rotated off, the trauma my parish has just been through would never have taken place.

Tenure for vestry members is fine if one assumes pure motives; my personal experience, however, says that original sin is far too prevalent — especially among the yuppie generation — to make such an assumption worth the risk.

(The Rev.) JOHN T. ARMS IV  
St. Paul's Church

Lynchburg, Va.

### In Faith

Bishop Mark Dyer of Bethlehem is quoted in "A Lesson from Humpty Dumpty" [TLC, Sept. 25] as saying "faith seeking understanding 'was' the way of St. Thomas Aquinas."

Maybe. But St. Thomas' dates are 1225 (?)-1274, and the formula *fides quaerens intellectum* is Anselm's (Archbishop of Canterbury from 1093 to 1109). Indeed, the formula was the original title to his *Proslogion*, as he tells us himself. And Anselm was greatly dependent on Augustine of Hippo (354-430), who "incessantly repeats the words of Isaiah as he finds them in his Latin version: '*nisi credideritis non intelligetis*.'" (Gilson: *Spirit of Mediaeval Philosophy*, Scribners 1940, p. 33)

Using our brains to understand, as far

as we can, those truths revealed to us by God in holy scripture and accepted by us in faith — which is what all three were talking about — is a long way from Bishop Dyer's "doing theology with our experience."

(The Rev.) THERREL HOLT  
Santa Rosa, Calif.

Re. "A lesson from Humpty Dumpty" by the Rev. Jeffrey Steenson [TLC, Sept. 25], our ethical fabric will remain in tatters until our bishops lead us to reject feelings and experience (dialogue, consensus, inclusiveness) as the basis for moral decision-making and restore the classical Anglican theological teaching concerning the vital relationship between Christian beliefs and Christian conduct.

JOSEPH R. MARTIN  
Magnolia Springs, Ala.

### Overshadowed

I find it interesting and not a little disquieting that in the reports from General Convention [TLC, Sept. 11, 18, 25], the "study document" on sexuality was given several times the attention that the removal of the clause "and the Son" from the Nicene Creed was given. It is a measure of the current state of our church that a revision to one of our core creeds, a revision which removes the issue that divided ancient Eastern and Western Christendom, is overshadowed by the contemporary debate on sexuality.

As a church, we must determine what the basic tenets of our faith are and distinguish them from contemporary (often controversial) ethical issues. We must not make the mistake of raising issues of sexuality or any other contemporary issue to the status of foundational to our faith.

I do not disagree with the removal of the *filioque* from the creed. I simply point out that it is becoming more acceptable to modify basic faith statements than it is to take any sort of stand on sexuality. Perhaps in several hundred years General Convention will heal whatever rift emerges from the sexuality debate and

### To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Writers must include their names and addresses.

that action will receive as much coverage as the revision of the Nicene Creed has today.

TOM SRAMEK, JR.  
Senior, Virginia Seminary  
Alexandria, Va.

### Ignored

I write in support of the Viewpoint of D. Neisha MacIntosh in "Disheartening Eucharist for a Rector's Wife" [TLC, Sept. 18].

Certainly clergy wives who have made substantial sacrifices to offer their ministry in important but behind-the-scenes ways have never expected special recognition, but it hurts to be ignored by women with other more obvious individual ministries. What is even worse is to be put down by women seminarians who take a dim view of unpaid, "untrained" women ministering in parishes.

We all, women and men, continue to seek helpful ways to minister to those around us, taking care to remember the ones with special needs. I feel we encourage and strengthen each other most by celebrating all ministries.

PATRICIA BAMFORTH  
Augusta, Maine

### More Than Trinity

If a Mercedes-Benz dealer took a Ford Falcon in trade, he or she could not put a Mercedes-Benz hood ornament on the Falcon and call it a Mercedes, even if the Falcon were in showroom condition. In his letter [TLC, Aug. 28], Daniel Turner asks, "If someone wants to characterize God in a way or in words that make more sense to her-him, that have more of the meaning of a spiritual relationship for them, are they to be condemned as heretics?"

This question is asking if it is all right to put a Mercedes hood ornament on a Ford. Everyone has a right to believe whatever they want to about a divine being (or beings), on whatever basis they want to believe it. However, an individual does not have the right to call whatever he or she believes Christianity just because they would like to. Christianity is a broad body of belief, inclusive of wide variations, such as the Maronites of Lebanon and the Mennonites. Nevertheless, there are boundaries. No matter how greatly the Maronites and the Mennonites might vary in ceremonies, church polity and other secondary issues, they would agree that the Apostles' and Nicene creeds express the heart of Christianity. If one's theology contradicts the creeds, then one cannot rightly call one's theology Christian.

Christianity requires more than just

having a "trinity." Christianity requires having the co-equal, co-eternal Triune God of the scriptures. It is true that God is far larger than we can comprehend, but we cannot use what we do not know about God as a reason to deny what he has revealed about himself.

I ask again, if naming three goddesses, one Hindu, one Buddhist, one Philippine, as "a new Trinity," is not heresy, then what is? To those who think it is not heresy, I have a fine Mercedes, used but in good condition, that I would be happy to sell to them.

(The Rev.) CHARLES F. SUTTON, JR.  
Trinity Church

Whitinsville, Mass.

### Bad Equation

I have no choice but to respond to Bishop Rowthorn's quote printed in the editor's column [TLC, Sept. 25]. To equate General Convention's debate on ordination of women and free access to the exercise of ministry to the horror of "ethnic cleansing" is unconscionable, especially from a bishop serving in an arena that knows such horrors first hand.

I cannot begin to understand how a bishop could diminish the violence, the desecration of human life that ethnic cleansing is by any such comparison. To equate the "felt" victimization expressed by dissenting bishops with the very real suffering and loss known by those who have experienced "ethnic cleansing" is an arrogance on such a grand scale that I am repulsed and shamed and outraged.

It is ironic, while not surprising, how such a sentiment underlines how little this man values — or honors — the lives of women.

My question for the Presiding Bishop — which I will direct to him — is why a man with such a self-serving attitude is serving as bishop for the churches in Europe. What an affront to the peoples of such places as Bosnia-Herzegovina.

(The Rev.) PEGGY B. BUELOW  
St. Mark's Church

Hampton, Va.

### He's Ordained

I noted a correction concerning the listing of two General Convention deputies from Western Louisiana [TLC, Oct. 2].

I was also incorrectly listed as a lay deputy. I suspect the error was from "815", since I found my identification badge in Indianapolis had the same mistake.

(The Rev.) J. RAYMOND LORD  
Trinity Church

Owensboro, Ky.

October 30, 1994



# Rough Roads of the Saints

## The Past and Present Have Much in Common

By FREDERICK QUINN

The final section of Paul's Letter to the Hebrews (Heb. 11:32-12:2), one of the readings for Morning Prayer on All Saints' Day, is best remembered for its "cloud of witnesses" and "running the race" imagery. However, the sections preceding the powerful final passage deserve consideration as well.

The lesson opens with the names of some individuals, Gideon, Barak, Samson, Jephtah. Who were they? We wish we could call up a dictionary of biblical biography on a computer screen, or consult the *New York Times* obituaries for more details about their lives and deaths. Barak who? What was Samson's last name? There is only a hint about them, people who "through faith conquered kingdoms, enforced justice, received promises." Not all came to a good end. "Some were tortured . . . Others suffered mocking and scourging, and even chains and imprisonment . . . were stoned . . . sawn in two . . . went about in skins of sheep and goats, destitute, afflicted . . . wandering over deserts and mountains, and in dens and caves of the earth."

The week this passage appeared in the daily readings coincided with news that the Anglican bishop in the

southern Sudan was flogged by an Islamic court, another step in the deteriorating political climate of that sad country where light skinned northern Arabs battle darker southern Christians. At the same time, an Iranian Christian was sentenced to death for converting from Islam, although he had never been a believer. I thought as well of a trip across the Czech Republic, to two small but splendid collegiate Gothic Anglican churches, one in Marianbad, the other in Karlsbad. One is now a municipal library, the other a Baptist Church, but church records were saved in the latter institution. They show a small but vigorous congregation, active until the weeks before German troops poured across the Czech border and World War II became a reality. For a moment, past and present came together, and I thought of the Gideons, Baraks, Samsons and Jephtahs who struggled in small Christian enclaves in the Sudan, Iran, Russia, China and elsewhere. Their habitat was truly the deserts and mountains, dens and caves of the earth, and many paid for it with their lives and health.

The road to Christianity's spread is not only through big churches and church growth seminars, but along rough roads in hostile terrain. It is with such a setting that provides the background for Paul's great passage in Hebrews. The last sentence, the "cloud of witnesses" passage, is well known to us, but all last four sentences bear examination, for they sketch the world in which much of the church functions.

*The Rev. Frederick Quinn resides in Warsaw, Poland, where he helps the countries of central and eastern Europe modernize their judicial systems and is chaplain to the Anglican congregation in Warsaw.*

## VIEWPOINT

(Continued from page 8)

lence in America illustrates the complexity of racism . . . We fear those who are different from ourselves and that fear translates into violence . . ." One would infer that most violence in America is cross-racial. The bishops note that "white people . . . may even see themselves as victims of various violent reactions against the dominant culture." While it is true that more whites are murdered by blacks (1,216 in 1992) than blacks by whites (392), the vast majority of murders in this country are same-race. "Ninety-four percent of black victims (6,600 in 1992) are killed by other blacks, 83 percent of white victims (5,967) by other whites (*Newsweek*, Aug. 15, 1994, pp. 23, 26).

In other words, racism has nothing to do with it. Violence in America is not only same-race, it is often same-family. People have a better chance of being beaten, raped or killed by someone they know than by a stranger. Racism is certainly a sin and remains a problem in this country but it is not *the* problem.

Our economic system is also not the problem. Our bishops see it as their mission "to transform a socio-economic system that drives many into poverty, alienation and despair." One would assume from this statement that many members of minority groups were once

wealthy but have been "driven into" poverty and despair by our capitalist economy. In fact, black buying power has increased 30 percent since 1990 (factoid on CNN, Aug. 8, 1994). Business cycles do indeed throw millions out of work

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productive life.**

periodically, but the chronically impoverished are those who never stayed in school long enough to acquire marketable education or skills. Our economic system remains the best engine yet devised for creating and spreading wealth.

Instead of taking shots at the economy,

about which they know little, the bishops had better focused upon moral values, about which they are presumed to know much. The greatest problem in America today is growing violence and criminality. The bishops could take aim at the movie and television industries that saturate us with violent offerings that were prohibited as late as the Eisenhower administration. But favoring "censorship" would be embarrassing. The bishops could suggest schools begin teaching William Bennett's *Book of Virtues*, but that might seem old-fashioned. There is a demonstrable link between poverty and illegitimacy. The bishops could be beating the drum for the counter-cultural value of pre-marital chastity, but that would appear unsophisticated.

If a child of any race will stay in school, do homework, show up on time, stay away from drugs, alcohol, gangs and teenage sex, he or she will have a good chance at a happy, productive life. A key question is what society as a whole can do to help this happen. One problem minority students have is that some of their supposed friends denounce this advice as "imposing white, middle class values."

I am sure the WASPs among us should be more sensitive to other races and cultures. But the bishops are kidding themselves if they think racism is the cause of the greatest evils we face. There is much less racism, but much more violence, than there was 40 years ago.

## Historic DeKoven Center Is Being Sold

DeKoven Center, the historic property in Racine, Wis., used most recently as a conference center, and the adjoining retirement community, may be under new management soon as the result of a sheriff's sale which was scheduled to take place Oct. 25.

The 25-acre site on Lake Michigan was once the campus of Racine College, which closed in 1933, and later became the home of the Western Province of the Community of St. Mary, a religious community for women in the Episcopal Church. Known then as the DeKoven Foundation for Church Work, the property was sold to the Diocese of Milwaukee in 1985.

Lake Oaks, the retirement community, is owned by Episcopal Homes Management, a non-profit corporation which was established by the diocese in 1989.

The sheriff's sale is the result of a legal action that was brought about in 1992. A

judgment was rendered against Episcopal Homes management by the trustee, the M&I Bank of West Bend, Wis. The bank is trustee for about 1,700 people who purchased bonds used to finance the Lake Oaks project. The bondholders are owed more than \$12 million.

Carl Eschweiler, executive officer for the diocese, said the property has been on the market for about two years, but there has been little interest. He said the sheriff's sale was to be held in three parts: the Lake Oaks complex, the DeKoven Center, and the entire property, and that the trustee could accept any or all bids. He added that the diocese could reacquire the DeKoven property by placing a bid at the sheriff's sale.

### Sadness and Disappointment

"We're very sad that this whole thing had to happen," Mr. Eschweiler told the *Racine Journal Times*. "We're very disap-

pointed we weren't able to make our plan come to be. And we're sorry for the inconvenience the residents have had to endure because of all this."

## DENOMINATIONS

(Continued from page 6)

national program in direct response to what the local church said it needed.

The Very Rev. Earl Cavanaugh, dean of Grace and Holy Trinity Cathedral in Kansas City, Mo., said the grim statistics for denominations made for a prognosis that seemed to breed despair among some participants, but added that "some real vitality and energy emerged" through discussion on what can be done in the future. It became clear to him that, concerning restructure of the church, more than renovation is needed. "We face total replacement, adding completely new rooms," he said.

# PEOPLE and PLACES

## Appointments

The Rev. **Douglas Baker** is rector of Epiphany, Avolyn & Atlantic Aves., Ventnor City, NJ 08406

The Rev. **Stephen B. Bondurant** is rector of St. Alban's, 4601 N. Emerson Ave., Indianapolis, IN 46226.

The Rev. **Russell Burchard** is assistant rector of Galilee, Box 847, Virginia Beach, VA 23451.

The Rev. **Bradford Clark** is rector of St. James', Box 25, Arlington, VT 05250.

The Rev. **F. Graham Cliff** is rector of Grace Church, Church and 9th St., Honesdale, PA 18431.

The Rev. **Joade Daurer-Cardasis** is rector of St. John's -in-the-Mountains, Box 1175, Stowe, VT 05672.

The Rev. **Katherine Day** is rector of Holy Trinity, 90 Leonardine Ave., South River, NJ 08882.

The Rev. **Gladys Dennis** is assistant rector of St. Luke's, Haworth, and All Saints', 12 W. Central Ave., Bergenfield, NJ 07621.

The Rev. **Robert DeWolfe** is rector of St. Andrew's, 56 Main St., St. Johnsbury, VT 05819.

The Rev. **Harold Dwyer** is rector of St. Thomas', 300 Forest Ave., Lyndhurst, NJ 07071.

The Rev. **Herbert Ellison** is a member of the Granbury Cluster Ministry Team, Hinton, WV.

The Rev. **Larry Gipson** is rector of St. Martin's, 717 Sage Rd., Houston, TX 77056.

The Rev. **Roy Green** is rector, Trinity Church, Queen Anne Sq., Newport, RI 02840.

The Rev. **Sandra Haines** is rector, Ascension, 326 Kenyon Ave., Wakefield, RI 02879.

The Rev. **Anthony Hartman** is deacon assistant of St. John's, Midland, MI. Add. 3458 McKinley, Midland 48640.

The Rev. **Jane Henderson** is assistant to the bishop coadjutor of the Diocese of New Jersey, 808 W. State, Trenton, NJ 08618.

The Rev. **Kevin D. Huddleston** is rector of Good Shepherd, Box 429, Cedar Hill, TX 75104.

The Rev. **Virginia Hummel** is assistant of St. Luke's, 17 Oak Ave., Metuchen, NJ 08840.

The Rev. **Gary Lemery** is rector of St. John the Divine, Box 541, Saunderstown, RI 02874.

The Rev. **Mark Lewis** is vicar of Church of the Saviour, 191 Rt. 153, Secaucus, NJ 07094.

The Rev. **Raymond Maloney** is vicar of St. Thomas', 14 Main Carolina, Alton, RI 02812.

The Rev. **Evelyn Manzella** is rector of Holy Trinity, Box 273, Swanton, VT 05488.

The Rev. **Edward Martin** is rector of St. Andrew's, 186 E. Commerce St., Bridgeton, NJ 08302.

The Rev. **E. Jay Mills** is assistant of St. Paul's, 161 E. Ravine St., Kingsport, TN 37660.

The Rev. **Kevin Moroney** is rector of All Saints', 813 Madison Ave., Lakewood, NJ 08701.

The Rev. **Edward Peck** is rector of St. Paul's, 214 Church St., Bound Brook, NJ 08805.

The Rev. **Joseph R. Rees** is assistant of St. Francis', 915 E. Main St., Turlock, CA 95380.

The Rev. **Margaret K. Schwarzer** is assistant of Trinity Church, 33 Mercer St., Princeton, NJ 08540.

The Rev. **Robert Scott** is rector of Holy Spirit, 1305 Thomas Dr., Bellevue, NE 68005.

The Rev. **Marcia Sessions** is rector of St. Thomas', Box 55, Greenville, RI 02828.

The Rev. **Sarah Shofstall** is priest-in-charge of Grace Church, 707 8th, Boone, IA 50036.

The Rev. **Ernie C. Sumrall** is rector of St. Matthew's, 738 Pinellas Point Dr. S., St. Petersburg, FL 33705.

The Rev. **Kevin Taylor** is rector of St. Michael

the Archangel, 361 Richmond, El Segundo, CA 90245.

The Rev. **Mann S. Valentine** is rector of Calvary, 1337 Winchester Ave., Ashland, KY 41101.

The Rev. **Peter T. Vanderveen** is assistant of St. Christopher's, Box 711, Chatham, MA 02633.

The Rev. **Woodleigh H. Volland** is rector of Holy Trinity, 95 Folly Rd., Charleston, SC 29407.

The Rev. **Mark E. Waldo, Jr.**, is rector of St. Alban's, Box 466, Murraysville, PA 15668.

The Rev. **Kevin Warner** is rector of Advent, 3325 Middlebelt Rd., Orchard Lake, MI 48323.

The Rev. **Margaret O. Williams** is assistant of Messiah, Box 127, Gwynedd, PA 19436.

## Ordinations Priests

**Florida**—**Edwin Conrad Griswold**, rector, St. Paul's, Box 6 Hastings, Federal Point, FL 32145; **Carlos Tomayo**.

**Iowa** — **Elizabeth Coulter**.

**Maine** — **Linda T. Moore**, assistant, Trinity, Box 216, Lewiston, ME 04240.

**Michigan**—**Catherine Munz**, assistant, St. John's, 115 S. Woodward Ave., Royal Oak, MI 48067; **Jennifer Walters**, assistant, Incarnation, Pittsfield Township, Box 4111, Ann Arbor, MI 48104.

**Milwaukee** — **Dean Hekel**, rector, St. John the Divine, 148 Edward St., Burlington, WI 53105.

**New Hampshire**—**Nancy Spencer Smith**, assistant, St. John the Baptist, High St., Sanbornville, NH 03872.

**San Joaquin**—**Eliezer Joaquin Risco-Lozada**.

**South Dakota** — **Donna Kringen**.

**West Virginia** (for the Bishop of Central Florida) — **Stephen Cuff**, rector, St. Mark's, 401 S. Washington, Berkeley Springs, WV 25411.

**Upper South Carolina**—**Herbert Hand; Sally Parrott**, assistant, Christ Church, 10 N. Church, Greenville, SC 29601.

## Transitional Deacons

**Florida**—**Thomas Andrew Thoeni**.

**Mississippi** — **Kyle Bennett**.

**Nevada** — **Diana Johnson**.

**San Joaquin**—**William E. Gandenberger**.

**South Carolina** — **Creighton Evans, Jr.**, vicar, St. Matthias', Box 336, Summerton, SC 29148; **Dorothy Hartzog; Thomas Johnston**, assistant, Grace Church, 98 Wentworth, Charleston, SC 29401; **Kristina Nyberg**.

**Western North Carolina** (for the Bishop of South Dakota) — **John Morgan**, assistant, St. Philip's, 317 E. Main, Brevard, NC 28712.

## Permanent Deacons

**Iowa** — **Brian England**, assistant, St. Alban's, 3510 W. Central Park Ave., Davenport, IA 52804. **Warren Frelund**.

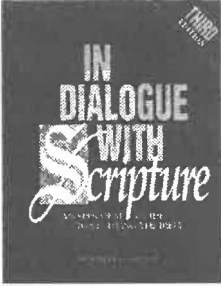
**South Dakota** — **Dora Brugier, Rose Moran**.

## Retirements

The Rev. Canon **George Bowen** as rector of Grace Church, Newark, NJ.

(Continued on next page)

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## PEOPLE and PLACES

(Continued from previous page)

The Rev. **Richard Cohoon**, as rector of St. Paul's, Lock Haven, PA.

The Rev. **James Green** as rector of Resurrection, Alexandria, VA.

The Rev. Canon **Stanley Imboden**, as rector of St. James', Lancaster, PA.

The Rev. **E. Michaella Keener** as rector of St. Giles', Upper Darby, PA.

The Rev. **Bradford Lovejoy** as vicar of St. Stephen's, Ocala, and St. Mary's, Belleview, FL.

The Rev. **Harry Neeley** as rector of St. Mark's, Anaconda, and St. Andrew's, Philipsburg, MT.

The Rev. **Albert Perkins** as rector of St. John's, Montgomery, AL.

### Resignations

The Rev. **Miriam Acevedo-Naters** as vicar of St. Mary's, Bainbridge St., Philadelphia, PA.

The Rev. **Stephen Bartlett** as rector of St. Martha's, Detroit, MI; add: 5030 Avery, Detroit, MI 48208.

The Rev. **Steve Capper** as rector of St. John's, Speedway, IN.

The Rev. **C. Edward Carroll** as priest-in-charge of St. Alban's, Fulton, MO.

The Rev. **John D. Chamblin** as priest-in-charge of St. Simon's, Virginia Beach, VA.

The Rev. **David Duncan** as rector of St. Luke's, Long Beach, CA.

The Rev. **Harry Knisely** as rector of Christ Church, Burlington, IA.

The Rev. **Ronald Lau** as rector of St. Michael and All Angels, Tucson, AZ.

The Rev. **Carol Mader** as rector of All Saints', Seymour, IN.

The Rev. **Slaven Manning** as rector of St. Alban's, Davenport, IA.

The Rev. **Ted Rice** as rector of All Saints', East Lansing, MI.

The Rev. **Arthur P. Stanley** as priest-in-charge of St. John's, Shenandoah, and All Angels', Red Oak, IA.

### Cathedral Clergy

The Rev. Canon **Brian Baker** is canon pastor of St. Michael's Cathedral, Box 1751, Boise, ID 83702.

### Lay Appointments

**Maria B. Campbell** is executive assistant to the rector, Trinity Church, 74 Trinity Pl., New York, NY 10006.

### Changes of Address

The Rev. **Eric Fenton**, ASC/HC, 5012 Pearson Rd., Wright Patterson AFB, OH 45433-5514.

The Rev. **Betty Frolick**, 6334 Bennington Dr., Fort Wayne, IN 46815-7820.

The Rev. **Donald Hartsuff**, P.O. Box 275, 8695 N. Loxley Rd., Higgins Lake, MI 48627.

**Clarification:** St. Luke's Episcopal Missionary Church, a former congregation of the Episcopal Church, received title to its building through purchase from the Diocese of Southern Virginia rather than through a circuit court judgment [TLC, Aug. 28].

## THE LIVING CHURCH FOUNDATION, INC.

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The Very Rev. **Dorsey F. Henderson, Jr.**, Fond du Lac, Wis.

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The Rev. Canon **H. Boone Porter**, Southport, Conn.

The Rt. Rev. **Quintin E. Primo, Jr.**, Wilmington, Del.

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The Rev. **Larry Smith**, Wauwatosa, Wis.

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The Rt. Rev. **Alexander D. Stewart**, Longmeadow, Mass.

**Mrs. Frederick Sturges**, Old Lyme, Conn.

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The Rev. **Herbert A. Ward, Jr.**, Boulder City, Nev.

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## ORGANIZATIONS

**BEING AN ANGLO-CATHOLIC** means more than supporting the ordination of women and the new Prayer Book. **The Catholic Fellowship of the Episcopal Church. Secretary, St. James' Church, 222 8th St., NE Washington, DC 20002.**

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## POSITIONS OFFERED

**DEPUTY FOR STEWARDSHIP AND DEVELOPMENT:** The ideal candidate should possess strong fund raising, planned giving and administrative skills and will be required to develop a vital stewardship program for a diverse diocese. Reporting to the bishop the candidate will be responsible to oversee Episcopal Charities Annual Appeal along with the establishment of an educational and training program to assess and develop the financial resources of the diocese and the ability to communicate the church's teaching on the tithe. Candidate should be disciplined and self-motivated with an excellent fund raising track record. Send resumes to: **Episcopal Charities of Long Island, 36 Cathedral Ave., Garden City, NY 11530.**

**ASSOCIATE MISSIONER:** A priest, who under the direction of our vicar, will create and operate a wider net in the evangelization efforts of our rapidly growing mission church. Please write for additional information: **Search Committee, St. Margaret's Episcopal Church, P.O. Box 25422, Little Rock, AR 72221.**

**ADMINISTRATIVE RECTOR:** Large parish seeking an experienced priest to oversee parish outreach and to supervise parish operations, support staff, physical plant and \$1,000,000 budget. Must be team player accountable to rector and have good pastoral skills. Send resume by December 1st to: **Search Committee, St. Andrew's Episcopal Church, 6401 Wornall Terrace, Kansas City, MO 64113.**

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**REWARDING MINISTRY** — El Hogar Projects, Diocese of Honduras, seeking new executive director for oversight of 3 homes/schools for abandoned youngsters, and funding of \$325K budget. Write: **El Hogar Search, c/o John Rohde, 5681 W. Camino Cerro, Tucson, AZ 85745 w/resume; phone (602) 743-9447.**

**CHURCH ORGANIST/WORSHIP LEADER:** Full-time ministry to lead worship and/or play restored 1907 Hook and Hastings organ at Alabama's oldest protestant church, a vibrant downtown Mobile Episcopal parish which embraces both the heritage of our rich Anglican tradition and the fresh movement of the Holy Spirit within the Body of Christ. Write: **The Rev. Dr. Tim Smith, Rector, Christ Episcopal Church, 115 S. Conception St., Mobile, AL 36602.**

**ASSOCIATE RECTOR** position offered for large parish in Fayetteville, AR, to help with teaching, especially adult catechesis, preaching, pastoral care and campus ministry. University town in 4th fastest growing area in U.S. Traditional and contemporary worship. Send resume by October 30th to: **The Rev. Russell Murphy, Rector, St. Paul's Episcopal Church, P.O. Box 1190, Fayetteville, AR 72702.**

**DIRECTOR OF CHRISTIAN EDUCATION** for suburban, eucharistically centered parish. Need trained full-time person to work with rector and assistant in building quality educational program. Resume to: **St. Michael and All Angels, 6408 Bridgewood Rd., Columbia, SC 29206.**

## POSITIONS WANTED

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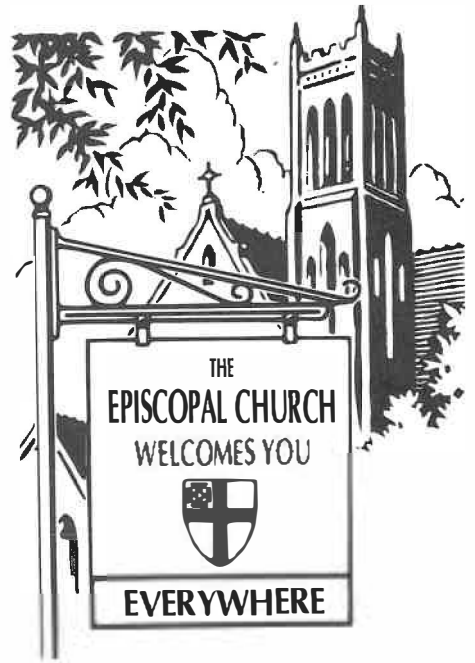
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The Living Church

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# CHURCH DIRECTORY



## 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 Giannini, dean  
Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, ass't  
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

## KANSAS CITY, MO.

**OLD ST. MARY'S** 1307 Holmes  
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## ST. LOUIS, MO.

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

## 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

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## ALBUQUERQUE, N. M.

**ST. MARY'S** 1500 Chelwood Pk. 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

**KEY** – Light face type denotes AM, bold 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 relig-  
ious 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/A,  
handicapped accessible

## 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  
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8-3:30

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floor, Mon-Fri 8-3:30  
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45,  
1-3:45; Sat 10-3:45; Sun 1-3:45

## STONY BROOK, N.Y.

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The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun  
10. All Souls' Mill Pond Preschool Daycare information call  
(516) 689-7825

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Th.D., assoc; the Rev. Arthur Willis, CSSS, assoc.  
Sun Eu 8 & 10 (Sung), Adult Catechumenate Ed 9:15, Ch S 10,  
Coffee and Conversation 11:30, YPF 4:30; MP Tues-Fri 9;  
Midweek Masses Tues 7, Wed 9:30, all HDs @ time anno

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129 N. Market  
Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA. (North of Allentown)

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Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell,  
the Rev. Benjamin Twinaamaani, the Rev. Canon Roma A.  
King, Jr.  
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)

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George R. Collina; the Rev. Frederick C. Philpott; the Rev.  
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Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
6:45, EP 5 (214) 521-5101

## FORT WORTH, TEXAS

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Sun 8 HC, 9 MP (HS 1S), CS 9, 11 MP (HC 1S). 1928 BCP  
Daily as anno (817) 332-3191

## PHARR, TEXAS

**TRINITY** 210 W. Caffery / at Bluebonnet  
The Rev. Robert Francis DeWolfe, r (210) 787-1243  
Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30  
HC/Healing

## MILWAUKEE, WIS.

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

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
Fr. Keithly R.S. Warner, S.S.C., r  
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

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Benjamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, M.  
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