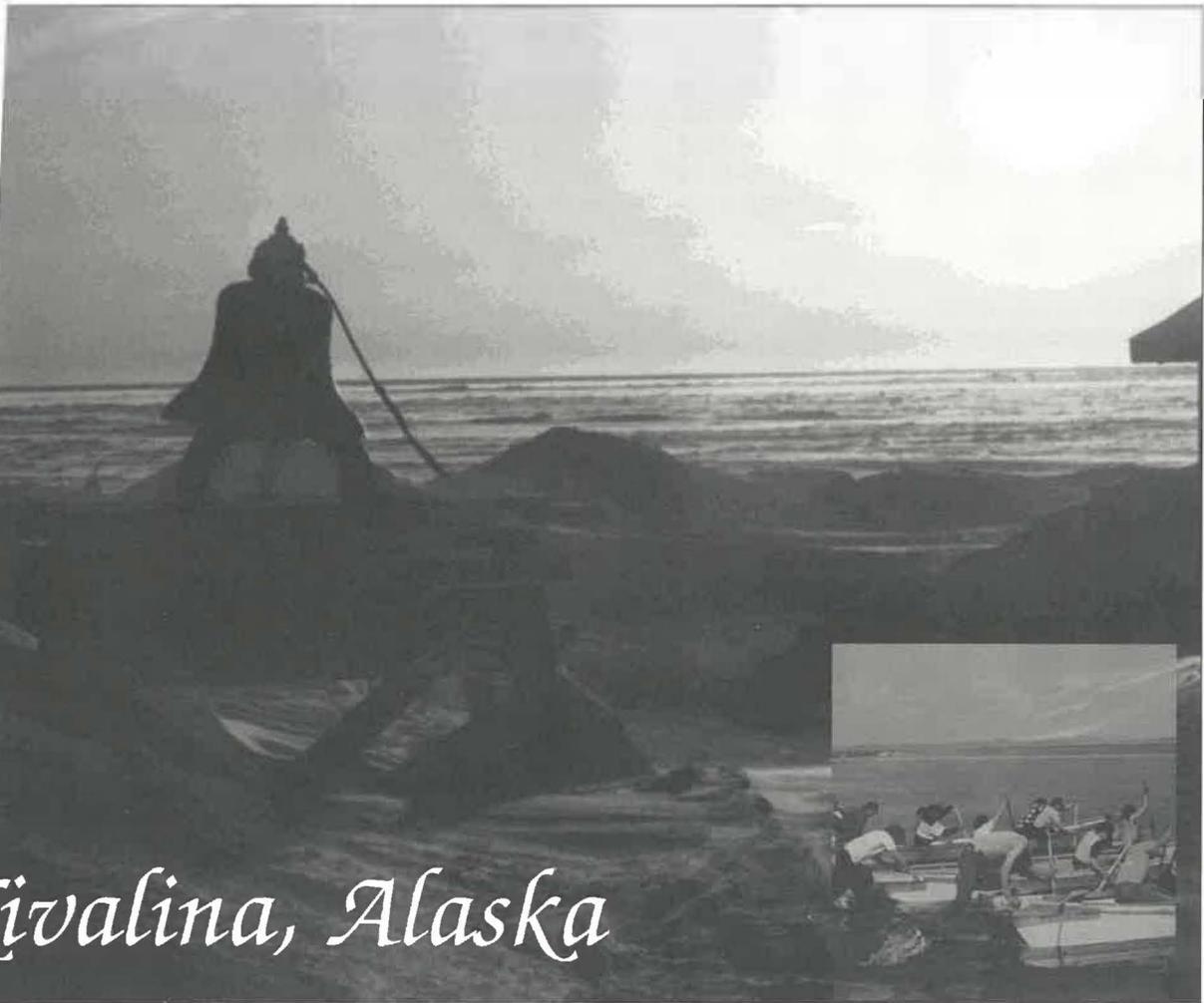


# The Living Church

January 29, 1995 / \$1.50

*The Magazine for Episcopalians*

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*Kivalina, Alaska*

*From Here One Can See  
Tomorrow ...*

## Features

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A church in Kivalina, Alaska  
By Patricia Wainwright

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### Christ Shares Our Humanity

The Presentation: Its importance to us

By M. Fred Himmerich

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**Editorials:** Presiding Bishop's Fund deserves support (p. 11)

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**People and Places** (p. 14)

**On the cover:** Life in Kivalina, Alaska, north of the Arctic Circle, includes boat races in the summer.

Scott Fisher photos

## Quote of the Week

The Rev. Rt. James L. Jelinek, Bishop of Minnesota, on his former parish: "*St. Aidan's in San Francisco, my last parish, with all its ethnic diversity encompassing something of the breadth of humanity, could only bear five to seven Republicans at a time.*"

# In This Corner

## Episcopal Parishes as Radio Stations?

Dave Callaway has an ambitious dream. The Waycross, Ga., man wants to spread the word about the Episcopal Church through radio. A 24-hour Episcopal Radio Network is what Mr. Callaway has in mind.

A retired radio man — "I've done just about everything" — who's now an insurance agent, Mr. Callaway envisions a network featuring programming via satellite broadcast on a series of low-power translator FM radio stations located at parishes throughout the country.

"Our programming will feature music of the Episcopal Church for approximately 80 percent of our programming time while interviews with church leaders and other talk programming will fill out the remainder of the schedule," he said in a recent telephone interview. "We will say Morning, Noonday and Evening Prayer plus Compline each day. We will broadcast the Holy Eucharist each Sunday and during the week on holy days."

Mr. Callaway respects the power of the media. In fact, it helped bring him into the Episcopal Church.

"I was putting together a Christmas present one Christmas Eve and going through TV channels," he recalled. "I came across the service from the cathedral in Atlanta. I was enamored with the service." He and his wife were confirmed a few months later.

"That's one reason I have such an interest in the media," he added. "It worked for me."

It's also worked at Grace Church in Waycross, where he is a former senior warden. The parish tapes its Eucharist on Sunday mornings and gets it on the local cable TV

system the same evening.

The network as Mr. Callaway envisions it will need about \$150,000 to get started. That price includes redundant satellite uplink equipment and equipment for the studio, to be located in the education building at Grace Church. He plans to contact parishes, foundations and others about start-up funding. Most of the rest of the expenses would be at the local level.

"The cost for each local FM station is between \$8,000 and \$10,000," he said. That will provide equipment for a coverage area of from eight to 10 miles. Local parishes also need to provide "a small room" and a 100-foot tower to hold the antenna.

"Each local parish has 30 seconds of air time each hour, 24 hours a day, to promote their weekly services or other parish activities. Eventually, we hope to be listener supported."

Mr. Callaway said he's gotten a positive reaction to his plan from the few who know of it. When he attended Education for Ministry mentor training at Sewanee, some of the participants provided "seed money."

In order to get started, Mr. Callaway said at least 25 stations would be needed, and added that he hoped a station eventually would be located at each of the seminaries.

Talking to Mr. Callaway, you get the idea this is not a hare-brained scheme.

"I love the Episcopal Church," he said. "There's a lot in the Episcopal Church to tell. The potential is so wide open, it's amazing."

DAVID KALVELAGE, editor

## Sunday's Readings

## Response-ability to the Word of God

*Epiphany 4: Jeremiah 1:4-10, Psalm 71 (or vv. 1-6, 15-17), 1 Corinthians 14:12b-20, Luke 4:21-32*

Jeremiah and Jesus shared a common experience. Both were called by God to be messengers of God's will and purpose. Both were rejected by those who knew them best. Both called the people of God to their vocation and mission to give away the word and blessing of God so the world could share in the goodness and grace of God. Both were met with anger and attack by some hearers.

What is our reaction to the word of God spoken by Jesus? To the word of God written about Jesus? To the word of God given to us by the presence of Jesus in the Holy Communion? Does our "familiarity breed

contempt"? Or are we astonished and amazed at the authority of God being evidently at work? Do we not build up the church when we respond to God's word with maturity, i.e., with understanding and a sense of response-ability to God?

We should not forget that the rejection of God's word is the root of all conflict and harm within the church and the world. Our sins reject Jesus. Our selfishness cannot abide God's correction and recovery of his purpose for us. Our shalom, peace and harmony and abundant life begin with our obedience to God's word. God's word is at work whether we like it or not, whether we agree with it or not. God's word in Jesus will challenge us and judge us if we do not rely on him to guide and build us up in his will.

# LETTERS

## Shoppers' Calendar?

Having worshiped in Great Britain two Sundays in November (1662 one Sunday, ASB the other), these Sundays being the 8th and 7th Sundays Before Christmas, Fr. Gribbon's musings [TLC, Jan. 1] uplift! One priest in England told me these designations before Christmas were chosen to remind the people how many shopping days they had left! Ho hum.

We have two weekday Eucharists at Trinity and use the designated saints days for the week, moving them around as needed. I always read (sometimes adding a bit) the biography of the saint before the Eucharist. Those who participate have been at worship the Sunday before — no matter its name! — and find this little history lesson most helpful. Also, we do not fuss about color changes — a prayer book holy day gets the color on our Ordo Calendar, all the others white (purple in Advent, unbleached tan in Lent) because those are our frontal colors.

That which I experienced and learned at GTS many years ago, "Live ye by the Calendar (sometimes spelled with a K)," does seem far more difficult these days, but the Lesser Feasts and Fasts is a tremendous boon. Besides, a loose leaf version, as Fr. Gribbon suggests, might save us a few bucks every three years.

(The Rev.) DUNCAN R. MCQUEEN  
Trinity Church

Lenox, Mass.

Fr. Gribbon's article, "Simplify the Calendar," reminds me of what I think to be part of our problem in the Episcopal Church: Each of us has his or her own idea of what might better be. This is all well and good, until we take upon ourselves either (a) to change the rubrics or words, or (b) simply not inform ourselves of what the book says.

I like much of what Fr. Gribbon suggests. Of course, I must add my own two cents worth: 1. Never transfer a day. I would continue the prohibition that celebrations of days not pre-empt the celebration of Sundays and I would add the permission to commemorate any day by a collect. I have violated the current rubrics by adding a second collect, as we did in earlier prayer books.

2. Simplify the calendar: I like the colorful calendar, but would never feel bound by its suggestion of the Roman Catholic colors. As the colors are not defined by rubric, I think we can each do whatever we think helps our congrega-

tions. I simply keep both the Ashby calendars at hand for ready reference. I would not add on official calendars the several white octaves suggested.

3. Stop numbering the days after Pentecost: Why did we let the Roman Catholics capture the concept of Sundays in Ordinary Time? Why can't we do the same? Would it be so terrible for the two of us to count in the same manner? That would really give us "one set of numbers."

7. Re-form the Daily Office readings: Only here do I depart significantly from agreeing with Fr. Gribbon. I find the two-year cycle for the Daily Office puts it in a usefully stark contrast to the three-year cycle for the Eucharist. All we need to do is instruct many celebrants in the difference between Eucharist and Office. My experience has included attending mid-week Eucharists that duplicate the Daily Office lessons that I had read several hours earlier. We are indeed, as Fr. Gribbon points out, inundated by sound bytes. I find my daily experience of the Daily Office is a calm sea in the midst of the cacophony.

(The Rev.) ANDREW MACAOIDH JERGENS  
Cincinnati, Ohio

Thank you for Robert Gribbon's article, "Simplify the Calendar."

I especially appreciate his point, "Extend permission for supplemental use of other calendars." The English Authorized Service Book begins the year with All Saints' Day with Sundays before Christmas that allow a focus on creation. This pattern follows our ancient Celtic tradition that precedes Roman influence. Let's practice the really old-time religion.

It's time to restore the Eve of All Saints as the beginning of the new year which is rooted so clearly in the natural order.

(The Rev.) JOHN BEVERLEY BUTCHER  
St. Peter's Church  
San Francisco, Calif.

## Another Leg

It may be that I lack sophistication, that my philosophical and theological development is out of step with the times in which I live. Whether this is the case or not, I remain confounded and perplexed by the unremitting assertion that homosexual relationships are morally equivalent to heterosexual ones, and so are deserving of the same blessing.

I refer specifically to the column by  
(Continued on next page)



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# The Living Church

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# LETTERS

(Continued from previous page)

David Kalvelage [TLC, Dec. 11] regarding the unauthorized development of rites honoring homosexual relationships by a group of bishops and seminary professors. Apparently, the movement marches on.

With no "leg" to stand on in regard to the time-honored authority of scripture, tradition and reason, these persons have apparently placed all of the weight of their assumption on what is perhaps the more dubious leg of experience. To my mind, this is just another way of saying they're doing what they're doing simply because they want to do it.

Out here in the "provinces," far from the bastions of power and sophisticated theological thought and discourse, I can't help but be reminded of the Hans Christian Andersen story about the emperor's magic suit of invisible clothes. In that story, all of the high-minded officials and townsfolk were transfixed by that which was simply an illusion, while one small boy had the effrontery to exclaim, "The Emperor is naked!"

I can't help but wonder if those of us who lack the keys to the theological kingdom of the Episcopal Church will be able to bring to bear just such a prophetic voice regarding same-sex unions, and the ordination of practicing homosexuals.

(The Rev.) JAMES E. FLOWERS, JR.  
Christ Church

Mansfield, La.

## Indebted to Tyndale

The Rev. Travis Du Priest's article calls attention to the 500th anniversary of the birth of William Tyndale, burnt at the stake in 1536 for the "heresy" of translating the holy scriptures into English [TLC, Dec. 25]. Tyndale's translation of the New Testament was published in 1526. Fr. Du Priest notes that "scholars tell us that more than 80 percent of his version survives in later versions, including the Authorized Version (King James) of 1611."

One of Tyndale's phrases, however, is not in any later translations of the scriptures. His version of the Lord's Prayer reads "forgeve us oure treaspases, even as we forgeve our trespassers." All later translators until modern times have the phrase read "dettes ... detters" or in modern spelling "debts ... debtors." See the Great Bible (1539), Geneva Bible (1560), Bishop's Bible (1568), Rheims (1582), King James (1611), down to the Jerusalem Bible and Revised Standard Version of our own day.

What seems to have happened is that once people began to pray the Lord's Prayer in English, "trespass" was so embedded in prayer life, no later translation could dislodge it. In modern speech "trespass" is more comprehensive and richer in meaning than "debt" anyway. So those of us who pray "trespasses and trespass" have William Tyndale as our spiritual ancestor.

(The Rev.) EMMET GRIBBIN  
Tuscaloosa, Ala.

### A Place for All

Thank you for picturing on your cover the new Cathedral Center of St. Paul in Los Angeles [TLC, Dec. 11], and for affirming the center's ministries so generously in the editorial.

Your kind support brings encouragement to the bishops, provost and all who share in ministry through the center. We welcome your readers to visit the Cathedral Center, and to share in its vitality as a place of prayer, service and hospitality for all people.

ROBERT WILLIAMS  
Communications director  
Diocese of Los Angeles  
Los Angeles, Calif.

### Anglican Quality

How I enjoyed the genuine Anglican quality of Dean Graf's illustrations accompanying Fr. Brumbaum's essay "Between Trains" [TLC, Dec. 25]! The locomotive depicted is clearly British, most likely a Great Western Castle class, embellished with a headlight for American viewers. The overhang drip points are, to the best of my knowledge uniquely English, as is the typical flagstone construction of the platforms shown in both illustrations.

The second illustration with its headlighted locomotive shows the reverse use of double track lines (i.e. left hand running) which, unless Mr. Graf drew his inspiration from the Chicago and North

Western Railroad (built by British engineers), distinguishes English from American and Continental railway design practice.

Perhaps Fr. Brumbaum's story is intentionally set in another time and place without cutting us entirely loose from the English roadbed of our Anglican identity.

HUGH S. PETTIS  
Silver Spring, Md.

### 'Unfailing Use'

The writer of the letter headed "Strange Concoction" [TLC, Jan. 1] quotes the Chicago-Lambeth Quadrilateral requiring Baptism and the Lord's Supper to be "ministered with unfailing use of Christ's words of institution . . ."

Was not Aramaic the language our Lord spoke? And, if so, does not the quadrilateral then require the use of Aramaic in the baptismal and eucharistic services? Or is not literal adherence to the quadrilateral required?

WILLIAM L. DAY  
Springfield, Ill.

### On Target

"No Room for the Baptist's Message?" by the Rev. Timothy P. Perkins [TLC, Dec. 11] is splendid, superb, and fine — and perhaps the most "on-target" article I've read in your pages in a while. My thanks to him for writing it and to TLC for publishing it.

(The Rev.) S. ALBERT KENNINGTON  
Trinity Church  
Mobile, Ala.

### Appropriate Tribute

Thanks for the excellent and appropriate tribute to Daniel Corrigan, by Jack Woodard [TLC, Dec. 18]. He was certainly one of the church's greats, and I too was blessed in having shared in some of those years about which Jack writes.

(The Rev.) CHARLES R. WILSON  
Arvada, Colo.

### Don't Mention It

Recently I saw a car with the license tag YAHWEH on it. I speeded up to catch a glimpse of The Eternal. After about four blocks, the small, red car turned left and I saw the driver. He was a young Afro-American about 25 years old.

I had always pictured *Yhwh* as old, white-bearded — now I know he is eternally young! What a revelation!

(The Rev.) W. MELVIN MAXEY  
Salem, Va.

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### To Our Readers:

We welcome your letters to the editor. Each 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.

# Better Communication

## Cornerstone Project Aims to Develop a Healthier Church

The Rev. James Fenhagen does not seem sad to be retiring as director of the Cornerstone Project. When reached by telephone, he was finishing the last chapter of *Ministry in Transition*, a book summarizing the project, and he had the pleasure, he said, of "seeing the products of what we've been working on."

The Cornerstone Project began in 1989 as a response to an in-depth study by the Grubb and Alban institutes. "The findings were serious," said William Anderson, executive director of the Episcopal Church Foundation, which funds Cornerstone.

The study indicated that isolation, unmet expectations, and unforeseen stresses were affecting the clergy in their leadership, family life and individual and corporate spirituality. "We collected ideas and created pilot programs," Mr. Anderson said. "The best of them became Cornerstone."

When Fr. Fenhagen, about to retire as dean of General Seminary, came to the Project in 1992, he provided the "vital focus."

### Clergy Talking With Laity

One of the first areas identified was the need for real conversation between clergy and laity. Cornerstone's monthly newsletter, *The Cornerstone Reflection*, states that the project sponsors "structured conversations with clergy and laity concerned with how best to clear away the misperceptions that exist between them in order to get on with the task of mission."

Clergy-lay conferences have "equal numbers of clergy and laity one to one" allowing each to gain strength from the other, said Jean Haldane, a board member from Seattle. Attendees converse in various-sized groups, including pairs of one priest and one lay person who have not met previously. They discuss problems and experiences and "I feel" statements: "I feel mad, sad, glad, afraid when..."

One thing that has been discovered is that members of each group perceive being devalued by the other. Comments



ENS photo  
**Fr. Fenhagen: Clergy need special attention 3-7 years post-seminary to help them through "the first crisis period."**

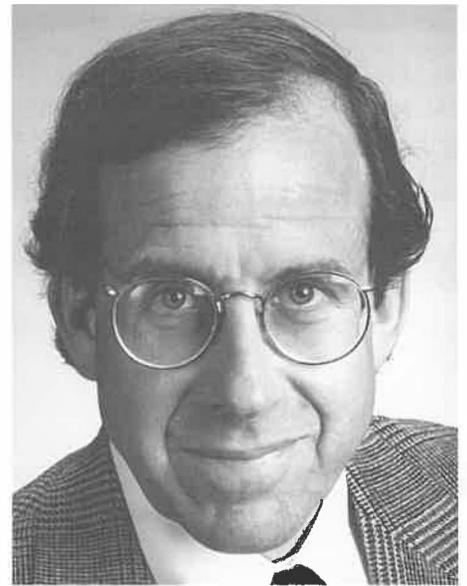
include those of clergy who feel "hired to do a job," rather than to fulfill a call to minister, and lay people who feel their ministry is unappreciated.

The dissatisfactions of each group often surprises the other. "Communication gets blamed for a lot of things," Ms. Haldane said.

A second aim of Cornerstone is to focus on the needs of clergy in their first 3-7 years post-seminary. Fr. Fenhagen identified this as the "first crisis period. Reality sets in." The Rev. Sandra Richardson, assistant director, said it was discovered that clergy needed to be brought back together and asked how things were going: As expected? Different?

The critical period for priests seems to be about five years after ordination when they start to recognize a conflict between the expectations and idealisms of the seminary and the reality of parish life, said Carolyn Dicer. She is an Education for Ministry mentor and conflict resolution counselor who has coordinated clergy wellness workshops in Province 4.

Before coming to a conference, each priest has been asked to write up a "critical incident," some important or upsetting event from his or her own ministry. These are studied carefully in groups of four clergy and a leader, less with a view to solving a particular problem than to developing systems and methods for problem-solving.



**Mr. Craddock: "I felt called to church work — but not to ordination. I wanted to lift up the skills of the laity."**

Each participant is also asked to state a personal focus and mission. The Rev. William Brettmann, another person involved in the project's development, said writing these two statements helps priests understand "the dynamics of their own system. Congregations have their own systems — patterns, trends, themes" that continue "from generation to generation." They are often, he said, as recognizable as literary styles: "tragic, ironic — they change slowly. Some groups, like some families, enjoy ill health."

The conferences, he said, help priests to see the interdependence of all parts of the congregation, and how some members have distinct roles such as nurturer or mediator — or disturber of the balance — which they themselves may be unaware of.

### "College for Bishops"

The Rt. Rev. Roger White, Bishop of Milwaukee and vice chair of Cornerstone's board, spoke of the confusion within parishes about the three ordained orders. Bishop White, with others, is developing a "college for bishops," a preparation for the office, especially for the newly consecrated.

"The bishop should be a teacher with the catechumens, work in congregation development with parishes, with clergy and deaneries," he said. "[He or she] must delegate administrative duties to staff." Bishop White said Project Cornerstone is concerned with the well-being of priests

(Continued on page 13)

# Bishop Johnson Found Dead

## Gunshot wound appears to have been self-inflicted

The Rt. Rev. David E. Johnson, Bishop of Massachusetts, was found dead Jan. 15 in his apartment of an apparent self-inflicted gunshot wound. He was 61.

Local police said "There was no evidence of a struggle, no evidence of forced entry, and nothing was missing from the apartment." Police said it appeared Bishop Johnson died Saturday, Jan. 14.

Bishop Johnson already had announced his retirement and was to begin a sabbatical this month. He and his wife, Joyce, had sold their home last year, and moved to an apartment in Framingham, Mass. They recently purchased a retirement home in Kansas, and Mrs. Johnson already was living there.

"This devastating time is filled with pain, anger and questioning for all of us who knew, worked with, loved and were loved by Bishop Johnson," said the Rt. Rev. M. Thomas Shaw, Bishop Coadjutor of Massachusetts, who was scheduled to become diocesan June 5. "David often spoke of everyone's 'giftedness,' the gifts each person brings to the life of the church and for the common good of the human family."

The Rt. Rev. Barbara C. Harris, Suffragan Bishop of Massachusetts, called Bishop Johnson "a very warm, loving person, very committed to the ministry with people and with a particular interest in the well-being of children."

Bishop Johnson had established a program called DoveMass, which recruits volunteers to work in public schools. He had hoped to help other dioceses establish

programs for young persons during his sabbatical.

The Presiding Bishop, the Most Rev. Edmond L. Browning, said he was "deeply saddened by this tragic end to David Johnson's life and ministry," and that the "whole church joins in thanksgiving for his ministry."

Bishop Johnson was born in Newark, N.J., in 1933. He graduated from Trinity College, Hartford, Conn., in 1955, then was a pilot for three years in the Strategic Air Command.



Bishop Johnson

He graduated from Virginia Theological Seminary in 1961. He was ordained to the diaconate in 1961 and to the priesthood in 1962,

in the Diocese of Arkansas. He served Good Shepherd Church, Little Rock, 1961-1965, then became vicar of St. Martin's, Fayetteville, Ark., in 1965, serving until 1972.

In 1972, he became rector of Calvary Church, Columbia, Mo., and remained there until 1976. He was called to the Diocese of Southwest Florida in 1976 to become rector of St. Boniface, Sarasota. He remained there until 1985, when he was elected Bishop Coadjutor of Massachusetts. He served as coadjutor in 1986-86, then succeeded the Rt. Rev. John B. Coburn as Bishop of Massachusetts.

He is survived by his wife, Joyce, whom he married in 1958, and three children. Bishop Browning presided at the funeral liturgy Jan. 19 in Trinity Church, Boston.

# Ellen Cooke Resigns as National Church Treasurer

Ellen F. Cooke, treasurer of General Convention and senior executive for administration and financing for the past nine years, has resigned, effective Jan. 31. Mrs. Cooke and her husband, the Rev. Nicholas T. Cooke III, will move to Virginia where he has accepted a call as rector of St. John's Church, McLean.

Mrs. Cooke came to the Episcopal Church Center in 1986 after being assistant treasurer in the Diocese of Massachusetts and later in the Diocese of Virginia.

"This church has been very well served by Mrs. Cooke's professional gifts and her

commitment to faithfully carrying out the responsibilities with which she has been entrusted," said the Most Rev. Edmond L. Browning, the Presiding Bishop.

Bishop Browning and Pamela Chinnis, president of the House of Deputies, will select a new treasurer of General Convention.

The treasurer of the Executive Council



ENS photo  
Mrs. Cooke

and Domestic and Foreign Missionary Society must be nominated by the Presiding Bishop and elected by the Executive Council, the governing body of the church between General Conventions.

Bishop Browning said he and Mrs. Chinnis hope to bring a name forward for these positions at the next meeting of the Executive Council in February in Providence, R.I.

Assistant treasurer Donald Burchell will assume administrative responsibilities until a successor is named. Mrs. Cooke will continue for a limited time as a consultant.

## BRIEFLY

The Rt. Rev. Jorge Perera Hurtado is the new **Bishop of Cuba**. Bishop Hurtado was appointed by the Metropolitan Council of Cuba after the diocese failed three times to elect a successor to the Rt. Rev. Emilio Hernandez, who retired.

The Bishop of Washington, the Rt. Rev. **Ronald H. Haines**, has invited members of his diocese to join him in prayer on three evenings during February. Bishop Haines plans to be in Washington National Cathedral for 90 minutes during each of those evenings to pray and reflect about the future of the diocese.

The Theological Commission of the **Russian Orthodox Church** has recommended that the church withdraw its membership in the World Council of Churches and other major ecumenical organizations as a protest against "missionary intrusions" in Russia by non-Orthodox churches.

The Rev. Jack Knight was sentenced to a **five-year suspension** from the priesthood following his conviction in a church court. The Bishop of Colorado, the Rt. Rev. William J. Winterrowd, sentenced Fr. Knight after the priest was found guilty of committing acts that were unethical and immoral, of violation of his ordination vows and of engaging in conduct unbecoming a member of the clergy.

# Where the Polar Bears Roam . . .



By PATRICIA WAINWRIGHT

A LIVING CHURCH  
One in a series

Scott Fisher photos

## Everyone takes part in the ministry of pastoral care at an Alaskan congregation north of the Arctic Circle

From Kivalina you can see tomorrow. The Alaskan village of Kivalina is on a gravel spit between the Arctic Ocean and a fresh water lagoon. It is north of the Arctic Circle, above the tree line. A few miles west is the international date line, and Russia.

The Church of the Epiphany has been a part of Kivalina for more than 90 years. One of its biggest milestones occurred in 1964, when the Rev. Milton Swan, now retired, was ordained the first Eskimo priest. The present rector of Epiphany is the Rev. Raymond Hawley, a priest in Alaska for 22 years. His assistant, the

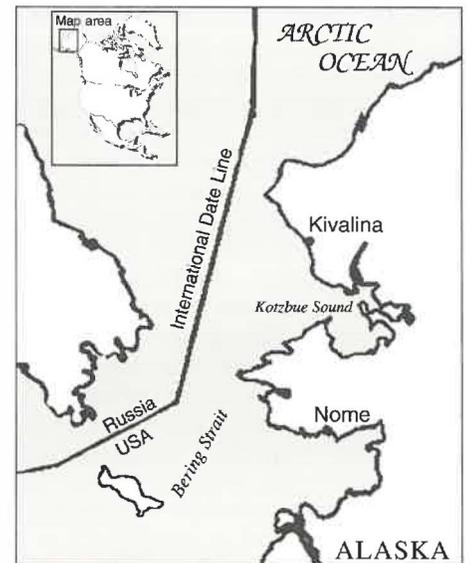
Rev. Jerry Norton, was ordained in 1993 after serving as a deacon for 19 years.

"It's continuity," said the Rt. Rev. Steven Charleston, Bishop of Alaska. "The seniors pass on the mantle to the next generation."

Each priest is non-stipendiary. "We look for jobs to support our families," Fr. Norton said. He works as a carpenter and heavy-equipment operator. Fr. Hawley is presently working on construction of a hospital in Kotzube; his wife Winona teaches at the local school.

The Rt. Rev. Andrew Fairfield, Bishop of North Dakota, visited Kivalina often during his 16 years as a member of the diocesan staff in Alaska.

"Fr. Hawley and Fr. Norton give their time to the church," he said. "They lead worship and respond to crises. Everyone takes part in pastoral care, visiting. All [the church members] feel they are servants of Christ, according to their own



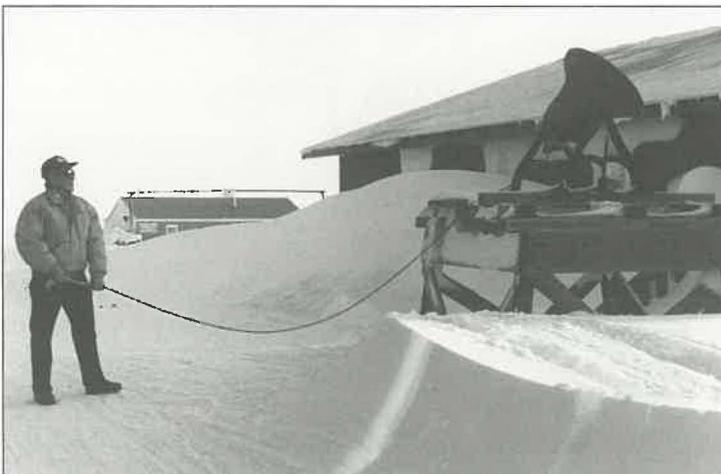
Living Church graphic by Julie Erkenswick

gifts and talents."

And everyone sings. "The singing is incredible!" said the Rev. Scott Fisher, rector of St. Matthew's, Fairbanks, and formerly assistant to the bishop. "Any four people get together and sing harmony. Easter services go on for 17 hours, singing and singing. When they sing the Sanctus, it comes from the bottom of the earth!"

"Two or three hundred people visit at Easter," Fr. Hawley said. "They like our church."

"People come from surrounding villages in a 200-mile radius," Bishop



The Church of the Epiphany's bell can be heard ringing for services and to signal the catch of a whale.

Fairfield recalled. "Kivalina is the Mecca of gospel music. Everyone sings four-part harmony at the top of their lungs. It's loud and wonderful!"

Mrs. Hawley said members of Epiphany and the Friends' Church spent most of December practicing for Christmas. The two churches rotate Christmas Eve and Christmas Day services so everyone can go to both — and sing in English and in Inupiaq, the coastal Eskimo language.

Epiphany's present building, described by Fr. Hawley as a "36-foot by 70-foot lumber church," was built in 1976. Because there are no trees so far north, all wood and other construction materials have to be brought by barge.

"We kept extending the old church, putting on additions," Mrs. Hawley said. "But the floor was rotten."

Fr. Fisher served with the diocesan office for 20 years, traveling around the interior and the Arctic coast. "One Sunday," he said, "I was preaching on the lesson about the 'vine and the branches.' But there was nothing higher than my ankles. People go 200 miles for a Christmas tree."

The population of Kivalina is about 380; some 200 people belong to Epiphany. The village has one other church, a group of California Friends. "It's a small town," Mrs. Hawley said. "We don't need more churches."

On Sunday mornings, choral Eucharist alternates with Morning Prayer. "The service is in English, with announcements in Inupiaq," Mrs. Hawley said. "Bible readings and sermons are translated into Inupiaq." The evening service is less formal. Often the content of the morning



**Because there are no trees in this remote location, wood used in construction is brought by barge.**

service is reviewed in Inupiaq, people witness, and, of course, everyone sings.

As close as Kivalina is to the future, its roots are firmly in the past. "People have lived here for 30,000 years," Fr. Fisher said. Hunting and fishing are life-sustaining activities. Whales are hunted

during the spring migration. "The church bell is rung when a whale is caught," Fr. Fisher said. And, he added, "Polar bears hunt people. You don't walk at the end of town."

In the present, Epiphany and Kivalina

are a strong, vibrant community. The village has telephones and cable television, which broadcasts international programs and local messages. And everyone, said Fr. Fisher, has a CB radio in the living room, or the kitchen. "Every morning," he said, "when people wake up, they all get on the CB and say hello to each other. And then before they go to bed, they say good-night."

Bishop Fairfield said of Epiphany's members: "They take their Christianity seriously, and act it out."

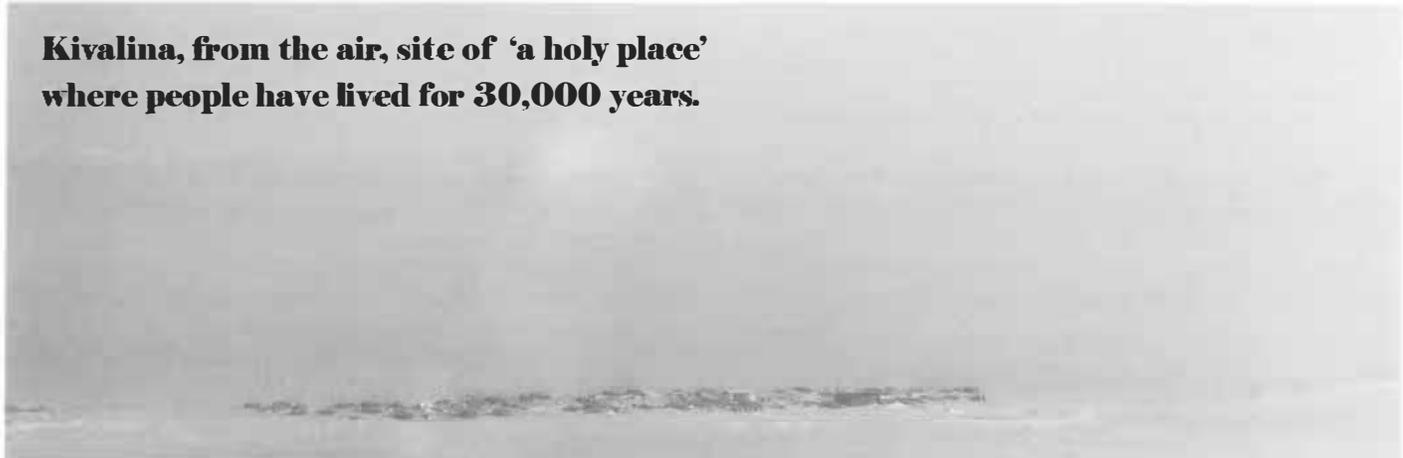
"It's a holy place," Fr. Fisher said. "These are real people and it's their home, but it's a holy place. The whole church is better because there's Kivalina."

*Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.*



Singing is a vital part of life in Kivalina, where Easter services have gone on for 17 hours.

**Kivalina, from the air, site of 'a holy place' where people have lived for 30,000 years.**



# Christ Shares Our Humanity

By M. FRED HIMMERICH

Perhaps a few Episcopalians, after celebrating the feast of the Presentation of Christ in the Temple, have noticed a slight change in the collect for the day. In earlier prayer books the collect included these words: "that, as thy only-begotten Son was this day presented in the temple in substance of our flesh. . ." The collect in the 1979 prayer book, however, eliminates the words "in substance of our flesh."

Before proceeding, let the reader be assured the author of this article approves of the new prayer book, uses it religiously, and is thankful for most of its contents. However, the omission of these few words perturbed me. Why were they omitted?

Naturally, the first place one ought to look in order to find an answer to such a question is to Marion Hatchett's very valuable *Commentary on the American Prayer Book* (Seabury Press, New York, 1981). We find this explanation: "The present revision substitutes 'thee' for 'thy majesty' and omits the phrase 'in the substance of our flesh,' for this metaphysical terminology tends now to be confusing rather than helpful" (p. 199).

That explanation is disturbing. The creeds contain metaphysical terminology. Our collects, prayers and hymns contain metaphysical terminology. Are we to omit metaphysical words whenever they appear? If so, such words as these would deserve to be omitted: person, nature, substance, being, union, and a score of others.

The words "in substance of our flesh" can be seen as a statement which points to the heart of the gospel. John said that the "Word was made flesh and dwelt among us." We sang at Christmas that Christ our God "assumed our very nature" (hymn no. 496). On the second Sunday after Christmas we prayed, "Grant that we may share the divine life of him who humbled himself to share our humanity" (prayer book, p. 214). Thus at Christmas God the Word united himself to our humanity.

On this occasion, celebrated Feb. 2, our humanity was presented to God in the temple. On Good Friday our humanity was presented to God the Father, in a pure and acceptable sacrifice.

The Feast of the Presentation stands directly between Christmas and Good Friday. It both looks back to Christmas and to our union with the divine Word. It also looks forward to Good Friday and the offering of ourselves to God the Father in union with Christ our Savior. Remember Simeon's words to Mary, "A sword shall pierce through your own soul also" (Luke 2:35).

Christ in his divinity did not need to be presented to God in the temple; God did not need to be presented to God. But we needed to be presented to God. In this event in the temple, our nature was presented to God the Father, in union with Christ, the Word of God. Granted, to say these things require the use of metaphysical language. But not to use the metaphysical words is also to ignore the



*Simeon took the Christ Child up  
in his arms and blessed God.*

truths those words, poorly perhaps, try to express.

The Latin original of this collect has the phrase, "*cum nostrae carnis substantia.*" Several different translations could have been used: "with the substance of our flesh," "with the nature of our flesh," or even "with our human nature." Scholars should be able to come up with a good translation. They came up with many good translations of metaphysical words in other places in the prayer book. Surely, to make an acceptable translation of a metaphysical phrase is better than to omit that phrase altogether.

Any Christian feast is more than a remembrance of a past event. A feast is also a celebration of an eternal truth. To omit the "metaphysical" word in this collect goes far to reduce this feast to nothing more than the remembrance of a bygone happening. On the other hand, here, in this feast, we are one with the Firstborn, here our Mother is bringing us to the temple, here the doves are our temporary substitute. All too soon we shall be offered in reality on the cross with Christ our God.

This feast is also called "The Meeting." It is the meeting of God and man in Christ. It is the meeting of God with his faithful people, in the persons of Anna and Simeon. It is the meeting of Christmas and Good Friday. This meeting proclaims the healing and glorification of our nature, so that we can be a pure and living sacrifice.

Did anyone else notice the change in this collect? Is it not better to try to understand the truth behind a metaphysical word than to eliminate that word entirely?

---

*The Rev. M. Fred Himmerich is rector of St. Paul's Church, Watertown, Wis.*

## An Appeal to Support

In recent years, when natural disasters and other calamities have struck various parts of the world, the Presiding Bishop's Fund for World Relief has been among the first to respond. From floods along the Mississippi River to carnage in Rwanda, the fund has come forth with emergency grants as soon as a request is received from a bishop. Grants from the fund also are used for such varied programs as teaching mothers how to take care of infants and treating victims of domestic violence.

On Jan. 29, the Presiding Bishop's Fund makes its annual appeal, although the date may vary in some congregations. Throughout the Episcopal Church members are asked for gifts which make it possible for this vital ministry to respond so quickly.

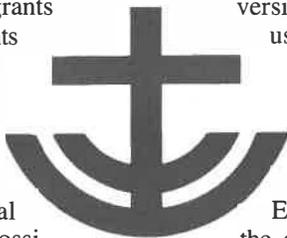
"One God, One Family, One Earth" is the theme of this year's annual appeal. Generous gifts will enable that theme to be carried out more readily by one of the most effective ministries the church has to offer.

## Necessary Forum

In the days following publication of a Viewpoint article by the Rev. Paula Jackson [TLC, Nov. 6], we have been asked frequently how we could allow such an article to be published. That article, about the role of the goddess Sophia at the controversial Re-imagining conference in Minneapolis, brought us more mail than any we published in 1994.

As the name implies, Viewpoint articles are simply points of view of the authors. They may, or may not, represent the points of view of the editor or members of the Living Church Foundation. Viewpoint articles provide a forum in which Episcopalians can expound upon current issues facing the church. We believe such a forum is needed in the church, for it is often not possible for one's views to be articulated at the parish or diocesan level.

We are thankful for the many persons who submit Viewpoint articles to THE LIVING CHURCH. Their efforts help us produce a more lively magazine.



## VIEWPOINT

# A Second Chance to Win the West

By ASA BUTTERFIELD

On the surface, "inclusive" would appear to be one of those trendy words. But in cross-cultural missionary work, it is a word that has never gone out of style.

As a seminarian, I was fascinated with the 10th chapter of the Book of Acts. Here it takes a vivid dream to jolt Peter from his rigid position. Until this dramatic encounter with the Holy Spirit, Peter was convinced salvation was God's exclusive gift to the Jews. Like most pious Jews of his day, Peter had little to do with the gentile world.

Exclusivity is not the practice of Jesus nor the purpose of his mission. In his teachings, we see the theme of "inclusion." He says in John's gospel, "Father, that they may be one, as we are one" (John 17:20-23). In Matthew he says, "Go forth therefore and make all nations my disciples" (Matt. 28:19). Mark and Luke also follow this theme.

Cross-cultural evangelism begins in the Book of Acts. Peter's transformation results in a breakdown of the barriers of

exclusivity, but it is Paul who seems to excel with his more cosmopolitan attitudes and linguistic skills. There was nothing timid about Paul. He does not ask for passports or union cards as prerequisites for salvation in Crete, Corinth or Galatia. In Acts (8:26-39) we see Philip baptizing the Egyptian eunuch by the roadside. The apostles were bold cross-cultural missionaries. The Mediterranean region was a multicultural ground for seeding the good news. It flourished like a tropical garden.

### In the Heartland

Today, on many parts of the North American continent, we have become as multicultural as the Mediterranean of apostolic times. On one recent occasion, while walking a city block in San Francisco, I overheard six different languages spoken. However, multiculturalism is not just a recent phenomenon of the coastal areas. Chicago is now 25 percent Hispanic, and Hispanic missionary work has emerged in the U. S. heartland in such unlikely places as North Carolina, Wisconsin and Michigan.

Despite our good efforts, the tendency in the American church to be "exclusive" of other cultures still fascinates me. And it worries me, too. I pray that Hispanic ministry will not become just another fading trend.

My passion to "include" Latin Americans has at times been all-consuming. It has brought me both pain and joy. In the 1980s I was blessed with the good fortune of starting five new Hispanic congregations. It was like writing vivid new chapters in the Book of Acts. And there are chapters yet to be written.

My other concern for cross-cultural mission is that we do not expect the first generation of Hispanics to "do it our way" by trying to force integration into our institutional folkways.

Expecting Mexican immigrants, for example, to adopt our democratic open style, become pledging members and debate issues at conventions is not realistic, nor is it wise. Also remember that recruiting new members from among English-speaking Hispanic-Americans, now already established, socio-economically speaking may be good evangelism, but this should not be confused with cross-cultural missionary activity.

### Servant Class

I see nowhere in the gospels where Jesus concentrated on the well-established citizens. His work was among the disenfranchised, the disenchanted or the lost sheep. Likewise, the apostolic ministry did not encompass the conversion of aristocratic households. History reveals that  
*(Continued on next page)*

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*The Rev. Asa Butterfield is a former missionary priest in Mexico and Central America. He now resides in Rancho Cucamonga, Calif.*

# BOOKS

## Transforming Culture

**CHRISTIANIZING HOMER:** *The Odyssey, Plato, and The Acts of Andrew.* By Dennis Ronald MacDonald. Oxford. Pp. xvi and 352. \$42.50.

What's the use of the early Christian "apocryphal" literature? Who wrote it, and for whom? Why, despite their second-class status alongside an established "canon" of scripture, did a host of gospels, letters, acts and apocalypses survive into the Middle Ages and beyond? In this test-case study of one apocryphal Act, Dennis MacDonald offers some fresh and intriguing answers.

At first reading, the *Acts of Andrew* may seem nothing more than a Christian popular novel, a second-century religious drama of note chiefly because of its miracles, dangerous voyages (including a tour of hell), sharply-drawn antagonists, and humor. As such, whatever its superficial appeal as entertainment, its contribution to our understanding of early church life and theology would appear to be slight.

However, if the author is right, the *Acts of Andrew* offers an extraordinary window into the intellectual and social world of its original audience. He argues that the author deliberately imitated the "classics" of the day, especially Homer's *Odyssey* and the dialogues of Plato, just as a modern Christian writer might recast well-known themes and characters from Shakespeare or Melville.

This is a bold thesis, supported by numerous line-by-line comparisons



between the Acts and its alleged classical sources.

Clearly the book will require considerable stamina of the reader. But for those concerned with the relation between emerging Christianity and its surrounding culture, the effort will be amply rewarded. Thanks to this painstaking research, this ancient "novel" can remind us that "one way to transform culture is to transmythologize it through the reality of fiction, through the gravity of laughter, through the truth of myth" — a lesson of enduring relevance to every teacher and preacher.

(The Rev.) JULIAN V. HILLS  
Milwaukee, Wis.

## Pastoral Responsibility

**ARGUING THE APOCALYPSE:** *A Theory of Millennial Rhetoric.* By Stephen D. O'Leary. Oxford. Pp. x and 314. \$39.95.

Studies of apocalyptic literature and movements are appearing in increasing numbers. O'Leary's book differs from others by presenting a rhetorical theory of apocalyptic discourse.

O'Leary's theory uncovers the principal themes and reasoning patterns of apocalyptic discourse. These "topi" are time, evil and authority. He sees apocalyptic discourse as more than a pronouncement of the end of all things. It is a "dramatist" form inviting audience participation.

O'Leary applies his theory to the arguments of William Miller and his followers, who fixed the date of the Second Advent at Oct. 22, 1843. He also analyzes major texts of the most popular apocalypticist of our time, Hal Lindsey.

Although Lindsey and those who share his views distance themselves from Miller, there is a striking continuity between the two. The social pessimism, the method of biblical interpretation, the denunciation of opponents, and the declaration of the imminence of the end are remarkably alike. What is different is the importance Lindsey attaches to the State of Israel, his right-wing politics, and his slippery use of the word "generation" to identify our own time as the last days.

(The Rev.) JAMES H. CLENDINEN, JR.  
Jesup, Ga.

# A Missionary Opportunity in Our Midst

(Continued from previous page)

Christianity came to the Roman Empire through the zealous witness of the servant class.

Let us look at some parallels today in North America. The evangelicals and pentecostals speak of cross-cultural mission in terms of starting one new congregation every month. The western frontier of America was won for Christ in the 1880s by people with this kind of apostolic excitement. With few exceptions, we Episcopalians waited for the invention of the Pullman car before moving westward.

As I wrote in the early 1980s, "I hope that our church, with its great catholic-evangelical potential, does not miss the greatest missionary opportunity to come our way in the last hundred years."

Why lose the west twice? Missionary work among other cultures like that of Hispanics does not need a Pullman car, a solid stone church, nor does it even need a priest. It does, however, take people with courage, people who understand, as Peter and Paul did, that the Lord Jesus Christ is still calling us to share our faith by including people who may be different from us

in custom, culture and language.

Hundreds of thousands of formerly invisible Hispanics and Asians have moved into our ranks in the last decade. Many have advanced socio-economically. Many seek a church they can trust. Some yearn for leadership to show them the way, while others are ready to become leaders.

As we encounter them in our midst, we will be refreshed and revitalized by the same Spirit who motivated the apostles. These neighbors still await our witness to the Risen Christ.

# Cornerstone Project Eyes Healthy Church

(Continued from page 6)

and bishops. "Spiritual, not administrative," he said.

Canon Sharon Davenport, lay development officer for the Diocese of Northwestern Pennsylvania, the Rev. Andrew Hamersley, rector of St. Andrew's Church, Albany, N.Y., and the Rev. Kay Johnson, vicar of St. Mary's Church, Erie, Pa., attended a Cornerstone conference on Wellness in Christ, at the Silver Bay Conference Center on Lake George, N.Y.

Canon Davenport audited the conference, with an eye to replicating the program in her diocese. She called the three-day meeting "a renewing experience; a very positive atmosphere." Ms. Johnson said the conference was "well integrated, body, mind and spirit." She said the whole conference focused on "everyday, practical spirituality for living."

And Fr. Hamersley called the preaching "terrific. I don't have a lot of opportunity to listen to preaching except my own." He noted that "there was no alcohol — no sherry hour. That was significant to the theme of wellness."

The leadership of the Cornerstone Project was assumed Jan. 1 by a lay person, William S. Craddock, Jr., of Memphis, Tenn. After 25 years in the business world, Mr. Craddock said he "felt called to church work — but not to ordination. I wanted to lift up the skills of the laity."

The emphasis of Cornerstone will broaden from solely on clergy wellness to

include congregational wellness, "congregational wholeness and holiness." A January gathering in New York was designed to ask theologians, lay people, consultants, representatives of the national church, "What do we mean by congregational wholeness?"

In his draft vision statement, Mr. Craddock cites systems thinking as a means of "defin[ing] by relationships," and identifies "three major alliances targeted for new initiative development."

Of the Episcopal Church Foundation, Mr. Craddock said, "We anticipate a partnership beyond funding, including involvement in program planning and implementation."

Cornerstone, he said, will draw upon the "experiences, staff and resources" of the Episcopal Church Center, "at the heart of our ecclesial tradition and structure," toward a greater focus on congregations. Finally, he wrote that he hopes to "challenge [bishops and dioceses] to engage in ministries for clergy professional development and congregational life."

Fr. Fenhagen said he thought the succession of Cornerstone leadership to a lay person "very exciting," saying it echoed the shift in leadership within the church to the laity.

"People won't take authoritarian leadership today."

Of the impact of the Cornerstone Project, which has developed 30 pilot programs and touched some 4,000 clergy, he said, "I think we've made a major contribution in some small way."

PATRICIA WAINWRIGHT

## Utah Bishop Asks for an Election

A special convention of the **Diocese of Utah** voted unanimously to concur with Bishop George Bates' request for an election of a bishop coadjutor when it met Dec. 3 at St. Mark's Cathedral, Salt Lake City.

The convention elected a nine-member nominating committee to begin the process of election. Bishop Bates has asked the diocese for a disability retirement.

In addition, the convention voted to reduce from 15 percent to 10 percent the diocese's assessment of financial support from each congregation.

\* \* \*

At the request of the Rt. Rev. James E. Krotz, bishop, the **Diocese of Nebraska** deferred taking action on a possible diocesan-wide capital funds campaign, at its

annual council Nov. 11-12 in Grand Island. Bishop Krotz said unforeseen developments prompted the delay, and that he would call a special council to consider and approve the campaign if necessary.

In his address to the council, Bishop Krotz spoke of placement of clergy and announced he was limiting the number of students the diocese sends to seminary each year to one.

"We can hope to place, on average, only one seminary graduate each year," he said. "That means that some who want to go (to seminary) will have to wait, perhaps for several years. I know this is a difficult thing for those who are called, but part of the discernment process is matching the gifts of the aspirant to the needs of the diocese."

A 1995 diocesan budget of \$611,000 was approved.



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# Church Services Near Colleges

Do you know someone at one of the colleges listed here? If so, why not write the student, providing the name of the chaplain as listed below? You may also want to contact the chaplain.

Refer to key on page 16

**ALABAMA**  
**TUSKEGEE UNIV.** Tuskegee  
ST. ANDREW'S 701 Montgomery Rd.  
The Rev. Liston A. Garfield, r  
Sun 11. Wed 12:05

**FLORIDA**  
**UNIV. OF SOUTH FLORIDA** Tampa  
ST. ANSELM'S CHAPEL—EPISCOPAL UNIV. CENTER  
12850 N. 50th St. (813) 988-6928  
The Rev. G. Robert Cain, chap; the Rev. Mark Bowen, d  
Sun H Eu 6; Wed EP 7

**ILLINOIS**  
**SOUTHERN ILLINOIS UNIVERSITY** Carbondale  
ST. ANDREW'S 402 W. Mill  
The Rev. Lewis A. Payne and Peer Ministers  
Sun: 8, 10. Weekdays as announced

**INDIANA**  
**PURDUE UNIV.** West Lafayette  
EPISCOPAL CAMPUS MINISTRY  
435 W. State St. 47906-3540 (317) 743-1347  
The Rev. Peter J. Bunder, c  
Sun HC 8:30, 10:30. Lutheran/Anglican Dinner 5:30

**UNIVERSITY OF NOTRE DAME** South Bend  
**INDIANA UNIVERSITY-** South Bend  
**CATHEDRAL CHURCH OF ST. JAMES**  
117 N. Lafayette Blvd.  
The Very Rev. Frederick E. Mann, Dean; the Rev. Joseph P. Illes, d  
Sun H Eu 8, 10:15; SS 9; Adult Ed 9:15; Tues H Eu 7; Wed & Fri H Eu 12:05

**LOUISIANA**  
**LOUISIANA STATE UNIV.** Baton Rouge  
ST. ALBAN'S CHAPEL Dalrymple & Highland  
The Rev. Charles A. Wood, chap  
Sun 10:30, 6; Mon-Fri 11:45

**MASSACHUSETTS**  
**SMITH COLLEGE** Northampton  
ST. JOHN'S 48 Elm St.  
The Rev. James G. Munroe, r; the Rev. Patricia M. Coller, c  
Sun HC 8 & 10. Student Fellowship—Tues noon (HC & Lunch)

**MICHIGAN**  
**WAYNE STATE UNIVERSITY** Detroit  
Jenny Gale Tsering, chap  
687 Student Center Bldg., Detroit, MI 48202

**MINNESOTA**  
**UNIV. OF MINNESOTA** Minneapolis/St. Paul  
**UNIVERSITY EPISCOPAL CENTER**  
317 17th Ave., S.E., Minneapolis 55414 (612) 331-3552  
The Rev. David Selzer, chap FAX (612) 627-9450  
Sun Eu 6, Night Prayer Tues 9

**NEBRASKA**  
**HASTINGS COLLEGE** Hastings  
ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126  
The Very Rev. John P. Bartholomew, Dean; the Rev. Fr. Karl E. Marsh, ass't  
Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

**NEBRASKA (cont'd)**  
**UNIVERSITY OF NEBRASKA** Lincoln  
ST. MARK'S ON THE CAMPUS 1309 R  
The Rev. Don Hanway, v & chap  
Sun Eu 8:30, 10:30, 5. Tues 12:30

**NORTH CAROLINA**  
**EAST CAROLINA UNIV.** Greenville  
ST. PAUL'S 401 E. 4th St., Greenville  
The Rev. Thomas Cure, chap  
Sun 7:30, 9, 11 HC. Wed 5:30 Episcopal Student Fellowship  
HC/supper

**NORTH CAROLINA CENTRAL UNIV.** Durham  
ST. TITUS' 400 Moline St.  
The Rev. Monroe Freeman, Jr., r; Dr. James Colt, lay chap  
Sun Eu 8, 11. Wed 7 (919) 682-5504

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

**UNIV. OF PITTSBURGH** Pittsburgh  
**CARNEGIE MELLON UNIV.**  
**CHATHAM COLLEGE**  
CALVARY 315 Shady Ave. 15206  
The Rev. Pamela Foster  
Sun 8, 10:30, 12:15; Wed 7, 10:30

**TEXAS**  
**RICE UNIVERSITY** Houston  
**TEXAS MEDICAL CENTER** 6265 S. Main  
AUTRY HOUSE—Collegiate Chapel of St. Bede  
Sun Eu 5 p.m.

**SAM HOUSTON STATE UNIV.** Huntsville  
EPISCOPAL STUDENT CENTER 1614 University Ave.  
Fr. Jim Sproat, chap (409) 295-3988  
Sun 6 Mass & Meal. Wed 6 Compline & Bible Study

**VIRGINIA**  
**WASHINGTON & LEE**  
**VIRGINIA MILITARY INSTITUTE** Lexington  
**R.E. LEE MEMORIAL CHURCH**  
The Rev. David Cox, r; the Rev. Dr. Sandra Levy, ass't; H.H. Edens, III, intern.  
Sun Eu 8:30, 10:30, 5. Wed 12:15

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**UNIV. OF WASHINGTON** Seattle  
CHRIST CHURCH—Canterbury  
1305 N.E. 47th St. (206) 633-1611  
The Rev. Stephen Garratt, chap  
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed 7:45

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# People and Places

## Appointments

The Rev. **Raymond P. Dugan** is rector of Transfiguration, Apache Junction, AZ; add: 514 S. Mountain Rd., Apache Junction, AZ 85220.

The Rev. **Timothy Lynn Hoyt** is director of migrant and hispanic ministry for the Diocese of Western North Carolina.

The Rev. **Christine Humphrey** is rector of St. Mary's, 2512 Joslyn Rd., Lake Orion, MI 48360.

The Rev. **Ralph Locke** is vicar of St. John's, P.O. Box 102, Marcellus, NY 13108

The Rev. **Lynda F. Moore** is assistant of Holy Cross, 316 Melrose Ave., Tryon, NC 28782.

The Rev. **Timothy J. Patterson** is interim rector of Holy Trinity, 607 N. Greene, Box 14827, Greensboro, NC 27415.

The Rev. **Fredrick A. Robinson** is rector of Redeemer, 222 S. Palm Ave., Sarasota, FL 34236.

The Rev. **Robert M. Ross** is rector of St. Peter's, P.O. Box 437, Osterville, MA 02655.

The Rev. **Ward Simpson** is rector of St. Andrew's, 900 Chapple Ave., Ashland, WI 54806

The Rev. **Deuel Smith** is rector of Trinity, 111 N. 4th St., River Falls, WI 54022.

## Ordinations

### Priests

**Arizona—Robert A. Nagy.**

**East Tennessee—Leslie Dale Gabriel Martin**

**Oregon—Marcia Gayle Wynn Engblom,** Trinity Cathedral, 2620 Capitol Ave., Sacramento, CA 95816; **Katharine Jefferts Schori,** Good Samaritan, 333 NW 35, Corvallis, OR 97330; **Carol Aletha Westerberg,** St. Bartholomew's, 11265 SW Cabot, Beaverton, OR 97005.

### Deacons

**Oregon—Marla T. McGarry-Lawrence,** St. Michael & All Angels, 1704 NE 43rd Ave., Portland, OR 97213.

## Retirements

The Rev. **John T. Broome** as rector of Holy Trinity, Greensboro, NC; add: 3009 Round Hill Rd., Greensboro, NC 27408.

The Rev. **James B. Jeffrey** as chaplain and associate director of clinical pastoral education of St. Luke's Roosevelt Hospital Center; add: 400 E. 59th St. Apt. 15F, New York, NY 10022.

The Rev. **Arthur K.D. Kephart** as rector of All Saints', Appleton, WI.

The Rev. **Gerald A. Reiss** as rector of St. Peter's, Clarksboro, NJ; add: 1048 Detweiler Ave., Hellertown, PA 18055.

The Rev. **Kenneth E. Roush** as vicar of Our Saviour, Pinetop/Lakeside, AZ; add: P.O. Box 2468, V Show Low, AZ 85901.

## Resignations

The Rev. **Barbara Fry** as deacon assistant of St. John's, Holly, MI; add: 114 Clarence St., Holly, 48442.

The Rev. **Hal T. Hutchison** as rector of St. Paul's, Edneyville, NC.

## Changes of Address

The Revs. **William and Flora Louise Schock,** Fountain View Retirement Home, 360 W. 40th St. #322, Holland, MI 49423.

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## BOOKS

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## CATECHUMENATE

**CHRISTIAN FORMATION: A Twentieth-Century Catechumenate** by the Rev. William Blewett, Ph. D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

## COMPUTER SOFTWARE

**INEXPENSIVE EPISCOPAL SOFTWARE:** 79 & 28 BCP, RSV and NRSV Lectionaries, parish office management, BOS, LFF, Christian education, Spanish BCP, music libraries and more. IBM, Macintosh, Apple II. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (303) 522-3184.**

## NEEDLEWORK

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## 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.**

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

## POSITIONS OFFERED

**RECTOR SOUGHT** for parish of 450 communicants, 195 pledges, \$292,000 budget, located in attractive intracoastal waterway community. For further information send credentials to: **Search Committee, St. Thomas Episcopal Church, 2 St. Thomas Ave., Isle of Hope, Savannah, GA 31406.**

## POSITIONS OFFERED

**A WONDERFUL OPPORTUNITY** to serve in a redeveloping parish where attendance and giving have tripled in the past four years. Excellent lay leadership, committed to service and spiritual growth. Located in small college town near three urban areas. If you believe you have the qualities to work as a priest/developer, indicate your interest to: **Wyatt Stephens, Canon for Parishes, Diocese of Milwaukee. (414) 291-2883, ext 302.**

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

**ASSOCIATE RECTOR** position offered at large Memphis parish. Ministry team includes rector, full-time educator, youth minister. Duties include pastoral, liturgical and teaching with focus on young adults and families. Thirty something preferred. Send resume to: **Rector, St. John's Church, 322 S. Greer, Memphis, TN 38111.**

**RECTOR/PASTOR** for Pro-Cathedral Santo Domingo, Dominican Republic. Iglesia de la Epifania/Union Church seeks bilingual ecumenically oriented rector/pastor for unique challenging ministry. Send resume to: **Barbara Gomez, TED-005143, 6912 NW 72nd Ave., Miami, FL 33166.**

**ASSISTING PRIEST NEEDED** for mid-sized urban parish with longtime Catholic tradition. Strictly Missal/BCP 1928 usage; traditional piety, ceremonial and discipline. Self contained apartment in Clergy House, stipend depends on experience. Approx. 250 on rolls, three masses Sundays and Solemn Evensong & Benediction; two masses daily & Evensong. Hospital ministry included. Inquiries to: **The Rev. Canon Barry Swain, S. Clement's Church, 2013 Appletree St., Philadelphia, PA 19103.**

## POSITIONS WANTED

**LAY EPISCOPALIAN,** seeking change in ministry. M.A. Religion, Lutheran School Theology, M.A. Human Relations, Governors State. Contact: **R. Johnson, 626 E. 194th St., Glenwood, IL 60425.**

## PROPERS

**BULLETIN INSERTS:** New English Bible Sunday readings with collect, psalm and proper preface. **FREE SAMPLES** — **The Propers, P.O. Box 1143, Union City, NJ 07087. (201) 348-1935.**

## RETREAT

**R.A.C.A. RETREAT** for those ordained and religious in recovery from chemical abuse. March 16 and 17, 1995, beautiful Niagara Falls, NY. Contact: **Jim M., 100 Genesee St., Lockport, NY 14094. (716) 433-2878.P**

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

## SUMMER SUPPLY

**AUGUST** vacation on the ocean in S.E. Florida in exchange for Sunday service. Reply **Box L-755<sup>2</sup>.**

## TRAINING PROGRAM

**CRIME! A Christian response? March 29-31.** Training to start a Church-based Victim Offender Reconciliation Program in your area. Call: **1-800-909-VORP (Fresno, CA).**

## TRAVEL

**CATHEDRAL TOURS** of England and Wales. Call **Anglican Tours** for 1995 brochure. **(800) 438-2403.**

**CELTIC/BENEDICTINE PILGRIMAGE** focusing on Hilda of Whitby, Julian of Norwich, Hildegard of Bingen and Canterbury, June 14-27, 1995. Brochure available: **Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC 28711. (704) 669-0606.**

**COPENHAGEN INSTITUTE** "Denmark: Heritage and Challenge." Canon A.M. Allchin, Professor Jens Schjorring and other Danish theologians. Look at spiritual and catholic renewal visits to Elsinore, Royal Ballet, Odense, Tivoli, Royal Museum, Karen Blixen House. Fr. Ralph Peterson, Director. July 30 to August 13. Also Norwegian pilgrimage from Oslo to Trondheim in steps of St. Olaf. August 13 to 20. Contact: **American Summer Institute, Princeton, NJ (609) 799-5349.** Also Institutes Rome June 30 to July 14, Amsterdam July 12-25 and St. Andrews June 26 July 15.

**TURKEY**—Cultural Tour, May 17-30, 1995—14 days fully escorted, \$2,195.00 includes: airfare from JFK/other cities arranged, hotels, meals. Itinerary: Istanbul, Bursa, Canakkale, Troy, Pamukkale, Ephesus, Kusadasi. Antalya including many biblical sites. **CLERGY HONORARIUMS.** For brochure call **1-800-558-7963, Goodwin World Travel, 109 N. Bridge St., Bedford, VA 24523.**

**"IN THE STEPS OF ST. PAUL,"** a 15-day Christian odyssey to Greece, Turkey and Greek isles. May 4-19, 1995. Land/sea package \$2,298. For brochures call: **(201) 891-0076 or FAX (201) 891-4551; Paulson Travel Associates.**

**ISRAEL,** Holyland Pilgrimage, meals and lectures daily, Jerusalem, Bethlehem, Nazareth, St. George and more, February 8 for only \$1,498. Also Greece, Turkey, England, **CLERGY HONORARIUMS. Journeys Unlimited, 150 W. 28th St., New York, NY 10001 or 800-486-8359.**

**TOUR ENGLISH CATHEDRALS AND CASTLES** with **Peter Kirby** or choose your own theme. Our chauffeur driven tours cost from \$630 excluding air fare. **9 Abbots Green, Croydon, England, CR0 5BL.**

**\* In care of The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936.**

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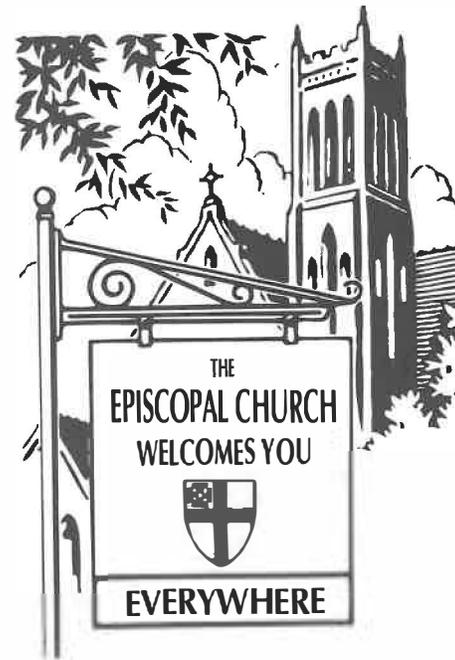
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# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in *The Living Church*.



## 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

## KEY BISCAYNE, MIAMI, FLA.

**ST. CHRISTOPHER'S BY-THE-SEA** 95 Harbor Dr.  
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc;  
Deacon Carroll Mallin  
Sun 8, 10 H Eu. Wed 12 noon.

## 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. Lillas, 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

**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 religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible

## NEWARK, N.J.

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

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM BY-THE-SEA**  
W. Penn & Magnolia  
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet Cemetery  
The Rev. Marlin Leonard Bowman, r the Very Rev. Lloyd A. Lewis, Jr., hon. r Founded 1880  
Sat 5, Sun 8 & 10 (Gregorian), Wed 7:30

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

## EPISCOPAL CHURCH CENTER

**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036

The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

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

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30  
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd 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.

**ALL SOULS'** Main St., Stony Brook Village  
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

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
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

## WHITEHALL, PA. (North of Allentown)

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

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
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. Philputt  
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). 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 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School 9:15 (all ages—nursery 9-12)

## MILWAUKEE, WIS.

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

## PARIS, FRANCE

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

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