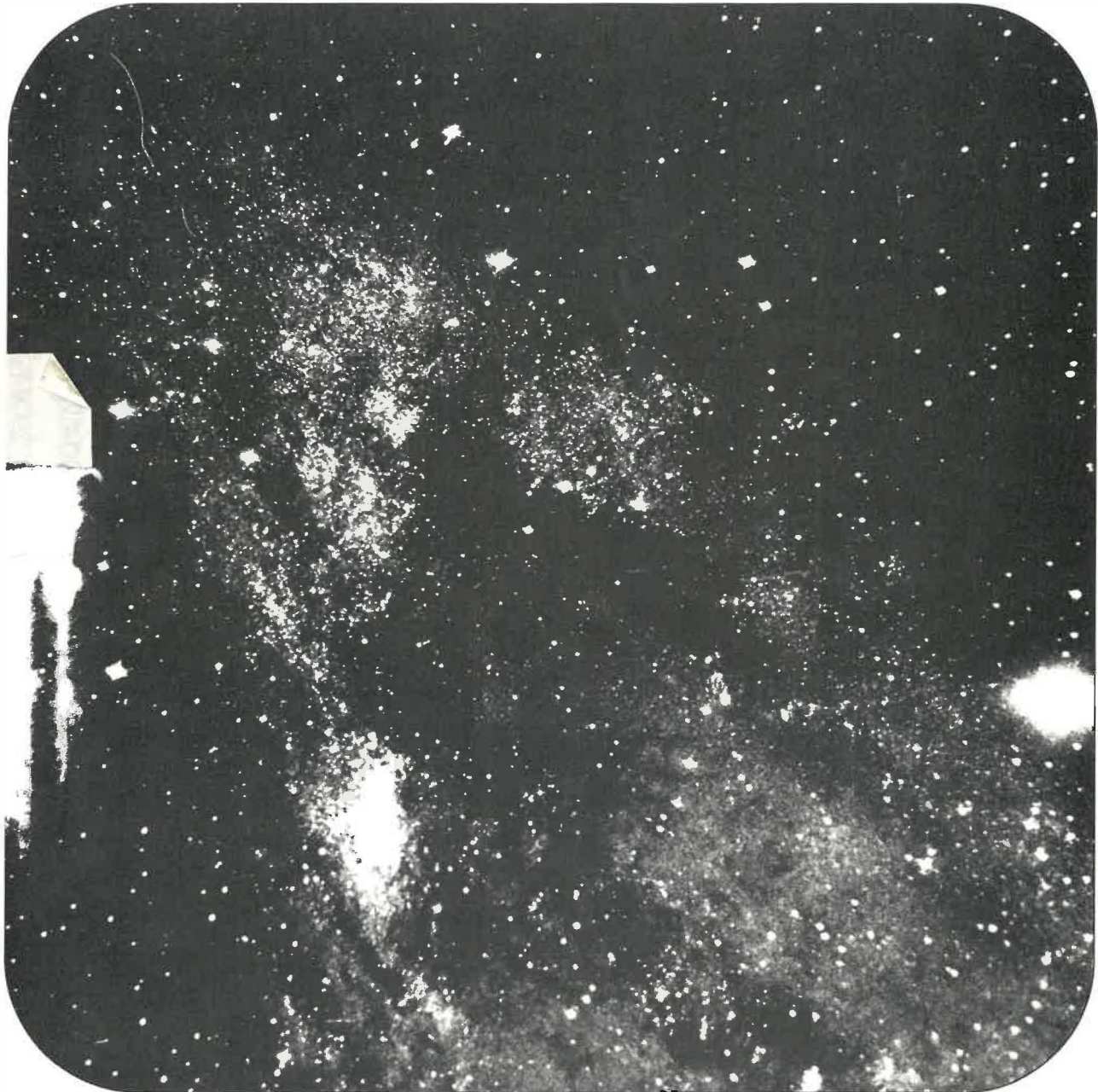


The Living Church

May 8, 1994 / \$1.50 Spring Book Issue

The Magazine for Episcopalians



Worth a Million Galaxies



Grateful for the Earth

After a frigid and protracted winter in Connecticut, I am now beginning to plant my vegetable garden with the first seeds, radishes of course. By the time these words appear in print, I trust the seeded furrow will boast a row of little green plants, on their way to producing the delicious round red miniature turnips which will be devoured a few weeks later. So human effort, with the sun and rain given by God, touches the ongoing miracle of life.

A miracle? The growth of plants from seeds is not exceptional; it is not in violation of the normal laws of nature; it happens all the time. And yet when we are close to it, when it occurs beneath our very hands, we know it is miraculous, tran-

We can perceive earthly food as related to spiritual food.

scending our own powers and knowledge, proclaiming the wonder and the mystery of life.

These joyful days of the Easter season are not just about radishes, or bunnies, or eggs, or lilies. Yet all of these things point in some way to this wonder of life, a wonder reaching its highest point in the Resurrection of Jesus Christ. Theologians (and our prayer book) call this the Paschal Mystery, a somewhat daunting term referring to the Resurrection and all that flows from it.

Within the Great 50 Days of the paschal season, we have this mini-season of Rogationtide, these few days before the Ascension when we think specifically about growing things, food, and the environment. These are, of course, topics of massive importance, to be remembered every day ("give us this day . . ."). They are of timely importance: Famine, spoken of in this Sunday's reading from Acts, always remains a potential threat in the parts of this planet where most people live.

On this Sunday, we can look at these topics theologically, in terms of their Christian implications. Quite specifically, we can perceive earthly food as related to spiritual food, and to Jesus Christ, "the living bread come down from heaven" (John 6:51). The cycle of life and death which sustains our natural bodies points to the Paschal Mystery.

At this time, the wonder of the season of the Resurrection can be discerned in simple and immediate things, things we see and touch and eat. Precisely because such things are very close at hand, we can become aware of how far they exceed our own understandings. Their natural life and the spiritual realities to which they point all transcend our grasp and confront us with wonder. May this dimension of the Paschal Mystery make us more perceptive, more grateful, and more responsible as stewards of our own corners of creation.

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

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ON THE COVER

"One gracious man, one honorable woman — these are worth a million galaxies, a billion stars," says the Rev. George W. Wickersham [p. 10].

Religious News Service photo

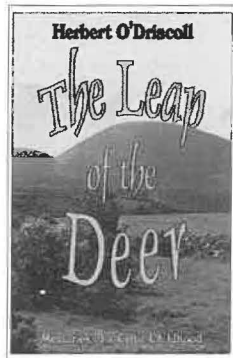
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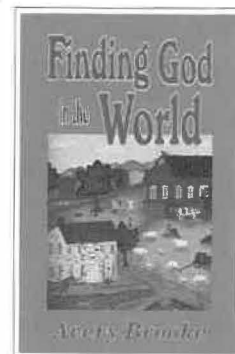
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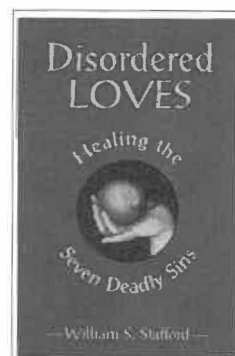
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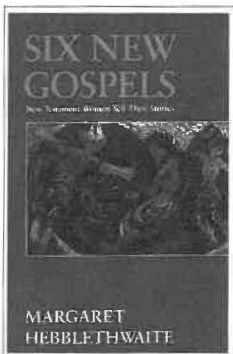
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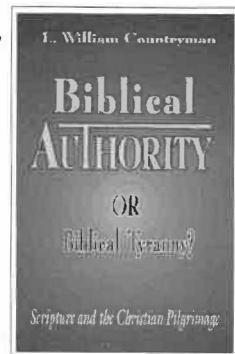
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and the views of Episcopalians*

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LETTERS

Listen to Him

I am writing to support a fair hearing
for the Rev. Keith L. Ackerman, Bishop-
elect of Quincy. I do not know anything
that may be considered irregular in the
election process itself, although, of
course, I expect standing committees will
do whatever data-gathering they believe
necessary to check out the process, in
accordance with their duties and responsi-
bilities to their own dioceses and the
church at large.

It may appear strange to find me writ-
ing on Fr. Ackerman's behalf, since there
are at least one or two issues on which we
may be seen as very far apart. Yet I write
for two reasons:

1. I have experienced some of the
church's hesitancy to give consent to
someone holding a view that is not con-
sidered mainstream, and know the pain of
being judged and criticized at length, par-
ticularly after having been quoted both
incorrectly and out of context. Some
standing committees took the time to
learn the truth, but many did not.

2. I have met Fr. Ackerman and spent
time with him at a week-long conference,
and I believe he is a fine man and a faith-
ful Christian. During our time together,
we talked about his views, specifically
regarding the ordination of women. Do
you know he has never preached against
the ordination of women? That although
this is not something he currently affirms,
he is honest enough to revisit the issue
regularly in conversations and in prayer?
He has said that the current standing com-
mittee of Quincy does not have a majority
who are in favor of such ordinations and
thus he would not encourage a woman to
present herself for ordination to that body.
Yet he would accompany a woman from
his diocese to a neighboring diocese
where she might have fair access to the
process, and would support her through
that process by working and walking with
her. I am impressed by his sense of fair-
ness. This church of ours does not
promise ordination to anyone, but Fr.
Ackerman has said he will work to assure
a fair process for those seeking ordination.
I believe that demonstrates good faith and
integrity.

Very few people have called or written

To Our Readers ...

*We welcome letters to the editor. Each
letter is subject to editing and should be
as brief as possible.*

Fr. Ackerman to talk with him about his view and his intentions — and most of those who have done so changed their views about consenting to his consecration, from no to yes. He is an honorable and straightforward man who seeks to live within the love of God. I hope standing committees give him the courtesy of listening to him.

(The Rt. Rev.) JAMES L. JELINEK
Bishop of Minnesota

Minneapolis, Minn.

Theological Problem

As I read THE LIVING CHURCH and everything else I can get my hands on about the Episcopal Church, I am often left somewhat confused. I care about the church deeply. I have always been, and hope to remain, faithful and loyal. I have been for years identified with many liberal positions. But I am troubled and I am trying to sort out why.

I have no answers, but in part I have come to one conclusion. Episcopalians seem to be obsessed with a struggle to become relevant to a world that is, at the same time, struggling to find its spiritual center. (Is there a message here?)

Several years ago the national church "launched" us on a Decade of Evangelism, a theme picked up even by my diocese! Launched is certainly the proper verb. To borrow a phrase from NASA, it was no "blast-off." It seemed more like a foggy morning launching of a canoe without paddles. But Episcopalians are a kindly people, and most shrugged off the indignities of the rhetoric with a stoic indifference.

I think a part of the problem here (dare I say it ... for fear of being labeled a right-wing politically-incorrect kook?) is theological: I'm not certain we are able to articulate what the message is. That makes any attempt at evangelism fraught with frustration. I think it would be better to have been launched upon a "Decade of Doing Theology" and following that, perhaps a decade of evangelism.

Much of what I read seems to be obsessed with confronting the externals of sin (racism, sexism, ageism, first-worldism, or what-everism). Is there a difference between "original sin" and the evils that we do? What does the church have to say about this? Where does evangelism begin? What does the gospel say to all this?

Do we have a theology of soteriology, upon which to base our evangelism? Or is

(Continued on next page)

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LETTERS

(Continued from previous page)

it based upon a theology of "experience" and whatever we would currently like evangelism to be?

I don't know. I'm just a parish priest trying to balance the budget, fill out the annual parochial report and support my bishop. But my hands are getting tired from all the paddling. Does anyone out there have an extra canoe paddle?

(The Rev.) GEOFFREY M. PRICE
St. Paul's Church, Rock Creek
Washington, D.C.

More than One

So that readers of Fr. Little's Viewpoint "Biblical Language, Our 'Mother Tongue'" [TLC, April 3] don't get the wrong idea, Clinical Pastoral Education has more than one tongue.

In 33 years of supervising CPE students, I've found it necessary to challenge — even force — many of them to use the language of their religious traditions. Many clergy are rather inarticulate when speaking to people in crisis, and the temptation to fall back on familiar phrases in spite of the context is great. To know how to put into phrases and concepts the deepest concern of the patient is important, and the more that the traditional words (psalms, prayers, hymn texts, Bible verses) can be related to the inner issue of the patient, the more effective will be the pastoral call.

A person in crisis is likely to be most sensitive to the times when a pastor's responses are derived from fear and formula. To the patient's unconscious, the pastor "is God." When God responds to what is in the soul of the person, then the presence of God is experienced in a meaningful manner.

(The Rev.) ALLAN W. REED
St. Luke's-Roosevelt Hospital
New York, N.Y.

Is It Anglican?

Recently, a parishioner came to see me about a sign which has been put up a few miles from our church. This sign, which I have yet to see, apparently announces the future location of a new congregation of something called "The Charismatic Episcopal Church." My friend was upset about the fact that the word "Episcopal" was being used by this new church, because it was not a congregation in communion with our bishop.

I explained to him that this is nothing to fret about, that I was sure that people who

visited that congregation thinking it was a parish of our church would soon discover otherwise and, if they truly wanted to be part of an Episcopal church, they would find one. Further, I explained to my friend (who is from a Presbyterian background) the meaning of the word "episcopal" and told him I could see no problem with other denominations using it in their names to describe a polity similar to our own.

Since then, I've given this issue some further thought. Although I still feel that the word "episcopal" may be used by any church which organizes itself hierarchically with an episcopate (whether that be in the apostolic succession or not), I cannot be so charitable with the use of the word "Anglican." Here in the Kansas City area, there are several churches which call themselves "Anglican," but which are not in communion with either the Diocese of Kansas or the Diocese of West Missouri. How, then, can they be "Anglican" churches?

My *Oxford English Dictionary* (which I admit may be a somewhat biased source) defines "Anglican" as follows: "Of or peculiar to the English ecclesiastically; of the reformed Church of England, and other churches in communion therewith." "Anglicanism" is similarly defined as "adherence to the doctrine and disciplines of the reformed Church of England (and other churches in communion therewith), as the genuine representative of the Catholic Church." To the best of my knowledge, there is but one church in this country which is in communion with the Church of England, and that happens to be the Episcopal Church. The Episcopal Church is, by definition, the only Anglican Church in America. Thus, the answer to my question is clear: These other bodies cannot be "Anglican."

As a part of the religious press, and as one peculiarly associated with the Episcopal Church, I feel it behooves THE LIVING CHURCH to recognize this fact and, when reporting the activities of any other so-called "Anglican" denomination, not to lend them credibility. In the article "Judge Rules Against the Diocese of Quincy" [TLC, April 3], about a parish leaving the Episcopal Church and seeking alliance with one of these so-called "Anglican" bodies, it should not refer to these groups by the erroneous pseudo-Anglican names they have arrogated to themselves (in that case, the so-called "Anglican Church in America"). Rather, I suggest, it should qualify its reportage as I have done in this letter. The religious

press, and especially *THE LIVING CHURCH*, should not let such presumptuousness go unchallenged, nor should any faithful member of the Episcopal Church.

(The Rev.) C. ERIC FUNSTON

St. Francis of Assisi in the Pines Church
Stilwell, Kan.

Onward and Upward

Three cheers for Mark Emory Graham and the people of All Saints', Atlanta! [TLC, April 10].

How refreshing, how encouraging to read of God's blessing on the ministries of that congregation. Surely there are many such causes for encouragement and hope around the country.

May we learn from their example. If we will focus our vision and energy on our God-given tasks of proclaiming the good news of salvation through Jesus Christ and ministering to all of his people, setting our gaze upward and outward rather than inward, then we will have more such good news to report.

(The Rev.) JOHN T. ROLLINSON

St. James' Church

Clovis, N.M.

Close but ...

On reading the article concerning the election of the Rev. M. Thomas Shaw III as Bishop Coadjutor of Massachusetts [TLC, April 3], I noted with interest that Fr. Shaw served as curate in a parish in my home county of Northamptonshire, England, at the beginning of his ministry.

I would point out, however, that the Church of St. Mary the Virgin is in the town of Higham Ferrers (not Gerrers). Higham Ferrers was a market town in 1086 A.D. and the parish church dates from the 13th century. It is described in a county magazine as possessing "a fine tower, priceless relics and an extraordinarily beautiful appearance."

RUTH MARTINUSEN

Baton Rouge, La.

Proper Beauty

Thank you for publishing Mr. Ford's article on the propers [TLC, April 10].

He is quite right about their beauty and their contribution to a sung Mass. At St. Mary's, we use the full set of propers each week, and our volunteer cantors sing them

beautifully without benefit of professional training or extensive rehearsals. The ordinary of the Mass is sung, in English, by our whole congregation, led by the same volunteer cantors.

(The Rev.) BRUCE D. RAHTJEN

St. Mary's Church

Kansas City, Mo.

Hardly Medieval

I am curious as to why Fr. Pickering [TLC, March 27] should have equated transubstantiation with medievalism. It is true that the word originated in medieval times, but the act it seeks to explain has been around since the Last Supper. And the early church, through Ignatius and many others, held the belief that the "Eucharist is the Flesh of our Savior Jesus Christ" (*Patrology*, Vol. 1, p. 66). Then, of course, there are those words of St. Paul found in 1 Cor. 11: 25-29. As for adoration of Christ in the Reserved Sacrament, I'll side with Bishop Griswold — I've spent much profitable time in such adoration.

JOHN F. HOLDER

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When lightning strikes, so can tragedy.

Kentucky's Bishop Consecrated

Episcopalians from the Diocese of Southern Virginia and neighboring dioceses joined the Diocese of Kentucky in celebrating the consecration of the Rev. Edwin F. Gulick, Jr. as the seventh Bishop of Kentucky April 17. A crowd of about 1,700 celebrated the event in St. Stephen's Baptist Church in downtown Louisville.

The Most Rev. Edmond L. Browning, Presiding Bishop, was chief consecrator. Co-consecrators were the Rt. Rev. David Reed, retiring Bishop of Kentucky, the Rt. Rev. Gresham Marmion, retired Bishop of Kentucky; the Rt. Rev. Frank Vest, Bishop of Southern Virginia; and the Rt. Rev. F. Clayton Matthews, Suffragan Bishop of Virginia. Eight other bishops and about 150 other clergy were in attendance.

A 100-voice choir, made up of choir members from congregations across the diocese, was accompanied by a brass



Bishop Gulick

quartet, tympani and organ.

The Rev. Keith Owen, priest-in-charge of St. Stephen's Church in Newport News, Va., where Bishop Gulick had been rector, was the preacher, delivering a message of hope for the people of Kentucky and the rest of the church. He reminded

listeners that we need to keep in mind the marvelous ways in which God so often turns dying into empowered resurrection. The sermon was greeted with resounding and prolonged applause led by the Presiding Bishop.

"I'm excited by the openness to new life I've found in Kentucky," Bishop Gulick said, "and I believe a major step toward that new life has been taken in the reorganization of the diocese which has resulted in a minimum of bureaucracy. I think people are learning that the diocese exists to support the mission and ministry of parishes and to serve as a link with the national church. I see that linkage as one of our most important functions."

Bishop Gulick, his wife Barbara and their children Jennifer, Robin and John were welcomed to the diocese following their presentation by the Presiding Bishop.

JANET C. IRWIN

Lutheran-Episcopal Agreement

Concordat Viewed as Model for Other Churches

Episcopal-Lutheran relationships took the spotlight at the National Workshop on Christian Unity in Providence, R.I., April 11-14. Representatives of the Roman Catholic, Methodist and Presbyterian churches and the United Church of Christ said they were watching the process of acceptance of the Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA), hoping it would succeed as a new model for improving relations among Christian churches.

The concordat is scheduled for consideration at a joint meeting of the House of Bishops and the ELCA Conference of Bishops in 1996, and the General Convention and the Lutheran Synod of 1997. The document proposes intercommunion but not merger.

The Episcopal-Lutheran discussions drew attention April 12 when a Eucharist was celebrated jointly by the Rt. Rev. George Hunt, Bishop of Rhode Island, and ELCA Bishop Robert Isaksen of New England, at Grace Episcopal Church, Providence. Organized under the rubrics of "interim eucharistic sharing," the service was not a concelebration, but offered communion to participants from both churches.

Bishop Hunt said the prayer of consecration and Bishop Isaksen preached, asking the churches to grow into the realization that "some of our greatest differences are our greatest treasures."

Earlier that day, Roman Catholic professor of theology Margaret O'Gara of St. Michael's College, Toronto, addressed a plenary meeting of 300 workshop members of all churches. While saddened by the Vatican's adherence to traditional, divisive language, she stressed ongoing commitment of the Roman Church to "searching for the unity of our faith," beginning with the Second Vatican Council.

New EDEO President

Much of the time for participants of the workshop was spent in annual meetings with members of their churches. Episcopal Diocesan Ecumenical Officers (EDEO) held meetings with their Lutheran counterparts and with Roman Catholic ecumenical officers. Midge Roof of the Diocese of Indianapolis was elected president of EDEO and the Rev. Robert Miner of Connecticut was elected vice president.

The Rev. William Norgren, soon to

retire as ecumenical officer at the Episcopal Church Center, outlined priority tasks facing the organization in the near future.

Rozanne Elder, vice chair of the Standing Commission on Ecumenical Relations, reported on the lack of progress with the Consultation on Church Union (COCU) and said the Episcopal Church's representatives were faulted by other churches for "not killing COCU for them." She also recommended that diocesan officers remember to include pentecostal, holiness and free churches in ecumenical activities.

The Rev. Rena Karefa-Smart, ecumenical officer of the Diocese of Washington, appealed for continued support of COCU.

Workshop members heard reports from participants of "A Global Theological Conference by Women; for Women and Men," held last November in Minneapolis with 63 Episcopalians among the 2,200 participating. Participants from EDEO and the national board of Episcopal Churchwomen found the conference affirming and prayerful.

"There was certainly nothing pagan or heretical about it," said June Gregory, national ECW representative.

(The Rev.) PETER MICHAELSON

Lambeth Conference as Scheduled

The Lambeth Conference of Anglican bishops will take place in 1998 as scheduled, according to the Most Rev. George Carey, Archbishop of Canterbury. The archbishop's announcement April 6 ended speculation that the one-a-decade meeting might be postponed.

When Anglican primates and the Anglican Consultative Council met last year in South Africa, the Rt. Rev. Edward Luscombe of the Scottish Episcopal Church discussed the possibility that the 1998 conference might be postponed because of a cash deficit. At that time, Bishop Luscombe estimated the cost of the conference at \$10 million.

Conference organizers have established a budget of just over \$2 million and plan to appoint a development officer to raise enough funds for bishops to participate in



the 1998 meeting.

Archbishop Carey said he has asked 12 bishops to advise him about the program of the 1998 conference.

"I want the agenda to respond to the real issues facing people in the dioceses, so that the conference can be a source of inspiration to the church in years to come," Archbishop Carey said in his announcement.

Matthew Fox on the Episcopal Church

Controversial Roman Catholic theologian Matthew Fox, whose move to the Episcopal Church already had been reported [TLC, March 13], spoke of his decision at a press conference at Grace Cathedral, San Francisco, April 15.

"Joining the Anglican tradition is not for me so much a leave-taking as it is a larger embracing of the catholic tradition," Mr. Fox said. He added that his move was about "Anglo-Saxon and Celtic common sense," married and unmarried, women and men, gay and lesbian clergy, birth control, not continuing to grant to Rome the enormous power of appointment; a church structure in which lay and clergy participate; "liturgical rites practically prescribed in the Book of Common Prayer but also as being a blank page whose forms need to come to birth in our time."

Mr. Fox, who is being tutored in Anglican studies, said his life's work would continue to focus on a renewed form of worship, particularly with young people.

"I'm deeply moved by what an Anglican community of young people in Sheffield, England, is doing to reinvent the language and form of Christian liturgy through rave music and dance, techno-art and electronic media," he said.

Mr. Fox added that he experienced a "Rave Mass" on that visit to England, a service which featured loud music, women dancing in bikinis and video mon-

itors flashing messages such as "Eat God." He said he hoped to be able to put on a similar event in the basement of Grace Cathedral.

"I'm grateful it's in the basement," said the Very Rev. Alan Jones, dean.

Mr. Fox said his decision to join the Episcopal Church was not an easy one, but that he found it necessary.

"We live in a between time period — moving as we are from a modern to a post-modern world view. I throw my lot in with the post-modern period. At a time of great cultural upheaval like ours, solidarity and community support are necessary to carry on the creative work that is needed. I believe that the Episcopal Church will offer me some solidarity at this time and I trust I can return the offering.

"We don't have a lot of time to fiddle around with whether we're in this denomination or that one," he said. "I challenge you to find any 20-year-old who can tell the difference between a Presbyterian, a Lutheran, a Methodist, an Episcopalian and a Roman Catholic. And who cares?"

Mr. Fox is involved in writing and speaking and he teaches at the Institute in Culture and Creation Spirituality in Oakland, Calif. He hopes to become an Episcopal priest in December.

The Rt. Rev. William Swing, Bishop of California, said he found Mr. Fox's "understanding of Jesus Christ is both orthodox and biblical."

BRIEFLY

The Most Rev. Edmond L. Browning, Presiding Bishop, and his wife, Patti, were honored at the end of a 10-day trip to the Middle East by having **the library at St. George's College** in Jerusalem named for them. "There is nothing we believe in more than the ministry of the church in this place," Bishop Browning said.

Bishops of the Church of Ireland have asked leaders of the **Irish Republican Army** to turn the brief ceasefire over Easter into a permanent cessation of violence. The Most Rev. Robert Eames, primate, said Easter did not speak of a short, temporary peace, but "it speaks of peace which lasts." The Rt. Rev. John Neill, Bishop of Tuam, said terrorists were making a mockery of Easter by speaking of a "peace process" while continuing to resort to violence.

Some 400 Christian clergy and Jewish rabbis have signed an open letter to school superintendents and presidents of local school boards in **opposition to the Religious Right** and its attempt to restore state-sponsored prayer to public schools. Among the signers of the document are the Rt. Rev. R. Stewart Wood, Bishop of Michigan, and Bishop Herbert Chilstrom, head of the Evangelical Lutheran Church in America.

The Rt. Rev. **Jeffrey Rowthorn** was instituted as Bishop of the Convocation of American Churches in Europe April 15 at the Cathedral of the Holy Trinity, Paris. The Most Rev. Edmond L. Browning, Presiding Bishop, instituted the former Suffragan Bishop of Connecticut, and the Bishops of Gibraltar and Salisbury and ecumenical representatives from Paris were present.

The **Anglican Church of Nigeria** has declared "null and void" the ordination of three women as priests by the Rt. Rev. Herbert Haruna, Bishop of Kwara. Disciplinary action is being taken against the bishop, who rejected the annulment as unwarranted.

Worth a Million Galaxies

By GEORGE W. WICKERSHAM, II

I have been reading of late in some works of astronomy. What I have read is, to say the least, mind-boggling. We know light travels at the speed of 186,000 miles per second. Thus it takes eight minutes for the light of the sun to reach the earth. But that is nothing. Astronomers today are dealing with objects in the universe which are 15 billion light years away. So what they are actually looking at is 15 billion years in the past. We think our planet is old, but measured against that scale, it is practically new.

A point to be made is that this gives us something of a clue as to how God views time. It is nothing to him. He sees us right now, and at the same time sees that heavenly object as it was 15 billion years ago as well as at every moment before and in between. One is tempted to say that the whole thing — the entire creation — is in the mind of God. Beyond that we dare not trespass.

One is also tempted to think with the psalmist, "What is man, that thou art mindful of him?" (Psalm 8:4). Our entire solar system is but one star in the vast galaxy known as the Milky Way, but the cosmos is studded with millions of apparent stars which are actually galaxies as large as, or larger than, the entire Milky Way.

It all simply explodes the mind. And who can ever conceive of a physical extent which has no limits — no end?

Consequently we are inclined to exclaim, "Look! We are nothing — an infinitesimal pinpoint in a universe so vast that its magnitude is beyond human calculation."

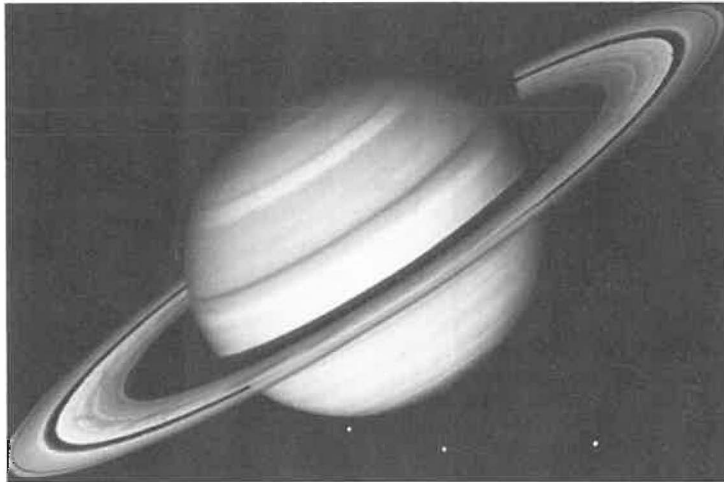
Ah, well, think like that if you will, but there is another side to that coin, and it is this: "All of this for you and me! See how important we are!" Perhaps there is life out there. It would hardly surprise us if there were, but it has yet to be found. And further: Size is as nothing — is indeed of minor importance when compared with one fundamental consideration.

Perhaps as good a statement of this particular consideration might be taken from St. Paul's letter to the Philippians: "Finally, brethren, whatever is true, what-

ever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Phil. 4:8). In other words, one gracious man, one honorable woman — these are worth a million galaxies, a billion stars. Quantity is one thing, quality quite another. Faith, hope

who is a father or a mother knows that while you cannot force a child to be the sort of person you would like him or her to be, you can do an enormous amount to help the child in that direction. Moreover, if the child comes to love you, he or she will catch your spirit and begin to be like you.

This is exactly how it is with the



Saturn: like the earth, a pinpoint in the vast universe.

RNS photo

and love — these are worthy of the entire creation.

Now to a paradox which lies at the very heart of the universe. God can create our solar system, the Milky Way, Orion, the Pleiades and millions upon millions of heavenly bodies, not to mention the infinitudes of space and time — all by the voice of his command — but he cannot so create one gracious man, one honorable woman.

Of course the Almighty could create a man who always behaved graciously, a woman who always acted honorably, but if those persons had no choice in the matter, his or her graciousness, his or her honor, would mean exactly zero. A clock keeps time if you wind it up or put a battery in it. It has no option but to keep time. The virtue belongs to its maker, not to the clock. So it would be with a created saint: His or her sainthood would not be his or hers at all.

We are called to be saints, we are equipped to be saints, but we cannot be saints unless we want to be saints.

Thus it is that the Supreme Maker of the Creation cannot bring about the objective of the Creation, that is, he cannot do so without our assent. Think of it! We can frustrate the Almighty! Is not this at least one meaning of the Crucifixion?

But that is not all there is to it. Anyone

Creator. He has done everything which he can possibly do to help us along the lines which he would like to have us follow. He has provided for all our essential needs, but the greatest thing he has done has been to send his Son. Nothing could have expressed his concern and ideals for us more magnificently: The birth, the life, the death, the resurrection, not to mention the teachings.

All of this notwithstanding, it still remains for us to respond.

And yet there is more. If we do respond, if we do begin to love this wondrous God, certainly we begin to catch his Spirit. But his Spirit is a bit more than the spirit of a loving parent. It is God himself. Unlike the very best of parents, he is with us always; that is, if we let him be so. It is precisely this constant presence which enables us to overcome our inherent self-centeredness, to conquer our elemental passions. He is never pushy, never overbearing, but if we accept his help, we can become the very saints Paul wanted the Philippians to be.

Vast is the universe, beyond human conception its extent. Infinite is the Creator, without beginning or end. Still, the objective of it all is good men and women. The success of the entire venture ultimately rests with you and me. It is up to us.

The Rev. George W. Wickersham, II, is a frequent contributor to THE LIVING CHURCH who resides in Charlottesville, Va.

Metaphors for Living

By TRAVIS DU PRIEST

How do you do it?" I asked a friend as we sat and chatted late one afternoon in his office.

We had been discussing styles of leadership and what it's like working for those who seem to be naturally-born administrators. My friend happens to be in a particularly sticky situation; any disagreement is assumed to be a lack of loyalty. We all know the scenario.

His response to my question, though, baffled me. At least at first. He responded quickly and certainly: "I had a class once in Old Testament literature; the professor's repeated theme about the Jews was, 'The Hebrews are people in exile.' I've never forgotten that metaphor. I'm in exile. I don't exactly belong where I am, but I go on making the best out of my situations."

"I'm in exile." The comment hung in my mind as I was driving home that evening. I thought, "How sad." But a few miles down the road, my memory pulled up a comment one of my teachers had made at the time of his son's death in a car accident at the age of 18. When asked how he could cope, he said quietly, "Because of all the stories I've read. A lot of us have suffered loss."

The bishop who ordained me, Addison Hosea, used to say at almost every clergy gathering, "Read, read, read; that's the best advice I can give any of you going into the ordained ministry." He never explained what he meant exactly, but now I think I am beginning to see the deep connection between reading and ministry, or reading and living, for that matter:

Stories, with their pictorial expression of our best and worst thoughts and feelings, don't make pain go away; they don't make everything all right. Yet they do provide a ballast, an inner fortitude, which helps us maintain perspective and

sanity in this transient life.

C.S. Lewis once said he saw things by the light of Christianity, through the lens of Christianity, so to speak. Which is the point about finding metaphors for living: The metaphors we have planted in our hearts and minds are the lenses through which we make sense of the world and life's exigencies. My friend's exile which struck me as so negative at first was actually allowing him, in an existential sense, to cope with the pressures of his work and life, remembering a reality of who he was and might again become.

What at first seemed bleak was actually spirited and balancing.

*Reading pulls us
out of ourselves
into another world
where someone
else's inner life
registers on our
inner life.*

Of course, it's virtually impossible to talk or think without metaphors, so pervasive are they in our language — Let's run through the text, back up your point, you scratch my back and I'll scratch yours.

I am the gate, the portal, the right entry. I am the light, the beacon, the illumination.

Jesus uses a host of concrete images as personalized signals for spiritual direction. We might even call Christ the metaphor-in-flesh for God. At least one 19th-century theologian referred to Christ as "God's gift of imagination to us." That God could imagine the Christ as Jesus of Nazareth opens the way for us to imagine ourselves as part of the story of creativity. God, as author of our salvation, inspires us to write our own script in fear and trembling.

And the images and metaphors which sink deepest into our wells of creativity are those we take in through reading and the visual arts, and particularly through story. Why? Because reading is a slow process, usually done in relative quiet, though possible even on the subway riding to or from work. Reading pulls us out of ourselves into another world where someone else's inner life registers on our inner life.

The great 20th-century poet Rainer Rilke says none of us can really live the answer even if we had them; he encourages us in *Letters to a Young Poet* to learn to love the questions themselves. Time and again, I've been riveted by that utterance and have tried to encourage myself and others to find the essential question in scripture and literature. In a story in the Bible, or in a story by Eudora Welty or Katherine Anne Porter or Guy Davenport, is tucked away "your" question, is tucked away "your" metaphor.

In the best of creative fiction, the lie that tells the truth, as one critic put it, is the question you and I are living and hints at the answers we seek. And perhaps best of all for the trip between question and answer, the metaphor by which to live along the way.

The Rev. Travis Du Priest is book editor of THE LIVING CHURCH.

May 8, 1994

EDITORIALS

Get Outside and Read

Spring and books . . . not two words we normally associate with each other. Except for the truly avid reader or scholar, spring is a time of year we link with outdoors, with warmer weather, with activity. Rarely with interiors, libraries or books.

And yet spring is not only a time of new life for the earth and



plants, but also for publishing companies. The spring releases are the new life of the literary and print world. There are many fine new titles, far more than we can bring to you through this Spring Book Issue.

We do have, however, a major review-article on recent biblical scholarship and the various agenda underscoring criticism of the Bible. In addition, there are book reviews for your guidance and enjoyment.

Even warm weather is its own friend to the reader. After all, what is more pleasant than a good book and a cool drink on the porch or deck during a lovely spring afternoon?

Willingness to Listen

If one looks around the Episcopal Church, one is likely to find hopeful signs that Episcopalians may be more willing to engage in dialogue with persons of differing opinions than they have been in the past.

The visits by members of Executive Council and others to all but one diocese illustrated a willingness to listen to others who may have a vastly different view of the church than they do. The studies of sexuality in many dioceses and parishes brought together for dialogue persons who hold a wide variety of opinions on sexuality.

Even our letters to the editor [p. 4] are reflecting this willingness to be involved in dialogue. A letter from a bishop urges standing committees to listen to a bishop-elect before deciding upon whether to consent to his consecration. And a parish priest who describes himself as "identified with many liberal positions" finds himself open-minded enough to admit he's become "somewhat confused."

The aforementioned topics may be unrelated, but they all reveal an openness to listen and to talk with others who may hold differing opinions. We find that attitude refreshing and positive.

VIEWPOINT

A Clever Campaign

By WILLIAM M. MACMILLAN

The American obsession with the abortion question seems to represent the triumph of politics over morality in our time. That is to say, there is not "permitted" any really open discussion of abortion as a moral issue in our present social climate. Rather, this matter of life and death has been transformed into a political debate, which entails campaigning for one's favorite point of view. The assumption seems to be that we can make abortion right if we just get enough votes on our side, and prevent unwanted legislation, or obtain the legislation we favor.

But the usual notions of freedom of

thought are distorted if, for instance, the major criterion for judging the fitness of a Supreme Court nominee is his or her stand on abortion. Likewise, if the only question asked of candidates for political office is their view on abortion, freedom of thought and action is clearly compromised. Similarly, a magazine or newspaper may be unwilling to publish an article on abortion for fear of losing its readers.

Great Furor

So open discussion is squelched, as people seem fearful of encountering views contrary to their own, or are terribly offended by them. For example, University of Colorado football coach Bill McCartney, a man in the public eye, caused a great furor when he openly defended his daughter's decision not to have an abortion. The pro-abortionists

objected to his remarks and wondered if he were speaking in the name of the university, God forbid, which he was not. Coach McCartney has a mind of his own, is an avowed Christian, and he occasionally speaks out on issues of the day.

But it does make you wonder, if people are so sure that they are in the right, why does hearing an opposing view upset them so? Yet if there is no accepted moral standard to appeal to, which seems to be what most people feel, how do you prove the rightness of your cause? Answer: By campaigning for more votes until you have a majority on your side, which will allegedly prove who is right. Changing the terms of the debate is also part of the campaign, for abortion is no longer discussed as murder, but rather as an issue of women's rights. I find it difficult to understand how any Christian woman could defend the slogan, "I have the right to do whatever I

(Continued on page 14)

The Rev. William M. MacMillan is associate rector of the Church of the Transfiguration, Evergreen, Colo.

There's more to life than "healthy, wealthy, and wise."



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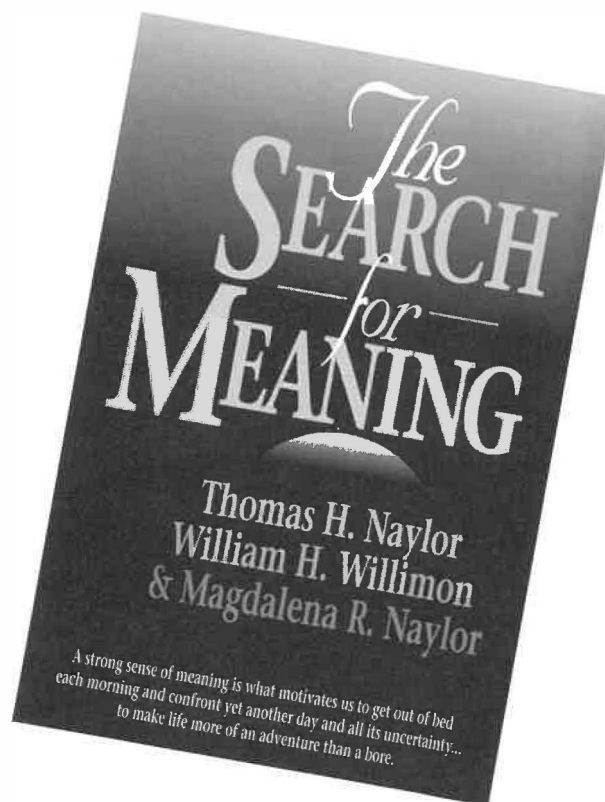
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A good job . . . Hillary Clinton and her husband might be interested in *The Search for Meaning*. A quest for meaning . . . cannot be conducted without some reference to an ultimate concern.
— James M. Wall, *Christian Century*



TLC-516-4

VIEWPOINT

(Continued from page 12)

want with my body." That does not square with 1 Cor. 6:19-20, as I read that passage.

But this is what happens when morality is removed from any discussion of abortion. The only debate left is the political one, which is then centered on women's rights. I would not suggest women's rights are unimportant, to be sure, but if our so-called civil rights become the highest value in the land, then no one's life is

sacred.

In the 1970s, the Rev. John Powell, S.J., took time off from his teaching at Loyola University in Chicago to tour the country, speaking out against abortion wherever people would listen to him. I heard him speak at a small Roman Catholic hospital in Garden City, Kan. I believe it was Fr. Powell who first referred to abortion as "the American holocaust." He likened the killing of unborn babies to the slaughter of the Jews in Hitler's Germany. Hence the term "holocaust" — burnt offering. Fr. Powell

argued that if abortion goes unchallenged in this country, we can only wonder who will be the next group to be sacrificed in the U.S.A. — old people, addicts, homosexuals, the handicapped, people with the wrong skin color? Will what happened in Germany happen here? It very well can, if a clever campaign results in enough votes to make it "legal."

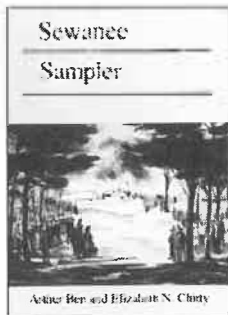
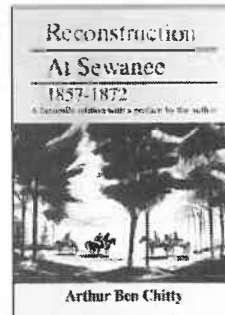
The current campaign is clever. "Pro-choice" — how could any freedom-loving American be against "choice"? But this campaign seems misdirected. If freedom of choice is the real issue, then why don't we hear more about the choice not to get pregnant, or even to abstain from sexual activity? These choices seem not to be

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It begins when we
come home from school
and tell our parents,
'everyone is doing it.'

recognized. Perhaps our current campaign for "safe sex" will be followed by a campaign for safe drunken driving.

It also occurs to me that our being so casual about killing unborn babies may be correlated with the apparent increase in child abuse. If a child's life has no value in the womb, should we expect anything better for children after they are born?

Perhaps the real point is that it is fruitless to ask people willingly to give up their addictions, even though it can be done. "Just say no" may work if there is no addiction already in place, but otherwise letting go of an addiction is often terribly difficult. Our erstwhile prohibition law was hardly a rousing success. So we continue to sacrifice the lives of unborn children on the altars of sexual freedom and women's rights, just as we go on sacrificing lives on the altar of our need to drink and then drive. As long as only a few people are opposing this behavior, it must be all right. When it comes to politics vs. morality, it seems politics wins every time. It begins when we come home from school and tell our parents, "Everyone else is doing it." So starts the campaign that pits morality against politics, in which politics comes out the winner, and morality disappears. It is a frightening prospect.

The Bible and Agenda: Biblical Scholarship Overview

By JAMES E. FURMAN

OLD TESTAMENT STORY AND FAITH: A Literary and Theological Introduction. By James L. Crenshaw. Hendrickson. Pp. vii and 472. No price given.

INTERPRETING HEBREW POETRY. By David L. Petersen and Kent Harold Richards. Fortress. Pp. x and 117. \$7 paper.

A SHORT HISTORY OF JUDAISM: Three Meals, Three Epochs. By Jacob Neusner. Fortress. Pp. xiii and 235. \$13 paper.

BIBLICAL ISRAEL: A People's History. By Jorge Pixley. Fortress. Pp. 174. \$9 paper.

MARK AND METHOD: New Approaches in Biblical Studies. Edited by Janice Capel Anderson and Stephen D. Moore. Fortress. Pp. 176. \$12 paper.

Biblical scholarship tends to date quickly. Today, it is clear that scholarship often has an agenda in which sociology, politics and personal concerns shape the way we study — along with what and why we study.

Five new books offer exposure to “up to the minute” Bible study. All are intended for college level students and all have an introductory textbook tone.

J.L. Crenshaw surveys the Old Testament and the deuterocanonical books. He offers resumes and introductions that make a vast range of material accessible to those with little or no prior exposure to scripture. His tone is calm, friendly and slightly tired.

Crenshaw ably presents many important arguments and developments. His clarity, breath and impartiality are commendable. I found this book very helpful when teaching an adult-level course on the Old Testament for the Diocese of Hawaii.

Finally, Crenshaw makes it very clear that much of past theorizing about the “evolution” of thought within scripture rests on precarious assumptions about dating and sequences of composition. In this, he seems part of von Rad's tradition of taking the final form of the text as our

(The Rev.) James E. Furman is rector of St. Peter's Church, Honolulu, Hawaii.

most appropriate object of study.

Interpreting Hebrew Poetry is like an operations manual for a small appliance: well-written but quite technical. Students of the Psalms will find this helpful background reading.

A Short History of Judaism is an uneven book. The author's mastery of

sources is obvious. However, the book too often sounds like a roughly rehashed lecture — too many echoes of spoken style and not enough attention to persuasion as opposed to affirmation that is assumed to be beyond question.

Perhaps the main problem with this
(Continued on next page)

Forgiveness

... in The Living Pulpit !

The current issue of The Living Pulpit is on Forgiveness.

An ecumenical journal, **The Living Pulpit** provides clergy with an inspirational resource of ideas, biblical interpretation, commentaries by theologians and secular writers, and apt stories and quotes from literature and science. Each quarterly issue of **The Living Pulpit** journal has one theme. Previous examples are *Hope, Faith, Love, Evil, Prayer, Jesus*.

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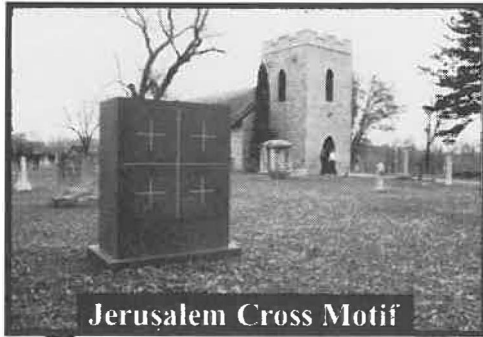
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The Museum is located in Gunnersbury Park, Popes Lane, London W3 8LQ; telephone 081-992-1612. Underground: Acton Town; buses, E3 (daily), 7 (Sundays); road, Junction of A4, M4, North. Ample parking.

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SCHOLARSHIP

(Continued from previous page)

book is that it does not match its title. Rather than being a short history, it is a collection of short impressions of the Judaisms of various times. There is great value in this book but it is not necessarily in the areas where one expects to find it.

Biblical Israel: A People's History is fascinating. One must marvel: Here is the work of a Marxist Nicaraguan Baptist published by American Lutherans. The book is filled with statements like "Jesus' popular strategy resembles that of Gramsci against Lenin" (p. 155). Clearly a controversial and even biased book, *Biblical Israel* is important as a sample of a way of thought.

Mark and Method collects essays to form a "five-sided prism through which the Gospel is refracted" (p. vii). This is a well-designed sampler offering bite-sized tastes of methods and ideologies used in contemporary Bible analysis. Mark's gospel is used as the proving ground of each essay.

Debate can and does rage around assumptions basic to each essay. Seeing so much controversy at such close quarters left me skeptical about taking too much of this material to heart — interesting, worthwhile but not "to die for."

The presentation of feminist scripture study was particularly interesting. Even though the author was seriously within this tradition, one was impressed that the main concern is not to prove or establish specific arguments but to insist on an awareness. In other words, being deliberately controversial is the point rather than the demonstration that this or that idea is or is not "true."

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filigree the sky
into a cathedral ceiling.
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heavenward
as notes of praise
rise from sculpted reed.
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Pam Johnson

BOOKS

Broad Range of Issues

A CHARTER FOR THE CHURCH: Sharing a Vision for the 21st Century. By George Carey. Morehouse. Pp. xiv and 234. \$12.95 paper.

Americans are perhaps not aware of the amount of press attention given to the person who inherits the chair of St. Augustine. The office is what American presidents have called "a bully pulpit." What the Archbishop of Canterbury thinks and says receives attention, although his words are frequently taken out of context for the purpose of headlines and sensationalism. And all the more so when this archbishop, the Most Rev. George Carey, like his recent predecessors, feels that the church has an obligation to address the nation and its leaders on a broad range of social, political, economic and moral issues.

In his introduction, the Rt. Rev. Richard Holloway, Bishop of Edinburgh, outlines four themes that the reader will find arising again and again in this collection of sermons and addresses from Archbishop Carey delivered to an amazing variety of audiences in Britain, on the continent and elsewhere. Briefly stated they are: The necessity for British society to share a set of common values, along with the danger of moral relativism; a consistent call for a new and more positive attitude within the church about its own achievements and strengths; the challenge to the church to find new ways of sharing the faith with the people of late 20th-century, multi-cultural Britain; and a reminder to the Church of England that it has the breadth and open-endedness of the church catholic and not the narrowness and clearly defined nature of the sect.

(The Rt. Rev.) GEORGE C. HARRIS
Bishop of Alaska, retired
Aberdeen, S.D.

Literary Concerns

A COMPLETE LITERARY GUIDE TO THE BIBLE. By Leland Ryken and Tremper Longman, III. Zondervan. Pp. 528. \$29.99.

THE BIBLE AS LITERATURE (Second Edition). By John B. Gabel and Charles B. Wheeler. Oxford. Pp. viii and 286. \$14.95 paper.

Here is a thorough-going discussion about "biblical scholars" and "literary critics" who have been antagonists for generations. Now they are working closer together as "*discipulus omnium*" instead of "*discipulus sectum*."

The Bible is literature: It has a point of

view, a protagonist, an antagonist and a conclusion. The Bible is one and its story is one. "Bible scholars" have sought historical and anthropological testings of biblical texts. "Literary critics" complain, however, that putting a period at the end of that effort makes it not enough. And this is the rub. "There's more to it!"

Ryken and Longman point out the Bible's literary marks of plot, characters, setting, point of view and conclusion. These conventional literary criteria are illustrated in detail and at considerable length. With these usages, the Bible combines historical, theological and literary intentions. That's the claim of the literary critics who also claim that this understanding of the Bible is essential if we would learn what its thrust and its truths really are.

An interesting sub-focus of this book is that 1. the gospels make impact primarily upon individuals, 2. the Acts of the Apostles and the epistles describe the community (church) and 3. the apocalypse deals with the cosmos. The literary critics insist that all of the Bible is a recitation of here-on-earth human experience with deity's redeeming response.

A comparison book is *The Bible as Literature* by John Gabel and Charles Wheeler, originally published in 1990. It is excellently outlined and would be "Course 101" compared with Ryken and Longman's "grad school" text.

If you've been interested in this subject for a long time, perhaps you still have a copy of *The Literature of the English Bible* by W. O. Sypherd, published by Oxford in 1938. Sypherd commits to the literary critics' basic, that the Bible "... is a product of Hebrew and Jewish life." It's the human experience factor, important to Ryken and Longman. Sypherd illustrates biblical myth, folklore, legend, historical narrative, short story, poetry, essay, biography, epistle and what he calls "vision."

(The Rev.) PAUL Z. HOORNSTRA
Skidaway Island
Savannah, Ga.

Good Introduction

JOURNEYING WITH JULIAN. By C. Hugh Hildesley. Morehouse. Pp. 177. \$12.95 paper.

The 14th-century English anchoress and mystic, Julian of Norwich, wrote *The Revelations of Divine Love*; and today, near the end of the 20th century, her book still finds new and enthusiastic readers.

The problem, though, is that it is very

(Continued on next page)

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BOOKS

(Continued from previous page)

easy to read Julian in a superficial way — to seize upon what vibrates with our particular needs and to ignore the rest. Those people who come across Julian in extracts in a retreat setting may find more than they bargain for when they sit down with the whole text of the *Revelations*, for reading Julian is a much more complex business than simply reading a woman's spiritual account of a near-death experience.

It is therefore very useful to have a good introductory book to recommend to newcomers to Julian, and Fr. Hildesley's book, *Journeying with Julian*, is an excellent one. He writes, he tells us in his introduction, not as an academic to other academics, but as one lover of Julian to another, and his style is straightforward and clear.

The first half of the book sets Julian in her historical context, in England, in Norwich, in the church, and as an anchorite. I particularly want to commend Fr. Hildesley for including the chapter on the anchorite's life and rule, for that rule and life go a long way in explaining those unmentioned practicalities of how Julian got to that heart of sanctity from which she writes. Reading the requirements for daily liturgical prayer, private devotion, meditation, and routine housework which used up the bulk of the hours in an anchorite's long day may put a sobering curb on that growing trend of solitaries in the church today.

In the last half of the book, Fr. Hildesley sets out the showings in the context of Julian's near-death experience and gives a useful summary of each showing. Then he analyzes the showings theologically. Fr. Hildesley set out to write a general introduction to the text of one of the world's great mystics, and to my mind he has succeeded, not only by writing pleasantly and thoroughly on his topics, but by presenting them in a particularly sensible and well-balanced way — a way, in fact, evocative of the great woman he is writing about.

SR. CORNELIA, O.J.N.

The Order of Julian of Norwich
Waukesha, Wis.

Profound Novel

NO OTHER LIFE. By Brian Moore. Doubleday. Pp. 223. \$21.

How many of the stories are like this one? Certain in our own day, *No Other Life* gives us a glimpse of the social, political and religious difficulties in a place like Haiti. News stories seem only to

scrape the surface. In Brian Moore's novel, we get an up close and very personal picture of a situation which must have similarities to those news accounts.

The setting is a small Caribbean island, Ganae. The Rev. Paul Michel, a Canadian Albanesian missionary, far from his native northern Quebec, enters the community of the desperately poor and in the process plays a part in the unfolding of one orphan's life in a way no one could imagine.

Deep Friendship

Jean-Paul Cantave, known as Jeannot and affectionately called Petit, leaves his village of Toumalie — given away to the care of Fr. Michel as casually as a puppy from a litter — to live in the sophisticated world of college in the city of Port Riche. From the beginning, a deep friendship is evident between priest and poor orphan. But more than friendship, the ideal of justice grows around their relationship as Jeannot very early shows his fearless will to help make a difference.

His cue comes from Fr. Michel: "I ... told my students that nothing would change in Genae until educated young people ... were prepared to sacrifice ... for the good of the poor."

The stage is set for a tense and serious drama. Out of the turmoil of whites, *noirs* and *mulatres* living under the heavy hand of Uncle D — Doumergue, the president of Ganae — comes the unlikely rise of the now priest, Jean-Paul Cantave, to the presidency, a presidency in and under the shadow of disagreement with the church he loves. Succinctly stated by another of his priest friends, "Liberation theology is politics, not religion." The disagreement never resolved, Cantave's presidency ends unexpectedly and in mystery.

Brian Moore does a credible work, defining what seems almost undefinable. The resolution is not sweet or bitter, but real. *No Other Life* is a title of double meaning profoundly revealed in suspense by an excellent writer.

(The Rev. Canon) MARK L. CANNADAY

Canon for Program
Diocese of West Texas
San Antonio, Texas

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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, Instruc-
tions; Int, Intercessions; LOH, Laying On of Hands;
Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Pen-
ance; r, rector; r-em, rector emeritus; Ser, Sermon;
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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

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Chris-
tian Education information. HD as anno

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 646-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

PHOENIXVILLE, PA.

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

PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues &
Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

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

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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; Fr. Dan R. Thornhill, ass't
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno.
(817) 277-6871; Metro 265-2537

DALLAS, TEXAS

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5100 Ross Avenue 75206-7798
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie
Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell,
the Rev. Benjamin Twinamaani, 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)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philiputti; the Rev.
John H. Munson
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

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

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
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

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23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Benjamin A. Shambaugh, M.Div., canon; the Rev. Rosalie H.
Hall, assoc
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

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

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

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

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

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

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

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