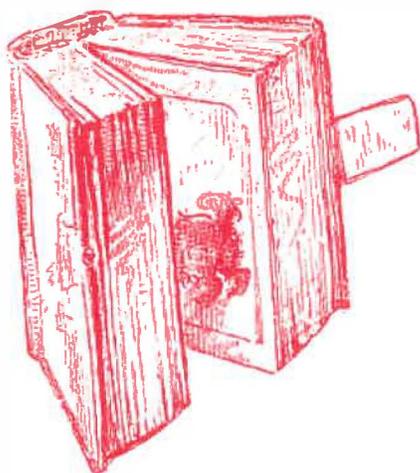
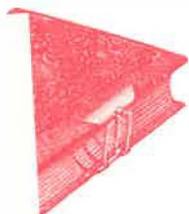
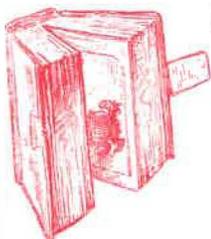


# The Living Church

October 8, 1995 / \$1.50

*The Magazine for Episcopalians*



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## Fall Book Issue

Linda  
Strohmeier  
talks about  
evangelism

see page 10

## Features

### The First Step Is to Love Others

Linda Strohmeier, of the national church office, talks about evangelism

By Bonnie Shullenberger

page 13



### Indian Summers and Blackberry Winters

By Travis Du Priest

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## Departments

**Letters:** 'No-win' procedure (p. 3)

**News:** 'Holding on' in the Caribbean (p. 10)

**Viewpoint:** Ten operating principles of the church  
By Christopher C. Moore (p. 16)

**Editorials:** Books for a new season (p. 17)

**Books:** Jesus and Paul: Who influenced whom? (p. 18)

**People and Places** (p. 24)

**Benediction** (p. 26)

## Quote of the Week

The Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, on leadership: "The church calls for leaders but has long received information-laden elites who are good at sound bytes but poor at thinking theologically."

## In This Corner

### Joining in a Cacophony of Prayer

William Temple, Archbishop of Canterbury half a century ago, asked, "When do you wake up in the Lord's Prayer?"

At the conference on evangelism at Kanuga last month, when representatives from all over the Anglican Communion were gathered, I woke up several times in new ways in the Lord's Prayer.

On several occasions, the priest or bishop leading us in worship asked us to pray the Lord's Prayer in our own native languages. Such a Babel of sound! Fortunately, God is the great Linguist who knows all languages, and he can hear each of us, as in about 40 languages we shared in this cacophony of prayer. One time I stopped speaking and signed the end of the prayer in the sign language of the deaf. I trust God not only heard our voices, but also read my signs.

The Rev. Canon John Sentamu, a Ugandan who serves a parish in London, led us in praying the Lord's prayer with gestures which he had worked out. Most of these were wide sweeps of one or both arms outward or upward, but for "forgive us our trespasses," it was marked with closed fists and our arms crossed over our chests in a humble gesture. When we got to "as we forgive those who trespass against us," we reached out to the persons on each side of us and held hands.

Archbishop Temple's question proved to be a fascinating part of this conference.

\* \* \*

Claire Campbell Smith, an English woman employed by the British Broadcasting Corp.

### Sunday's Readings

## The Present Moment Should Be the Focus

*Pentecost 18: Hab. 1:1-13, 2:1-4; Ps. 37:1-18; 2 Tim. 1:1-14; Luke 17:5-10*

We are people of only limited vision. While we can envision a better future for ourselves, our plans remain contingent. For we know that many events and circumstances are beyond our control.

By the time we reach adulthood, each of us carries with us a list of past mistakes and shortcomings, instances in which in retrospect we might have acted differently, or made a different choice.

Perhaps the most frustrating part of our limited vision is outlined by the prophet Habakkuk. We find the prophet complaining about the prosperity of the wicked and the hardships of the righteous. Why do bad

to schedule and monitor religious broadcasting, was at Kanuga and told of a service on the air in which the officiating clergyman said in his holiest voice, "There's something wrong with this microphone." The congregation automatically responded, "And also with you."

Ms. Smith also said most church music is not "broadcastable" because it is so awful.

\* \* \*

After his address on the opening day of the conference, Archbishop of Canterbury George Carey responded to questions from the audience. "How can we pray for you?" one person asked. "Daily, perhaps," the archbishop replied.

\* \* \*

Some worthwhile quotes from the conference:

"The Anglican Church is God's Sleeping Beauty. The prince who came, kissed her and woke her up is Evangelism." Bishop Benjamin Kwashi of Jos (Nigeria).

"Jesus was born in Bethlehem, not Canterbury." Bishop Samir Kafity of Jerusalem and the Middle East.

"If my stomach is empty, I have a physical problem. If my neighbor's stomach is empty, I have a spiritual problem." Bishop Jubal Neves of South Western Brazil.

*Our guest columnist is the Rev. Emmet Gribbin, a retired priest who is TLC's correspondent for the Diocese of Alabama.*

things happen to good people? Why does it so often appear that injustice and pain are the lot of good folks, while riches and leisure are the possessions of those least respectable among us? Why me?

The disciples ask Jesus to increase their faith. Jesus responds by urging them to do their duty, seemingly a *non sequitur*. But in reality not so far from the truth.

Focusing on the past produces only guilt in us. Focusing on the future produces anxiety. The present moment is really the only time we have available to us, to act in, to shape, and to use. We are best served when we commit the larger view to a God who loves us. His kingdom will come. His will be done. Darkness will become light. Ultimately we will see clearly.

## Letters

### 'No-Win' Procedure

I find that, of the 76 bishops who have consented to the trial of Bishop Walter Righter [TLC, Sept. 10], 46 of them are retired from their jurisdictions. I am shocked and saddened that 46 retired bishops would become active supporters of such a divisive and "no-win" procedure as the trial of Bishop Righter. I find it most regrettable that bishops in a retired or resigned status would exercise their office in such a critical matter as this.

I hope someone will exercise his or her good offices to avoid a trial in this matter. Perhaps some of the retired bishops will withdraw their unfortunate consents.

Having served as the church advocate on behalf of the Diocese of Ohio in the trial of the Rev. Peter Beebe in the ecclesiastical court of the diocese about 20 years ago, I can assure you that no good whatsoever will come from this proposed trial, irrespective of its outcome.

*Sterling Newell, Jr.  
Cleveland, Ohio*

I was disturbed by a number of thoughts generated by the list of bishops who have consented to the presentment trial. There are many problems with this trial. I understand that in our church, barring deposition, a bishop is consecrated for life. I certainly am not in favor of disenfranchising bishops who have reached retirement age. However, I do see a serious problem when a trial that is going to be as costly to the church in terms of both money and adverse publicity as that of Bishop Righter, can be brought about primarily by retired bishops.

It is curious to me that four of the bishops who brought this presentment will not ordain women to the priesthood. On this subject, the church has spoken definitively, yet they defy the clear understanding that the priesthood is open to all, regardless of gender. Their consciences will not allow them to ordain those outside the traditional understanding that priesthood is open only to men. However, they will not allow bishops, standing committees and commissions on ministry to exercise their godly judgment in an area where the church has yet to make a definitive statement in canon law.

There are too many problems concerning this presentment to allow it to go forward unchallenged, and it is a very imprudent way to spend our money and our time. Without doubt it is also certain to generate considerable negative public-

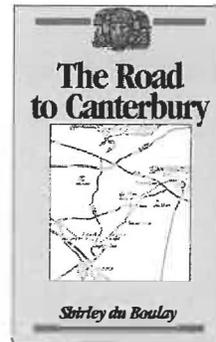
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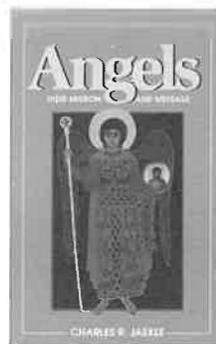


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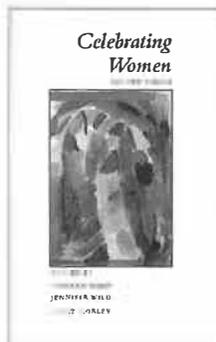
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to-shop-for person on your list?  
see page 8

## Letters

ity at a time when the Episcopal Church is already receiving more than its share of unfavorable press. Like all churches, we have a great many issues to wrestle with, but we should do this in a spirit of good will and caring and respect. There is nothing positive to be gained from this trial. The aftermath will only leave more resentment, more hard feelings and more hurdles to be overcome in trying to resolve our differences.

(The Rev.) Terence Blackburn  
St. Luke's Church  
Roselle, N.J.

An analysis of the locales of the 76 bishops who consented to the presentment trial provides some interesting insights.

Sixteen (21 percent) are from Texas, the home state of four of the 10 presenters. The next most numerous state grouping is Wisconsin, the home state of one presenter, with six consenters (8 percent). In the remaining five home states of presenters, there are 17 consenters (22 percent).

This demonstrates that 51 percent of the 76 consenters are from the seven home states of the 10 presenters.

Bishops from 23 of the 50 states consented to the presentment, plus off-shore

consent from six bishops from Colombia, Panama (two), Ecuador, Honduras and the Virgin Islands. A dean and the retired Armed Forces bishop complete the group.

I find this analysis more meaningful than the frequently proclaimed statistic that one-fourth of the House of Bishops has consented to the presentment. The interpretation of these numbers depends on the reader's personal convictions and on his or her perceptions of the politics (I do not use the word with any disrespect) of the House of Bishops.

Brian E. Bamforth  
Maplewood, N.J.

I am writing to thank the 76 bishops who signed the consent for the presentment trial against Bishop Righter, as well as the 10 who filed the presentment. Although these bishops are criticized by their colleagues, many of us from among the "silent laity" appreciate the courageous stand they have taken.

Bishop Marble of Mississippi seemed to express a common view when he said, "I don't believe this is the way to deal with this issue ... I hate to use this method." I would like to ask Bishop Marble and others who agree with him exactly what method they propose.

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## Letters

Do they propose we "continue the dialogue," which means basically conservatives listening to what liberals have to say, and being reminded we are "narrow-minded," "intolerant" or "homophobic"?

Do they propose each bishop go on doing whatever he or she pleases, regardless of what the wider church has said? If so, why do we spend millions of dollars every three years for General Conventions and thousands annually for House of Bishops' meetings? Just dispense with those expensive meetings and become a congregational church.

Do they propose we dispense with scripture and tradition and simply rely on reason and the latest "majority vote"? If they want to do that, I am sure there are many Unitarian churches that would welcome them.

What does it mean to be a follower of Jesus Christ in the Anglican tradition? I'm not sure I know anymore, but I am happy that these bishops have forced this issue onto the table. On the other hand, I am also cynical about the trial. From among the nine bishops on the court, six could generally be considered "liberal," while three, at best, may be "conservative." I predict a complete acquittal of Bishop Righter while the low morale throughout the Episcopal Church continues its downward spiral.

*David Sumner  
Muncie, Ind.*

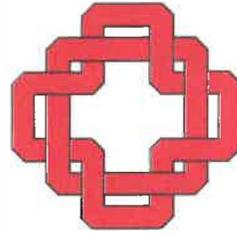
Cheers to the bishops who bring Bishop Walter Righter to trial for ordaining an openly gay man to the priesthood. This action will force the Episcopal Church out of the closet on the issue of gay/lesbian rights.

We have bishops who ordain openly homosexual people but fail to make public statements in support of human rights for gays. We have deans of cathedrals who hire gay and lesbian clergy and never utter a word of public support for homosexual rights. We have homosexual bishops who are in the closet about their own orientation.

We have clergy who bless the relationships of same-sex couples and are sidetracked in their career advancement. Gay and lesbian clergy who have small churches now never get an opportunity to go to larger, more influential parishes. We have a lavender ceiling in the church.

It will be exciting to see the many bishops who have ordained openly gay or lesbian persons stand tall supporting Bishop

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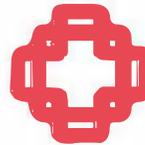
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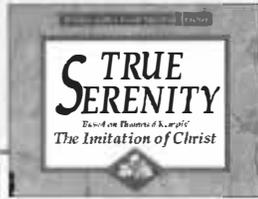
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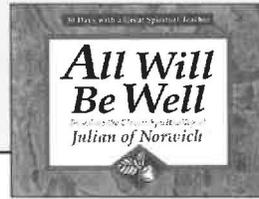
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## Letters

Righter. It will be wonderful for the closeted gay bishops to come forward and proclaim their solidarity with Bishop Righter, although I won't hold my breath. The trial will settle many issues now held ambiguously.

*(The Rev.) Robert Warren Cromey  
Trinity Church  
San Francisco, Calif.*

Take down the familiar "The Episcopal Church Welcomes You" signs and install the new scoreboards. That way all the world can see and know the score: "Pharisees 76, Jesus Christ 0."

Seventy-six bishops, mostly retired, choose to pursue a trial against a fellow bishop acting on his conscience and in full compliance with the law of this church as defined in its constitution, canons and rubrics. Many of these same bishops support the right of other fellow bishops not to ordain women, even when that is contrary to the canons of the church. Why the double standard?

Must our church, already reeling from a criminal embezzlement, further its poor stewardship by throwing money into an ecclesiastical court trial? Is that what the gospel calls us to do in this Decade of Evangelism? How many souls will be saved as a result of this proceeding? Sleepers, awake!

Jesus teaches his disciples that justice is rooted not in law but in love. Give me that old time religion; it's good enough for me!

*Mark Emory Graham  
Atlanta, Ga.*

## Help Needed

I want to commend Roger White and Richard Kew [TLC, Sept. 3] for helping us to remember that there is a world out there that is larger than our own parishes and the dioceses.

I have been in the foreign mission field for 12 years, and it has been frustrating to witness the growth of the sects in Latin America due to their abundant financial and human resources. With envy I have watched other traditional denominations pouring money and people willing to respond to the spiritual needs of the people of Honduras becoming mega churches.

Nevertheless the Episcopal Church of Honduras continues to be blessed not only with the support of the Partnership Department of "815" and the South American Missionary Society (SAMS)

## Letters

but also with the missionary commitment of the Diocese of Central Florida and the Diocese of Washington. We are known also as a strong advocate for children and women, thanks also to the help of many of our sisters and brothers from the U.S. and Canada. Our medical needs are also met with help from groups from many churches from all over the U.S.

Let's make sure we preserve that balance of the national church working together with volunteer agencies like SAMS, but also let's continue honoring dioceses and congregations that have the vision and commitment to stop navel gazing and respond to Christ's call in the world.

One last observation: I will not be so quick to put down the "khaki-clad figures in pith helmets." We can still use a few of those in some of our missions that have no electricity or running water. The people who live in those areas have never seen a computer, but they also have not heard about Jesus yet. There is still room for a few old-fashioned missionaries willing to leave the urban areas. At least in Honduras the Macedonian call is still on:

"Come over and help us."

*(The Rt. Rev.) Leo Frade  
Bishop of Honduras  
San Pedro Sula, Honduras*

### 'Moral Justification'

The letters of Lee A. Buck, Fr. Graner, Frank Wiers and Fr. McGinnis [TLC, Aug. 13] make me ashamed to be an American and an Episcopalian.

This country has systematically and randomly persecuted virtually every minority which has ever existed here — generally with "Bible justification."

The Episcopal Church, despite its generally more reasonable doctrines and enlightened leadership, has shared in this by providing scripturally-based "moral justification" — or by silence. The clergy often remain silent, out of cowardly fear of retribution from the very congregations they have helped mold. One would think some of these clergy would be the first to speak out, as least as Christians if not potential victims of the bigotry about which they have done little or nothing.

And TLC, here to be pitied, must have

a dreadful dearth of letters from which to draw for its letters to the editor. Letter after letter, with dreary repetition, calls for continued discrimination — with implications of worse to follow — against homosexuals, all the while hypocritically maintaining "Of course I am not a homophobe."

I had considered subscribing to TLC, but after reading these mindless tirades I believe I will respectfully decline. I am not even sure I want to continue to be an Episcopalian — at least until such time that the church abandons some of the things we might expect from fundamentalists, Catholics and other moral fascists.

*Ralph MacIntyre  
Dover, Md.*

### Costly Help

In his letter [TLC, Aug. 20], Fr. Matijasic recounted an incident eight years ago, when he had car trouble along a highway and a good samaritan stopped and helped him. He was most fortunate.

On Feb. 28 of this year, Roy Andrew Johnson, Jr., music professor at the

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## Letters

University of Arizona, was driving home to Tucson from Green Valley, where he had given an organ concert. Alongside the highway a woman was trying to flag down passing cars, but all passed by. Dr. Johnson, one of the finest Christians I have ever met, stopped to help her. Apparently, after he stopped to offer aid as the good samaritan he always was, he was set upon by her two male companions. Dr. Johnson's car and credit cards were stolen and he was beaten to death. His car and later his body were found in the desert.

It is so easy to denounce all those who pass by and forget the chance all good samaritans take whenever they stop to render aid to those who appear to be in distress. Dr. Johnson lived his faith as he knew he should. It cost him his life.

*(The Rev.) Donald H. Langois  
Chandler, Ariz.*

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## Not I

A rather pointed letter to the editor is attributed to me under the headline "The P.B.'s Actions" [TLC, Sept. 3]. I have a feeling that the letter came to you via e-mail and somehow my name was attached to it. I am not the author of that letter. Further, I have no knowledge as to whether or not the Presiding Bishop is "a conduit for the continuing assault on orthodoxy."

*(The Rev.) James A. Basinger  
All Saints' Church  
Anchorage, Alaska*

**(Editor's note:** Beginning immediately, all letters to the editor sent via e-mail must include a telephone number. Ed.)

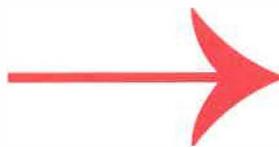
## The Answer

Daniel Muth asks someone to tell him why we can't just go our separate ways in peace [TLC, Sept. 10]. Interestingly enough, the person who tells him speaks in the same issue. As Bishop Clarence Pope said, "There is a catholicity and legitimacy to [Anglicanism] in spite of all that has happened to it." Catholics loathe schism because it calls into question the legitimacy of the universal faith we share. We may be schismatics from Rome's point of view, but, as Bishop Pope discovered, that does not make it so.

I intend to pray, work and give against schism in the Episcopal Church. The struggle is worth it to me, even if it is ulti-

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## Letters

mately a losing one. Anyone else? Someone tell me.

*(The Rev.) Pierre W. Whalon  
St. Andrew's Church  
Fort Pierce, Fla.*

### More Alarming

The Rt. Rev. Terence Kelshaw rails against the "anti-democratization," "elitism," "self-selecting leadership" and "inquisition" of the national church [TLC, July 30]. Yet in his own diocese he is attempting to push through revisions of canons which will reduce the diocesan convention to a convocation, thus removing its legislative function and hence silencing the voice of the laity and parochial clergy. Is this not "anti-democratization," "elitism" and "self-selecting leadership" of a much more palpable and alarming nature?

I pray for those suffering under the "inquisition" he is waging against those who disagree with him in the Diocese of the Rio Grande. I am saddened to see him attempting to widen it to the national level.

*Timothy J. Krueger  
Denver, Colo.*

### He's Gone

Thank you for printing the notice of my deposition [TLC, Aug. 27]. It is too bad bishops don't keep you better informed about their swelling tide of departing priests.

I would have been even more grateful if you had added, "Having seen the light, he was chrismated as a layman in the Greek Orthodox Church."

*William E. Craig  
Twain Harte, Calif.*

### For Sale ... Cheap

Concerning "The Peace That Surpasses ..." [TLC, Aug. 27], I am told that in some congregations of the Diocese of the Rio Grande, when the Peace is passed, titles to used cars also have been exchanged.

*Roy H. Carey, Jr.  
Carlsbad, N.M.*

### She Lives

I read the notice of the death of the Rev. Gene Rose [TLC, Sept. 10]. Please note that Mrs. Rose is alive.

*(The Rev.) Donald Hastings  
Diocese of Rhode Island  
Providence, R.I.*

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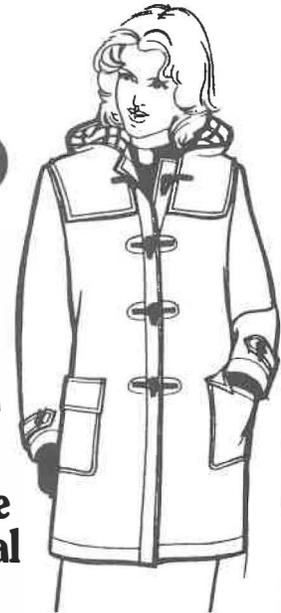
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# 'Holding On' in the Caribbean

## Churches, houses and public buildings in ruins after hurricanes

A few days after Hurricane Marilyn followed Hurricane Luis across the Caribbean in mid-September, islands such as St. Thomas, St. Croix, Puerto Rico, Nevis, St. Kitts, Antigua and Barbuda were without electricity and telephone service. Churches, houses and public buildings were in ruins or windowless and roofless, and the residents were subsisting without adequate food, fresh water, and shelter. At press time, phone service had not been restored to the U.S. Virgin Islands.

The Diocese of the Virgin Islands is presently without a bishop. The Sept. 7 election was derailed by Luis; it has not yet been rescheduled.

The Most Rev. Orland Lindsay, Anglican Archbishop of the West Indies, said from Antigua, "We are holding on. Luis and Marilyn devastated the place. Some homes were totally destroyed. Not everyone had insurance." He added that after Hurricane Hugo (1989) — "You remember Hugo?" — many insurance companies pulled out or raised their rates out of reach of many people. Preliminary estimates on the recent damage had reached \$700,000.

Archbishop Lindsay said the Caribbean Conference of Churches "has launched an appeal for \$100,000 for relief work. The CCC has also appealed for food, construction materials, cots, water, blankets, toiletries . . . to be distributed by the Antigua

Christian Council." The joint appeal is designated "Project Accord Number 2." Project 1, he said, was for Jamaica after Hurricane Gilbert (1988).

The Rev. Wesley Konrad, an American priest, and his wife, Helen, were on the island of Nevis when Luis hit. "The wind and the rain were so terrible," Fr. Konrad said in a telephone interview with TLC, "but there was little damage [here]. We heard there might have been a tornado with the hurricane on St. Thomas . . . St. Thomas was a tragedy. On St. Maarten, fishermen were lost trying to salvage boats. Tourists were stranded without food and water."

An early report from the Diocese of the Northeast Caribbean and Aruba following the first storm listed many churches and schools severely damaged, including "St. Luke's Church, Bendals . . . completely destroyed" and "St. John's Cathedral — Many windows were blown out . . . and the roof lost some galvanized sheets. We were able to use it last Sunday, but we could see light through portions of the roof."

Fr. Konrad mentioned Nevis' five-star hotel. "The Four Seasons sent all its guests home the day before the storm. Now they are keeping all staff on, at least part time, so they'll have some income. I'm so proud of them!"

On Antigua, he said, "We lost St. Luke's, lost it completely." About the

many roofs reported blown off, he explained that it is necessary to keep some windows or doors open on opposite sides of a building to equalize pressure. But sometimes, he said, no one had time to go to the churches when they were trying desperately to save their homes.

Aid is arriving, Fr. Konrad said, from many sources. "China has sent aid — China is very interested in these islands. The United States is sending a team of assessors.

Fresh water is a pressing need in many places. Antigua, Fr. Konrad said, was having a problem, and on Anguilla "they got their water from St. Thomas, until Marilyn."

Even hurricanes have lighter sides. "We went to the beach yesterday," Fr. Konrad said. "It was Nevis and St. Kitts' Independence Day and everything was closed. The beach on the northeast side had so much sand! The sand from the beaches on the other side was deposited here."

Paul Spector, of the Presiding Bishop's Fund for World Relief, reported that a grant of \$25,000 had been made to Archbishop Lindsay immediately after Hurricane Luis. Other grants would be forthcoming, he said, when evaluations and requests came in for damage done by Marilyn. He said a special hurricane account was being requested, to cope with the ferocious storms occurring this year.

## Bishop Righter Defended in Diocese of Newark

A unanimous resolution adopted by the standing committee and the diocesan council of the Diocese of Newark has affirmed support for the ministry of the Rt. Rev. Walter C. Righter, who has been charged in a presentment filed by 10 bishops [TLC, Sept. 10]. The diocese also affirmed its support of the ministry of the Rev. Barry Stopfel, rector of St. George's Church, Maplewood, N.J., an openly gay man who was ordained to the diaconate by Bishop Righter in 1990, leading to the presentment.

The resolution affirms "our support of the ministry of the Rt. Rev. Walter C. Righter and state(s) our belief that Bishop

Righter is innocent of the charges of heresy and violation of ordination vows brought in the presentment."

The presentment was filed Jan. 27 by 10 bishops who claim Bishop Righter is guilty of holding and teaching doctrine contrary to that held by the Episcopal Church, and with violation of his ordination vows.

Twenty-five percent of the members of the House of Bishops consented to the presentment, meaning that a trial will be held.

The Rt. Rev. John S. Spong, Bishop of Newark, released a personal statement of support for Bishop Righter and Fr.

Stopfel. In his statement, Bishop Spong said, "the ordination of the Rev. Barry Stopfel was carried out according to the letter of the canons of the Episcopal Church. Mr. Stopfel had the support of the vestry of the Church of the Atonement, Tenafly, N.J.

"He had the full endorsement of the commission on ministry. He was approved unanimously by the standing committee of this diocese. His ordination to the diaconate by Bishop Righter and his ordination to the priesthood by me were both carried out in consultation with the highest authorities in our national church structure."

# Children's Camp Meets a Special Need

Fourteen children who have a parent in prison attended a week-long camp session this summer at Camp Stoney, near Santa Fe, N.M., in the Diocese of the Rio Grande. The idea came out of the April, 1994 "Episcopal Church Goes to Prison" conference which was designed and hosted by the Rev. Jacqueline Means, rector of St. Mark's Church, Plainfield, Ind.

High on the agenda of that conference was the issue of caring for families of prisoners. When a mother or father is sentenced to prison, the entire family is disrupted and suffers as well. The home environment generally deteriorates in the absence of the parent, creating even more problems. One goal of the prison ministry is to help break that cycle.

The Rev. Steve Caldwell, rector of St. Chad's Church, Albuquerque, N.M., attended the conference as a representative from the Diocese of the Rio Grande. He also serves as a member of the board of Camp Stoney. A passing remark during the conference about the possibility of providing a camping experience for children of prisoners got his immediate attention. He remembers, "When I heard that idea, I knew why I was attending the conference. My work with Kairos Prison Ministry and involvement with Camp Stoney came together like a crack of thunder!" As he left Indiana, he told Ms. Means, "You'll be hearing from me."

The plan met enthusiastic acceptance with the Camp Stoney board and other clergy and lay persons. Scholarships for campers were requested throughout the diocese. The response was immediate and generous. Prison chaplains and social workers helped identify and enlist campers ranging in age from 8 to 14 years old. The national church agreed to finance Ms. Means' transportation to New Mexico to assist with the model ministry being established.

## Promote Self-Esteem

The camp was held Aug. 6-12 with 14 campers and eight staff present. Activities were designed to teach peer cooperation and promote self-esteem.

Campers hiked in the Sangre de Cristo Mountains, took a trip to Bandelier National Monument, were involved in a creative arts and crafts program and, in the light of a campfire, were enthralled by a professional storyteller.

Religious instruction was led by Fr. Caldwell and focused on the stories of Abraham, Joseph and Jesus. Not knowing



A visit to Bandelier National Monument, an archaeological site left by early Native Americans, was part of the outreach camp.

how their journeys would turn out, these men were filled with confidence in the Lord and hope for the future. "I wanted these kids to leave here with hope for their own futures," said Tom Robertson, Camp Stoney director.

Numerous "coincidences" occurred during the week which the organizers took as indications that the Holy Spirit was very much part of the staff. By the time they arrived at Camp Stoney, two of the campers discovered that their mothers were cellmates in a women's correctional facility. Two other campers, virtually unknown to each other, were actually brother and sister, and became acquainted during the camp. Originally called "Outreach Camp," the name has been changed to "Grace Camp," since that name "fits what happened there."

Ms. Means and others associated with the project hope to be able to replicate the camp in other parts of the country. Leaders of diocesan camping or prison ministries who would like to know details of Grace Camp may contact the Rev. Jackie Means at St. Mark's Church, P.O. Box 25, Plainfield, Ind. 46168; or the Rev. Steve Caldwell at St. Chad's Church, 7171 Tennyson NE, Albuquerque, N.M. 87122.

# Connecticut Election Includes Five Nominees

A search committee in the Diocese of Connecticut has announced the names of five nominees for the election of a suffragan bishop.

Those nominated are: the Very Rev. William H. Brake, Jr., rector of Pohick Church, Lorton, Va.; the Rev. James E. Curry, rector of Trinity Church, Portland, Conn.; the Rev. Richard L. Schuster, executive director of St. Luke's Community Services, Inc., Stamford, Conn.; the Rev. Andrew Donnan Smith, rector of St. Mary's, Manchester, Conn.; and the Rev. Canon Patricia M. Thomas, canon to the ordinary and administrator of the Diocese of Washington.

The election will be held Oct. 28, the second day of the diocesan convention, at Christ Church Cathedral, Hartford. The bishop-elect will work with diocesan Bishop Clarence N. Coleridge.

## Briefly

The Archbishop of Armagh, the Most Rev. Robin Eames, has apologized for the part the Anglican Church played in the famine which struck Ireland 150 years ago. The Irish primate made his apology in a sermon at St. Mary's Cathedral, Tuam, to commemorate the event.

The Most Rev. Desmond Tutu, Archbishop of Capetown and Primate of the Church of the Province of South Africa, has announced he will retire in June 1996. A press officer told Ecumenical News International that the archbishop will spend a year on sabbatical leave at Emory University in Atlanta, and that he might spend another year in the U.S.

The Rt. Rev. Richard Chartres, 48, Bishop of Stepney, has been appointed **Bishop of London**. Like his predecessor, the Rt. Rev. David Hope, Bishop Chartres has not ordained women to the priesthood, but said he will use the gifts and talents of the 70 women priests in his diocese.

All 20 bishops of the **Episcopal Church of the Sudan** have signed a letter which appeals to the government and the rebel Sudan People's Liberation Movement (SPLM) to work toward achieving honorable peace and saving their people from the long-standing civil war. The bishops asked that peace talks be held "anywhere on earth acceptable," and that food be permitted to reach starving people in regions each side controls.

# Women's Rights Asserted as Human Rights

Anglicans were but one small presence at the Fourth World Conference on Women's NGO (non-governmental forum) meeting in Hairou, 40 miles outside of Beijing, China, in early September. Small though that presence was, it served as an important part of a spiritual mosaic that uplifted many of the passionately presented issues.

Those issues rose and swelled, coalesced and spread like the flock of more than 600 doves which were let loose at the NGO's opening ceremony. From the first clarion call to rise and claim their individuality and power, the challenge of the forum was clearly to claim the many dif-

ferences expressed through language, cultural dress and cultural events, to build with a driving intensity a message to the world: Peace. Not equality of opportunity, but transformation of women's lives both private and public.

"Change is impossible without passion," said Gloria Banda of Argentina, addressing a crowd of 1,200 in Spanish, one of five major languages through which voices, by means of translators and headphones, could be heard.

Despite the many activities — small dance groups, singers, dramatists of serious intent, sign carriers, demonstrators — no one except at her peril would dare to

refer to the Hairou meeting as a side show, even though the UN conference which began Sept. 4 in Beijing was undeniably the main event, from which would come action favoring women with implications for all the world's nations.

First Lady Hillary Rodham Clinton surprised and pleased Anglican women by concluding her address to the Forum with the Beijing Prayer: "Oh, God, Creator of the heavens and the earth, we pray for all who gather in Beijing. Bless them. Help them and us to see one another through eyes enlightened by understanding and compassion." Particularly pleased was a U.S. Episcopal priest, the Rev. Claire Woodley, who had earlier sent a copy of the prayer to the First Lady.

Some 30 Anglican women from the U.S., Canada, the United Kingdom, Uganda, the Philippines and other parts of the world met daily in the Peace Tent under the sign of the Compass Rose to have prayer and discuss their experiences.

In comparing the Beijing experience with the one 10 years earlier in Nairobi, one Anglican delegate commented that it seemed more focused, more mature. "This time," she said, "we are going to see results."

Foremost among those results may be the recognition by the world's nations of women's rights as human rights, a theme which surfaced through the majority of events. Women, it was felt, have historically been overlooked when nations act on grounds of violation of human rights. Political states must be transformed to develop structures responsive to ordinary people, was one workshop statement. Particular concerns centered on migrant domestic workers, poor women, women in "sweatshops," women without rights of inheritance, women who suffer from war, environmental abuses, and the introduction of development unsuitable to the local culture.

"What is happening in the women's movement is parallel to what is happening in the Anglican Church," said Ann Smith, executive in the office of Women in Mission and Ministry for the Episcopal Church. "In 1985, we said we wanted an Anglican network and we come to the Fourth World Conference NGO with that network in place. We have achieved within our communion a sense of solidarity and sisterhood. Our connectedness is a true equalizer, erasing our differences, giving us the means to build a better future for all people."

*Lucy Germany*

## Presiding Bishop Says No When EU Asks Him to Resign

Presiding Bishop Edmond L. Browning has rejected a call for his resignation by Episcopalians United (EU), the Ohio-based organization of conservative Episcopalians.

"I have received your request that I resign and I do not accept it," Bishop Browning wrote in a letter to the board of trustees of Episcopalians United dated Sept. 13. "I have been called to this office. I have been faithful to this office. I will continue to be so."

The Presiding Bishop had strong words for EU, which has been critical of many of his decisions and policies.

"You have moved beyond discrediting me toward attempting to discredit this office and toward harming the church I am charged with leading," he wrote. "You set a mean-spirited and destructive context for the moral discourse in which our

church is engaged. I believe your efforts are an attempt to put forth your own agenda and views by discrediting those of others.

"Surely you are aware that the alarmist and distorted picture you paint of the church is hardly a means of evangelism or a way to build up the mission of the church. You have pictured a church in turmoil, in shambles, when all around this church there is life and health and clergy and laity are carrying out the imperatives of the gospel. We need to be about our mission and not about the business of aiming barbs."

EU sent a letter to Bishop Browning dated Sept. 11, charging that "actions during your leadership and this most recent financial scandal have shattered the trust that many faithful Episcopalians placed in the Episcopal Church Center."

## Conventions

The **Diocese of the Rio Grande**, meeting in convocation Sept. 8-10, at Glorieta, N.M., heard an address by its bishop, the Rt. Rev. Terence Kelshaw, honoring the 12 new congregations formed since 1989, and praising the growth of the diocese since its decentralization.

"We put mission and money where it belongs, in the congregations and deaneries," Bishop Kelshaw said, and that "figures . . . show this diocese as joint sixth in the nation with growth of 7 percent membership and 30 percent stewardship." The Very Rev. John Haverland, convocation secretary, said the figures indicate "increased giving in the parishes."

In a pastoral teaching, Bishop Kelshaw discussed his position on the presentment against the Rt. Rev. Walter Righter [TLC, Sept. 10]. He said he signed the letter to file presentment "as an action to bring about accountability.

"The presentment is not about homosexuality," he said. "Neither is it about rights. [It] is about Episcopal anarchy."

At the convocation, the four area deans of the diocese submitted a resolution citing "unprecedented growth, challenge, and innovation since . . . the 1989 consecration" of Bishop Kelshaw, and lauding him "for his leadership, pastoral guidance, and prophetic witness."

# The First Step Is to Love Others

Linda Strohmeier  
of the national  
church talks about  
evangelism

By BONNIE SHULLENBERGER

On paper, the Rev. Canon Linda Strohmeier, the new evangelism officer for the Episcopal Church, is an appealing choice: She has been a social worker and a college teacher; she is a single mother with a multiple-handicapped daughter; she is a priest with a doctorate from Princeton; she has served a rural cluster ministry and a downtown cathedral; she is sympathetic to the concerns of gays, and she talks about Jesus like the evangelical she grew up as. Almost every potential challenge in the life of the church she knows through some personal experience.

She's been on the job at the Episcopal Church Center in New York City since January, and already she's in trouble. Her first problem, before she came into her current position formally, occurred while she was canon pastor of St. Mark's Cathedral in Seattle. She and the Very Rev. Frederick Northup, dean, agreed to officiate at the blessing of a committed relationship between two men. The planned service was cancelled after the Rt. Rev. Vincent W. Warner, Jr., Bishop of Olympia, said the service should not take place because the church at large had not settled on the issue of blessing such relationships.

Her latest controversy actually predates the proposed same-sex couple blessing service, and is far more complicated and open to more varied kinds of interpretation. Last November, in Chicago, she delivered a paper to the convention of the Association of Diocesan Liturgy and Music Commissions (ADLMC). Her title was, "So Control Our Wills ... A Semiotic Deconstruction of the Cultic Ritual Patterns of the Waspe." The title is proba-

*The Rev. Bonnie Shullenberger is a deacon who is a frequent contributor to TLC. She resides in Ossining, N.Y.*



ENS photo by James Selheim

**Canon Strohmeier with Kaveinga Vaka of Tonga after a worship service that was part of the Global Conference on Dynamic Evangelism in early September [TLC, Oct. 1].**

bly obscure to many people. Semiotics? Deconstruction? And what does this have to do with the church?

Canon Strohmeier admits that maybe her strategy wasn't the best. On the other hand, given the context, what she was trying to do may be valid. But some history is in order.

It begins in 1988, with a small, but for her significant, document called *For the Sake of the Kingdom*. It was prepared for the 1988 Lambeth Conference to look at cultural issues facing the Anglican Communion, and one of its concerns is how Anglicans are influenced and shaped by our cultures, and what happens when there are theological differences within the Anglican Communion.

In a recent interview at the church center, she summarized the document: "God and Christ we understand to be present in every culture that claims Christ. Not all of us agree about everything, so how do we deal with our disagreements? For one thing, God has given us all each other to listen to and to learn from." What the document was struggling toward was something called inculturation.

Inculturation is the key word of much international ecumenism these days. Inculturation assumes that once we have absorbed the central elements of the Christian kerygma, the ways in which we manifest those may be best undertaken in the symbols and language of the local cul-

ture. "The presence of God and a sense of the divine are present in all kinds of cultural settings, so good liturgy that is going to engage people emotionally, spiritually, intellectually, wholistically if you will, needs to work with the knowledge and experience of the divine, and the symbols of that, in a given culture," Canon Strohmeier said.

Different cultures appreciate elements of biblical Christianity differently. As an example of this, she mentioned the experience of the desert. "Those of us who live in cities in the Northeast don't have a sense of the biblical understanding of the desert," she explained. "People who live in Arizona read that material differently from us, while we have to undergo a couple of process levels to begin to get it."

Operating from this idea that varied understandings of the Christian witness might be displayed in varied cultural settings, ADLMC decided to undertake a five-year study project of issues related to inculturation and began the project at its yearly conference in 1993. From that meeting, the organizers felt its members assumed that Anglican worship is somehow culture-neutral. "To make a Spanish service, you translate into Spanish and sing a Spanish hymn and that's how they viewed inculturation," she said.

Canon Strohmeier was asked to speak at the 1994 conference and address some of the issues of culture and worship as they influence one another. "I thought

'I want to be very sure that I don't climb onto my own spiritual pride bandwagon, seduced by temptations to power.'

## Canon Strohmeier

about it and prayed about it, and every time the same thing came back to me," she said. "One of the things I was struck with in graduate school was that we always talked about other cultures. Anthropologists never write about 'us,' they always write about 'them,' and it's very distancing and cool. I wondered if we could get some perspective on Anglican worship by stepping back and looking at it in those kinds of terms, like an anthropologist, like an outsider."

So, she said, "I wrote what amounted to a 30-minute satire of an academic paper, an ethnography of this tribe called the Waspe. And I suppose it looks terrible if you see it out of context. But everyone in that room knew exactly what was happening."

"I decided to set it up like exactly the same techniques that I have read for years. I wanted to take (the participants) outside, to talk about this material in the way that an outside observer who doesn't quite understand it would talk about it."

The result is a humorous description of some Episcopal practices (the reluctance to make eye contact during worship, the kind of music preferred, the sparing use of water in ritual) but given in the language of academic anthropology. It makes use of the theories of semiotics (the study of signs and symbols) and deconstructionism (the study of how a text or discourse calls its own primary assertions into question), theoretical systems which have dominated academic disciplines like literature and anthropology for more than a decade and are in themselves controversial.

But it is not the use of these arcane academic theories that has caused comment. A recent issue of *United Voice*, the journal of Episcopalians United, carried an article entitled, "815's New Evangelism Officer Moonlights as a Stand-up Comic," which criticized Canon Strohmeier's presentation and concluded that she has crossed the "fine line that separates satire from bitter mockery." The article takes particular exception to her use of academic ter-

minology, as in calling the priest a "shaman," and referring neutrally to God as "the god" or "the deity."

What is clear from *United Voice's* response to Canon Strohmeier's presentation is EU's disapproval of her in general. The article mentioned her approval of blessing same-sex unions and "her truncated understanding of inclusivity." The cancelled service at the cathedral in Seattle is clearly still at issue. "Perhaps part of what is going on is that I am asking questions that are unsettling," she said. Times of transition and change, she said, are also times of great anxiety, because the question always is, where are we going, and who is going to lead us there?

*United Voice* accurately deduced that Canon Strohmeier is concerned about power and control in the church, but her concerns are rather different than what is assumed: "Religion is always struggling with its relationship with power and money and control. People who would have power in the world want to connect with the enormous power that religion wields. And spiritual pride is seductive, the certainty that 'we know.' I want to be very sure that I don't climb onto my own spiritual pride bandwagon, seduced by temptations to power."

### 'Inviting People In'

Community figures importantly in Canon Strohmeier's vision of evangelism. "If we are living as we should as a community of faith, we are forming people in the faith," she said. "That's central to our communal life, to be inviting people in, teaching them, baptizing them, and continuing to help them grow in the faith. That's our life in community."

"I sometimes think that if we abandon everything else in our churches except that, if we model the life of Jesus and invite people in, feed them, baptize them, and form them in the faith, then if you're genuinely formed in the faith, eventually

you're excited enough that you just have to go tell other people."

She agrees with authors Loren Mead and Alasdair McIntyre that "we are in the middle of epochal change, we are moving out of a Constantinian model of the church and the Constantinian model of the relationship between the church and the culture. We are becoming a post-Constantinian church. Our ethics and our polity are not going to come out of the culture anymore. Let's face it, Beavis and Butthead is not Christian moral formation."

Her approach to the church and evangelism is influenced by her experience as a social worker with "failure-to-thrive babies" — children who might even be cared for, fed, not necessarily abused, but not loved, touched, given a sense of life wanting them. She compares them to the kind of people who come into our churches. "There's a reason for all that imagery about little children, being the children of God," she said. "Our job is to reach out to a world that is in 'failure to thrive.'"

The way to that is through love and inclusivity, she argues. "You can read the New Testament in so many ways, about what we're supposed to be doing, but I do not think you can ever read the New Testament as, we are to browbeat people into doing what we want them to do. If I understand the Christian proclamation at all, we are supposed to live like Jesus. I say that, and people say to me, 'Oh, you mean we're supposed to model our lives on his,' and I say, 'No, we're supposed to live like him.' Then someone protests, 'But what you mean is, we're supposed to use him as a standard,' and I say, 'No, we're supposed to live like him.' You love everybody, you throw no one out, you feed people. Remember the disciples always wanted to send people home to eat dinner, and Jesus always said, no, we do that here. All of those Johannine speeches about love — I think that's where it begins."

Linda Strohmeier is not particularly happy about the latest mini-controversy she has sparked, but her attitude is more like, let's get these things out in the open and look at them. She reiterates: God has given us each other to listen to and learn from. "Like Nellie Forbush in *South Pacific*, I'm a cockeyed optimist. I have enough belief in the power of God to heal and save that I really believe that the whole world could become the reign of God, the kingdom of God. And what I'm called to do is live in faithful witness to that." □

Out of the world of schedules and seasons and into

# Indian Summers and Blackberry Winters



By TRAVIS DU PRIEST

Our vacation never really came together this past summer. Our family was at that awkward stage where, as my wife puts it, “life takes over.” Our older son was working every day and getting ready to go to college. The younger son didn’t want to be seen in public, if at all possible, with anyone as old as his parents, much less travel with them for two weeks. It was hard to get away . . . to make plans. I’m sure many of you know what I mean.

But we tried. With what approached baroque proportions, our travel schedules included one son flying to Philadelphia and riding with his great aunt and uncle to

the family reunion at a West Virginia resort; my flying to Virginia, via Baltimore, for a visit with my mother; my wife and other son following the same route five days later; my younger son then riding to the

reunion with my mother and her cousin while my wife and I spent a long weekend in something resembling quietness and solitude, before resuming the equally baroque returns from Virginia to Wisconsin involving Amtrak, taxis and several planes.

In the quiet times, what I read was pretty light, but I have to admit lots of fun. The cottage was full of magazines, so I was able to read through what seemed to me rather exotic periodicals — *Gourmet*, *Architectural Digest*, *Colonial Homes*, that type of thing.

Funny, though, how relaxing and restorative good magazine articles can be. I had forgotten what good writers appear in *Gourmet* and how fascinating some of the articles are. I loved one on the chili at a Woolworth’s counter in a city in New Mexico. And the *Architectural Digest* piece on a European count who saved Calumet Farms in Lexington, Ky., from developers — the great designer (and Episcopalian) Sister Parish of New York City was in charge of the project shortly before she died.

There was the article on my home town, Petersburg, Va., which was fun to see. I have a kind of unrealistic good feeling about places I’m from being written up in national magazines, even if I personally have nothing to do with the fame. Then there was the short piece in *The Anglican Digest* on the windows of Blandford Church, a venerable 18th-century church outside Petersburg.

I did manage one or two real books, one on the Bingham family, its history, its triumphs, and its tragedies. The Binghams (of *Louisville Courier Journal* notoriety) are also Episcopalians, I learned from a footnote which for some reason I read with as much curiosity as the text of the story itself. My favorite was a book of essays I found in Williamsburg called *Along Virginia’s Golden Shores*, by Parke Rouse, Jr., one of those “I wish I had written that myself” books. Do people from other states like to read about their home state as much as Virginians do?

One day I actually read some literary criticism for a class I’m teaching, and I devoted three days to family history in the library in Smithfield, Va., and at the granddad of all genealogy libraries, the Library of Virginia in Richmond.

Now home, I’m finishing *Life in the English Country House*. Did you know that medieval cup bearers wore stoles and maniples just like priests during the Mass?

When I look back on it, it was the reading — even the mindless gazing at beautiful pictures and buildings — that was most relaxing of those fragments we pieced together and called a summer vacation. Reading takes me out of the world of backaches and pressing concerns. Reading helps me escape to never-never worlds. Reading restores my soul.

Yes, like all of you, I read to be challenged, to be informed, to be “bettered”; but during my summer vacation, I read for fun. And somehow many of the images of beauty and seeming trivia hang around in my memory to keep on refreshing me even though the sand and salt water are hundreds of miles away.

*Blackberry Winter* is the title of one of my favorite short stories by the Southern writer Robert Penn Warren, and I believe it’s also the title of a book about the early life of anthropologist Margaret Mead. I haven’t read the latter, and I don’t remember many of the details about the former (though I recall the vivid description of the farm after a flood), but I’ve always been fascinated by this term for the opposite of Indian Summer.

We recently had a blackberry winter. Well, I’m going to call it that, although in Wisconsin it can be chilly even in July and August. This summer, the second hottest and most humid on record, was not a typical Wisconsin summer, so that when temperatures fell into the 50s and 60s, it indeed seemed like Blackberry Winter, that is, a time of unseasonable cool, unlike an Indian Summer, a time of unseasonable warmth.

For some reason, the sudden drop in temperature put me in mind of the two writers above, so I got out some stories I hadn’t read in a long time. Before long, I was linking up with other writers and stories I hadn’t visited in a long time: Several tales by Kate Chopin (I think I’ll re-read her novel, *The Awakening*, which I liked very much but haven’t read for a good number of years). A story or two by Eudora Welty, maybe one by Gail Godwin (the well-known Episcopalian who wrote *Fr. Melancholy’s Daughter*). And maybe even the non-fiction *Blackberry Winter* by Margaret Mead, which my wife is currently reading.

Someone once said poems are news that stay new. I feel that way about a lot of books and stories. There are so many new books I want to read, but then there are those old friends I want to spend time with . . . in or out of season. □



# 10 Operating Principles of the Church

## The Familiar Patterns May Be Barriers to Church Growth

BY CHRISTOPHER C. MOORE

Clergy and laity, and members of parish evangelism committees, often struggle to incorporate new members. Most church members express a desire to have their church grow, but find that often this does not occur.

Many Episcopal churches have experienced a slow decline in membership over the years. Others, even those located in growing areas, do not find this growth reflected on their church membership rolls. New members may arrive and old members leave, and the church remains the same size. Why is growth seemingly so intractable for the Episcopal Church? Why are so many churches not growing in spite of their desire to do so?

A major roadblock is the patterns many clergy and church members hold about what the church is and what it should be. These patterns, or assumptions, define for us both the church as we know it and the church as we believe it should be. Unfortunately, these also may prevent us from seeing new ways of reaching out to others, new ways of ministering which might begin to resolve the issue of church growth.

Listed below are 10 assumptions that I perceive as operating in the Episcopal Church. Ask yourself whether they help or hinder the church:

**1** *A church is a place that has 120 people in attendance on Sunday morning.*

Episcopalians seem to believe that 120 people is about the right size. We con-

struct our facilities, build a staff and design our church programming for about this number.

Unfortunately, it is becoming more and more clear that there are some serious problems with this pattern. For one thing, it is becoming harder to maintain a church financially with a member base of this size. Fifty to 70 percent of churches in many dioceses are marginal in their ability to support a full-time priest. In addition, an increasing number of Americans, especially the generation born after 1950, prefer to affiliate with large institutions, appreciating the variety of choices that size can provide.

I am not suggesting that the traditional-sized church most of us are familiar with is necessarily outmoded. But I am suggesting that there are some problems we need to look at, and that we need to consider a variety of church sizes, including the model of a large church, when we plan churches for the future.

**2** *A church is a place where, in order to fit in, you've got to enjoy 19th-century, Northern European music.*

An expensive pipe organ and 19th-century Northern European hymns means church for many people. But the recording industry tells us that only 4 percent of Americans express a preference for classical music — precisely the style of music served up by most Episcopal and other mainline churches on Sunday morning.

Why do we resist integrating a more contemporary musical idiom in our worship? One reason, undoubtedly, is a fear of alienating older members. Another is the influence of many professional church musicians, some of whom see as their mission the need to educate parishioners about good music. As much as we admire our rich, historically-based musical tradition, perhaps we need to ask ourselves

whose needs we are we trying to respond to — those of a majority of our members and potential members, including the generation born after 1950, or those of a small coterie of music professionals?

**3** *A church is a place where, for people to fit in, they have to adapt to the customs and traditions of the church, rather than the customs and traditions being adapted to the needs of the people.*

Many church members have an expectation that potential members must be willing to meet us on our terms if they are interested in becoming part of our fellowship. In contrast, growing churches are highly attuned to the needs of their members and prospective members, and they reflect this orientation in their style of worship and the nature of their programming.

**4** *A church is a place which, by its very nature, is constantly struggling for members and money.*

While many Episcopalians might agree with this constant struggle, some would even hold this up as an indication that the church is being true to its prophetic ministry, the assumption being that a prophetic church is always marginal in its society.

In contrast, there are those churches which are struggling, not to hold on to their dwindling members and money, but to build fast enough to accommodate new members. Some of these have a mainline affiliation. What are they doing that we might do as well?

We need to stop undercutting our own evangelistic efforts by deriding those other churches as playing the numbers game and holding up as the predominant model of faithful 20th-century Christianity the concept of the faithful remnant.

*The Rev. Christopher Chamberlain Moore is rector of the Church of the Holy Comforter, Drexel Hill, Pa. A similar article appeared in the December 1994 issue of Leaven.*

## Books for a New Season

There's an excitement about fall that is different from spring. In some parts of the country, it's the changing of the seasons from hot and humid to cool and crisp. In some parts of the country, it's the beauty of the colors approaching on the hill-sides. Throughout most of the country, there's a quality about the sky or the water that we simply label "bright."

For those who teach, whether in schools or colleges, day care or church school, the fall is the beginning of a new year. And as with all proper beginnings, we equip ourselves with new apparel, new tools of the trade, and often new textbooks for learning.

Not all fall books, of course, are textbooks. Yet any number of books can serve as texts for our lives. A good commentary

can heighten our awareness of the nuances in holy scripture. A good novel can engage our imagination about relationships. A good history can teach us to re-evaluate both the past and the present. A good inspirational book can enliven our prayer life. A good work of scholarship can challenge us to consider a new perspective.

We present in this Fall Book Issue a variety of texts for your consideration and enrichment: Here we can allude to specifics under review.

The right text can renew us — our hearts and minds — and even draw us closer into the mind and heart of the word of God.



### 5 *Big is bad, small is good.*

Both large and small churches have advantages and disadvantages. Smallness may produce greater intimacy, although that is not always the case, but it also carries severe programmatic and budgetary limitations. Large size has programmatic and budgetary advantages, but it may inhibit intimacy. The point is, no size is, in and of itself, bad. Those who condemn the large church should perhaps look to the first historical example of a megachurch recounted in Acts 2:41.

### 6 *A church, by its nature, is too small to provide a wide range of programs and activities for all ages and interests.*

Clearly this is a weakness of many Episcopal churches, that they simply do not possess the critical mass necessary to support various specialized ministries. Until we address the issue of church size, this will continue to be a problem in many, if not most, Episcopal churches.

### 7 *A church is a place where only the senior pastor can provide pastoral care.*

If only the rector is involved in pastoral care, the result is often a church topping off at a certain size, as the rector becomes overworked and burned out, and church members, feeling themselves neglected, beginning to drift away.

When Episcopalians see that pastoral care can also be provided by members ministering to each other, as in small

groups, for example, then a major roadblock to growth will have been removed.

### 8 *It is inappropriate to market aggressively one's church.*

Episcopalians are notoriously private about their personal faith. A sad statistic I recently came across stated that the average Episcopalian invites a friend to church once every 27 years!

While we pay lip service to the Decade of Evangelism, we still remain uncomfortable with efforts to market the church. We need to realize that programs in evangelism and new member incorporation are ways of offering people something good for them, namely, a personal relationship with our Lord, and we need not be hesitant or apologetic about doing so.

### 9 *The main reason people attend a megachurch is because of its conservative theology.*

A misconception among many Episcopalians is that a conservative theology emphasizing sin and guilt is the only reason why people attend the variety of alternative church movements growing up across America. In reality, there is no one consistent theology found in these churches, and, in any case, theology is not the only drawing card. Other, nontheological attractions include variety of programs, modern facilities, contemporary music, and worship geared to the preferences of Baby Boomers. Episcopalians need to view alternative religious expressions with a desire to learn from them and to consider their best features in our exist-

ing church customs and practices.

### 10 *An existing church should not relocate.*

A congregation should remain on its two-thirds acre plot with no off-street parking and aging buildings even to the detriment of its ministry.

As much as we Episcopalians assert that the church is not the building, but rather the people, we often act as if the church is the building. We do this by a sentimental allegiance to aging, inadequate facilities, and by refusing to consider relocating. For the future viability of the Episcopal Church, we probably need to consider relocating existing congregations more often than we do, and we need to challenge the assumption that existing church facilities and locations must determine ministry rather than ministry determining facilities and location.

These are the models I see operating in the Episcopal Church. In reading them, you may have thought of more. Questioning these assumptions could lead to possible change in our church. Change is threatening to many and, indeed, it carries potential dangers. But, as the Chinese ideogram reminds us, change also leads to opportunity.

As we move through this season of Pentecost, our lectionary readings challenge us with the image of a first century Christian church casting off models of their past and moving courageously into new life in the Spirit. May we (soon-to-be) 21st-century Christians be equally receptive to the winds of the Spirit in our own day. □

# Jesus and Paul: Who Influenced Whom?

PAUL

*Follower of Jesus or Founder of Christianity?*

By David Wenham

Eerdmans. Pp 452. \$21.95 paper

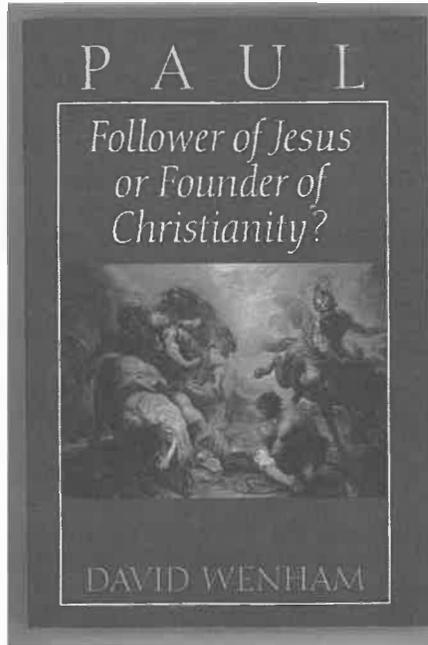
Most Christians have believed that Jesus of Nazareth was the “founder,” and Paul of Tarsus the most reliable interpreter, of Christianity. Both assumptions were brought into question by 19th-century German scholars, notably F.C. Baur and William Wrede. Lately it seems that Paul has been rendered either a mud-slinging moralist or a neurotic quack. While it’s true that the church has tended to regard Paul with an adulating naivete, most of us have admitted that the original message of Jesus was certainly influenced by Paul’s idiomatic power.

Enter David Wenham: A respected Oxford scholar, he can ask the Jesus/Paul question anew without blinking because he knows that recent New Testament scholarship has entered a bold new era and that many scholarly orthodoxies are no longer taken for granted.

The modern gap between Jesus and Paul has been greatly narrowed lately by the progress of what some scholars are learning about Jesus the Palestinian Jew. Textual criticism has lately been less skeptical about the reliability of the Jesus sayings (or parasyings) in the gospels; thus those who persist in widening the gap between one Jew and another, or who remain overly agnostic about the dependability of the evangelists, are looking more and more out of touch with the reality of serious research.

Hence the great importance of David Wenham’s book, the bulk of which is a thorough comparison of what we believe Jesus and Paul understood about what came to be the major dogmatic and christological points of the New Testament (e.g. the kingdom of God or the reason for the crucifixion).

Wenham doesn’t sweep anything under the rug; his results are neither premature nor simplistic, and he moves carefully and convincingly toward the conclusion that Paul was definitely a faithful follower of Jesus. He writes, “Paul lived at the beginning of a process that has gone on ever



since — of Christians wrestling with the meaning of the traditions of Jesus. In the face of all sorts of different situations and conflicting interpretations, he worked out an interpretation that was perceived by the church to express the truth of Jesus in a way that was faithful both to Jesus and to the new context in which he was working” (p. 409).

Paul was a Spirit-filled theological genius who had a passion to bring the gospel to the world in which he found himself firmly situated. Surely the primitive tradition was altered somehow by Paul’s genius. But this only ensured that the tradition remained “true.” Wenham’s book is a much appreciated education and a striking success. And did not St. Paul himself adequately demonstrate that he was only “a slave of Jesus Christ”?

(The Rev.) W.L. Prehn  
San Antonio, Texas

## Carving Up Capon

*THE ROMANCE OF THE WORD*

*One Man’s Love Affair with Theology*

By Robert Farrar Capon

Eerdmans. Pp. 373 \$20 paper

This is a one-volume reissue of three of Capon’s early works: *An Offering Of Uncles* (1967), *The Third Peacock* (1971)

and *Hunting the Divine Fox* (1974). The author, well-known Episcopal priest and teacher, provides in an extended preface an overview of his many books and the place of each in his life and thought.

*Offering*, his “first deliberately theological book,” represents best Capon’s strengths and weaknesses. In it, he examines aspects of modern life and thought in light of the priesthood of all humanity. People have lost the sense of spatial and temporal “place.” Reclamation begins with affirmation of an individual’s worth within history through that person’s obliteration of self, things and others. God’s work in the process is found in paradox, e.g. the inadmissible yet necessary offering of evil, and Mystery. Consequently, the work of theology today is less interpretation than contemplation, while the church serves God in the world by revealing “a glimpse of the Mystery ... operative within us.”

*Peacock* is “an exercise in theodicy” explaining implications of the belief that “God saves us in evil, not from it.” Taking an unfiltered look at all that happens in scripture and our world, we must ask “what has God actually revealed himself to be like?” and “what do we propose to do about it?” The problem of evil becomes “not a puzzle to be solved, but a mystery to be entered.”

*Hunting* prods us to be careful how we use theological language while reminding us that the mystery of God’s relation to us is finally beyond words. From kinds of language, Capon moves to the church, “the world under the sign of Baptism,” and the sacraments, not transactions with God, but manifestations of what is always and everywhere present in the world.

Together, the books are a cohesive meditation on the mystery of the world being drawn to God. Capon’s style ranges from magically stunning to tiresomely self-conscious, with occasionally questionable expressions: Creation is a “lark,” God is “on the make” and the Prodigal’s confession is “malarkey.” As food for thought, this is Capon Wellington with good meat under the puff paste, but watch where and how you cut it.

(The Rev.) Robert Carroll Walters  
Worcester, Mass.

# Books

## Living East of Eden

*THE PROMISE OF REST*

By Reynolds Price  
Scribner. Pp. 353. \$24

This novel does not make easy reading. It is in some ways a modern morality play, with the arena of testing more disturbingly close than we like to think.

A son is dying of AIDS. By his own choice, he is dying alone, in New York, completely alienated from his family. The reader likes the father, a college professor whose classroom manner is engaging. He has a real sympathy, rapport with young people. What has gone wrong? Many things.

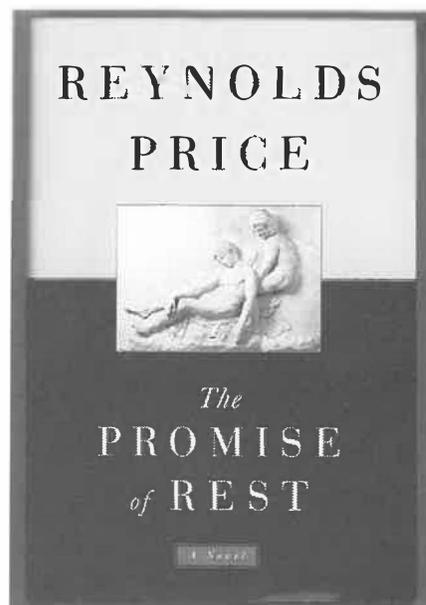
The pain of homosexuality sears these pages, as does the pain of racism. Before the story begins, the son's partner, a black man embittered against all whites, has perceived a heritage of racism in the parents and reacted against them with a hatred that is virulent and destructive.

These parents love their son. They have

not consciously, overtly, condemned his homosexuality, anymore than they have been consciously racist. But they have inwardly deplored the lifestyle, mourned it. The son recognizes their failure to understand as the rejection it partly was. By the time the book opens, he has chosen a lover over parents and isolation over home. And so the stage is set.

These are not bad people. But they, like all of us, live "east of Eden." Their intention has been to love and accept. Instead, they have borne hurt, and caused it. And they are consumed with guilt, with regret, with emotions unexamined, love unspoken, forgiveness unasked. They pray, but "into the air." They are not irreligious; but they don't know God or seek him.

And yet this is also a book of reconciliation, of love given and returned, forgiveness received, understanding sought. It is not simply a revealing of what is wrong in human nature. In a very real sense, *The Promise of Rest* is a testimony to what is best, our longing to love and be



loved. Perhaps this is why the book itself lingers long after the reading.

Katherine Clark  
Valparaiso, Ind.

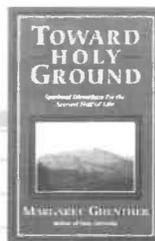
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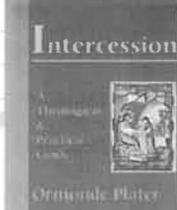
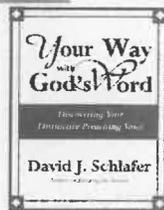
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see page 27

## Books

### Religious Motifs

*ART AND MONEY*

By Marc Shell

University of Chicago. Pp. 213. \$35

What binds together and drives apart art and money? That question is the focus of this new book by Marc Shell, professor of comparative literature at Harvard, which explores "the monetary factors . . . intrinsic to art."

Interestingly, the author also explores any number of fascinating religious issues: Why, for example, in the Judeo-Christian world is one group uncomfortable with representational art but relatively comfortable with money, but the other, relatively uncomfortable with money but comfortable with representational art? How did what Shell calls "the money devil" develop in Christianity?

After an overview of "Icon and Inscription" throughout history, the author offers examinations of the eucharistic wafer, "expressly manufactured like a coin . . . with insignia like those of coins," and then of the Holy Grail, the Annunciation, and the cult of the holy foreskin removed from Jesus' body eight days after his birth.

Unfortunately, only the central collection of reproduced art is in color, but the book has black and white illustrations on almost every page. Also unfortunate — at least I thought so — is no mention in subtitle of the book's interest in religious themes.

The second half of the book is decidedly more contemporary in the art it examines but continues many of the same questions and themes. It includes notes and a list of works cited. An unusual and highly fascinating piece of research and writing.

(The Rev.) Travis Du Priest  
book editor

### Howatch Watch

*MYSTICAL PATHS*

By Susan Howatch

Knopf. Pp. 433. \$25

*ABSOLUTE TRUTHS*

By Susan Howatch

Knopf. Pp. 560. \$23

With the above works Susan Howatch has concluded her "God novels" series, the first four of which were reviewed



[TLC, Oct. 11] by Katherine G. Clark.

*Mystical Paths* is set in the late 1960s in the Diocese of Starbridge (Salisbury). It is narrated by Nicholas Darrow, Anglican priest, son of Jonathan Darrow, narrator of *Glamorous Powers*, Fordite priest and monk, based loosely on the Society of St. John the Evangelist (Cowley Fathers). Young Nick struggles to free himself from the aura of his father, and in the process beds women, studies for the priesthood, conducts seances and almost gets murdered. In spite of all, with ministrations from his father, he ends up an integrated human being in charge of a healing center.

Healers or charlatans? Therein lies the tension of *Mystical Paths*. As Martin Smith, Superior of the SSJE (Cowley), Cambridge, Mass., has said, "...it is really not possible to represent spiritual direction in a novel without sensationalizing it, which Susan Howatch does with great verve." Of all the people seeking health and wellness, we are treated to the borderline cases of hallucinations, ghosts, exorcisms and murders. It's all here! But if even one person is led to read Christopher Bryant's works on spiritual direction, it will have been worth the effort.

*Absolute Truths*, set in 1965, is narrated, as is the first novel, *Glittering Images*, by Charles Ashworth, now Bishop of Starbridge, who is too dependent on his wife. When she dies, he goes to pieces — drink and fornication. Again, through the ministration of the Fordites (Cowleys), he and his chief rival, Neville Aysgarth, dean of Starbridge and narrator of *Ultimate Prizes*, are brought to wholeness.

## Books

What separates *Absolute Truths* from the tedious late 20th-century sensational novel is its biblical theme from Romans 8:28: "We know that all things work together for good for those who love God, who are called according to his purpose." Is this Panglossian optimism? By no means. Rather it is a challenge flung down to us in the church. Throughout these two novels and, indeed, the whole series, shines the light of Christ's love. Excellent reads.

Larry Ravlin  
Clinton, N.Y.

### Like Hunting for Whales

#### REQUIEM

*A Lament in Three Movements*

By Thomas C. Oden

Abingdon. Pp. 176. \$16.95 paper

For those who wonder at the disarray of contemporary mainline denominations, this book is a scholarly, courageous, and accurate diagnosis of our mutual malady as well as a faithful and hopeful, if not optimistic, prognosis. Oden shows an astonishing knowledge, not only of his own field of theology but also of other disciplines and of the bewildering and rapidly changing fads that have captured much of "trendy tradition-impaired seminaries."

John Donne once observed that "preaching against sin is like hunting for whales," the target is a big one. Bitingly accurate descriptions of scholarly idiocy from one in the midst of the mess with unassailable credentials and the widest experiences leaves his critics with little response but *ad hominem* attacks. Lewis Mudge attempts to dismiss Oden's critique (*The Christian Century*, April 12) by claiming that Oden "displays the convert's zeal against his projections of an imagined, even demonized, former self."

Such personal attacks are poor substitutes for responses to Oden's accurate critique of the methods of modern criticism: "They are ideologically tilted, anti-religiously biased, and historically ignorant" or his descriptions of "McGovernized Ecumenical Gridlock" and "pseudoinclusivism."

Richard John Neuhaus tells us, "Do not be misled by the title. Beyond the requiem is resurrection, and behind the lament is laughter." Bishop William Frey captures the true spirit of this courageous book: "... to love a person is to learn the song

that is in their heart, and to sing it to them when they have forgotten it. Substitute church for person and you will understand what Requiem is about."

(*The Rt. Rev.*) C. FitzSimons Allison  
Georgetown, S.C.

### Landmark Study

#### I COME AWAY STRONGER

*How Small Groups Are Shaping American Religion*

Edited by Robert Wuthnow

Eerdmans. Pp. 401. \$14.95 paper

#### SHARING THE JOURNEY

*Support Groups and America's New Quest for Community*

By Robert Wuthnow

The Free Press. Pp. 463. \$24.95

#### TRANSFORMING A PEOPLE OF GOD

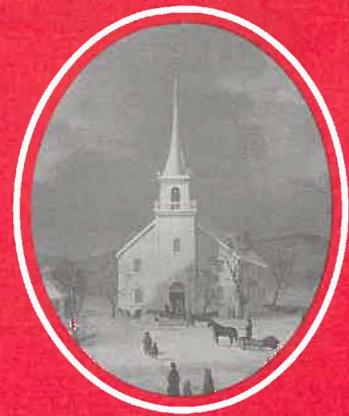
By Denham Grierson

Morehouse. Pp. 156. \$9.50 paper

Robert Wuthnow is changing the way we think about small groups and much more. As director of the Center for the Study of American Religion and professor of social sciences at Princeton, he has pulled together considerable resources to do a landmark study of the small group phenomenon in this country.

*I Come Away Stronger* presents 14 case studies done by a top-ranking team of professionals (mostly sociologists). They each spent up to a year participating in the life of a group. During this time they did in-depth interviews with selected group members as well as taping group sessions. The result is a collection of readable material which pastors and group leaders will find invaluable for understanding how groups work and what people gain from membership in small groups.

Since all congregations are made up of small groups of one kind or another, this book is useful in looking at congregational life. This reviewer found that working with *Transforming a People of God* along with *I Come Away Stronger* was helpful in recalling things which had been said and done in the life of a parish. Denham Grierson is a member of the United Faculty of Theology, Melbourne, Australia. He, with some help from his students, has produced a helpful model for looking at a congregation. Using six "windows" he shows how to name what is hap-



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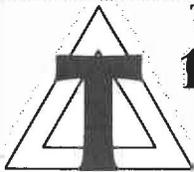


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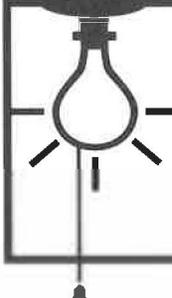
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## Books

pening, interpret it and do the work of remaking or reshaping the way a congregation approaches ministry.

*Sharing the Journey* is more useful to specialists but is nevertheless very readable and interesting. It presents the raw data from Wuthnow's research project which produced *I Come Away Stronger*.

Wuthnow's work provides insight into the strengths and weaknesses of small groups. Small groups need to be tied to a larger group, lest they become ingrown. They tend to be very subjective in Bible studies and require other kinds of cognitive experience. They must not be seen as a substitute for family and other kinds of relationships. Otherwise a great deal of energy is expended in dealing with programs and committees' leaving less time for participating in the small group life which attracted them initially (warmth, closeness, caring, support, affirmation, personal growth). One last warning: Understanding of God may be limited to the experiences of the group rather than the wonder of the Almighty; strong theological teaching is needed to avoid a spirituality which is adapted "to the vagaries of secular society."

(The Rev.) CHARLES V. DAY  
Hellertown, Pa.

## Illuminating Prayer

*SPIRITUALITY IN ECUMENICAL PERSPECTIVE*

Edited by E. Glenn Hinson  
Westminster/John Knox  
Pp. 200. \$14.99 paper

This collection of essays, frequently citing Thomas Merton and dedicated to Douglas Steere, noted Quaker teacher and ecumenical leader, seeks common ground among Christian traditions by the paths of mystical and contemplative prayer. Basil Pennington's essay, "Centering Prayer and the Friends," links Quaker silence to "centering prayer" in a most illuminating way. As in any collection, the selections are uneven, but all focus in various ways on the role of contemplation in the modern world.

Mother Mary Jean, C.S.M.  
Peekskill, N.Y.

## Books Received

**THE SHATTERED LANTERN.** By Ronald Rolheiser. Crossroad. Pp. 172. \$11.95 paper.

**ADDICTION AND RESPONSIBILITY: An Inquiry Into the Addictive Mind.** By Francis F. Seeburger. Crossroad. Pp. 200. \$14.95 paper.

# Short and Sharp

By TRAVIS DU PRIEST

**ST. AUGUSTINE: Tractates on the Gospel of John 112-24 and Tractates on the First Epistle of John.** Translated by John W. Rettig. Catholic University of America. Pp. 301. \$39.95.

Volume 92 of "The Fathers of the Church" series gives the English reader a new translation of St. Augustine's Tractates or homilies on the Gospel of John and on the First Epistle of John, less well known than his *Confessions* or *City of God*, but among his important and influential writings. Readers will need to consult Vol. 78 of this same series for the introduction to these texts.

**EMBODIED PRAYER: Harmonizing Body and Soul.** By Celeste Snowber Schroeder. Triumph. Pp. 209. \$10.95 paper.

Exploring movement as a metaphor for the spiritual journey, the author opens the life of prayer to include all sorts of movement, including dance, which she notes is more difficult for men to accept than women. I greatly appreciate her radical embrace of the incarnation in the chapter on healing the soul through the body. Those interested in liturgy and ritual will enjoy "A Tapestry of Movement: Ritual in the Church."

**HOLY DAYS AND HOLIDAYS.** By Lee Gibbs. Forward Movement. Pp. 128. \$5.95 paper.

Episcopal priest and professor at Cleveland State, Fr. Gibbs is author of the very fine *Middle Way* published several years ago. With solid historical liturgies as a backdrop, he gives succinct introductions to the origins and meanings of important holy days in the Christian tradition. Fascinating reading.

**OUTSTANDING IN HIS FIELD.** By Steven Rottgers. Proctor (361 Eisenhower Parkway, Ann Arbor, MI 48103). Pp. 32. \$8.95 plus \$1 shipping, paper.

A parable featuring Canton the scarecrow and the Great Maker's Field, by storyteller and Episcopal priest Steven Rottgers. Illustrated with lively "stick" drawings.

**ONE GOD, ONE FAMILY, ONE EARTH** (reviewed, TLC, April 23) is available from Episcopal Parish Services, P.O. Box 269, William Penn Annex, Philadelphia, PA 19105. \$12, plus \$5 shipping and handling.

**PSALMS FOR TIMES OF TROUBLE.** By John Carmondy. Twenty-Third. Pp. 163. \$9.95 paper.

Seventy-five prose-poem prayers for different times of trouble. The informal style will appeal to some, not to others: "After another day of battering/I slump on my stool/feeling black, blue and green/Is it not enough that I am dying?"

**OTEY'S JOURNAL: Being the Account** by James Hervey Otey ... of

**His Travels in the Summer of 1851 in England, Scotland, Ireland and Wales.** Edited with notes by Edwin Thomas Greninger (2210 Wyndale Rd., Johnson City, TN 37604). Pp. 170. No price given, paper.

The first Bishop of Tennessee's journal kept during his visit to England more than a century and a half ago. Charming entries on churches, priests, sermons, and occasional accounts of conversations — on slavery, for example.

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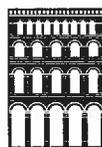
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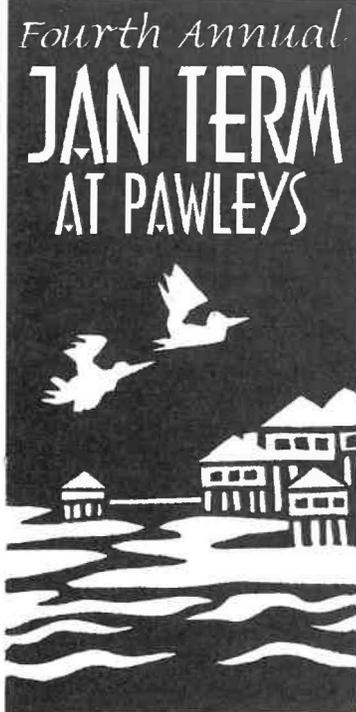
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For the Christian, indeed, there is hope, and it is not idle, for it does not depend on the amelioration of this world. After reminding the Thessalonians of all the bad news, Paul writes, amazingly, "Be joyful always, pray continually, give thanks in all circumstances" (1 Thess. 5: 16-18).

Likewise, Jesus says, after describing the final debacle of all the worldly hope of Israel, "When these things begin to take place, stand up and lift your heads because your redemption is drawing near" (Luke 21:28).

Our hope is sure precisely because it does not come from this world or our own efforts, it comes from God. The "bad news" is that men and women have indeed made a mess they cannot clean up; the "good news" is that God not only can, but will.

*David R.L. Simpson  
Bloomfield, Conn.*

*Next Week . . .*  
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**FULL-TIME PRIEST** for family size parish in historic village of Essex, NY on Lake Champlain. Send resume and CDO to: **St. John's Episcopal Church, P.O. Box 262, Essex, NY 12936.**

**RESIDENT ASSISTANT** for HOSANNA house to serve as live-in caregiver for physically challenged, mentally alert young adults in new ecumenical ministry in Chattanooga, Tennessee. Patterned after L'ARCHE model, eight physically challenged individuals and two caregivers who assist with daily routines and transportation live together as a family in beautiful 10-bedroom, fully accessible residence. Training provided. Information and resumes to: **The Rev. David Crippen, HOSANNA, P.O. Box 11483, Chattanooga, TN 37415. Phone/FAX (706) 398-2848.**

**PART-TIME ASSISTANT** in Manhattan parish. Share in program, pastoral and liturgical duties in exchange for an apartment and small stipend. Ideal for a priest who is studying in New York City or who has recently retired. Responses to: **The Rev. Herbert G. Draesel, Church of the Holy Trinity, 316 E. 88 St., New York, NY 10128. Phone (212) 289-4100; FAX (212) 289-4155.**

**PROFESSIONAL YOUTH MINISTERS:** Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (800) 373-4796

**YOUTH MINISTER:** Part-time position in suburban Atlanta parish. We want to grow our youth group and program based upon priorities including personal spiritual development, community building and youth leadership development. Ordination not required. Salary plus benefits. Please send resume to: **St. Matthew's Episcopal Church, Youth Minister Search Committee, P.O. Box 551, Snellville, GA 30278-0551.**

## POSITIONS WANTED

**SKILLED PRIEST/PASTOR,** counselor clergy/families, congregational development and conflict resolution seeks diocesan staff position as canon to the ordinary, canon pastor or archdeacon. Communicator, preacher and teacher Reply Box L-760\*.

## RETREATS

**7TH ANNUAL FALL RETREAT** for RACA on October 11, 12 and 13, 1995; Francisco Grande Resort, Casa Grande, AZ. Ed. G. (520) 648-7517

## TAPES

**SCHULMERICH CARILLON** cartridge tapes FREE! Many available. Write: **St. Mark's Episcopal Church, 1 E. Main, LeRoy, NY 14482** or call (716) 768-7200.

## SABBATICALS

**IS THERE A SABBATICAL in your future?** The Sabbatical House offers a place for you to stay for all or part of your sabbatical (up to four weeks) at a reasonable cost. Located at the Virginia Diocesan Center at Roslyn in Richmond, VA. Beautiful setting. Furnished home; kitchen facilities. Can accommodate spouse but no children or pets. 20-30-minute drive from Amtrak station, Richmond International Airport. For details, call or write for a brochure: **Roslyn, 8727 River Rd., Richmond, VA 23229; (804) 288-6045.**

## 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.**

**EPISCOPAL CHURCH TIES** superbly woven in England. Shield in full color on navy or burgundy. Quantity order discount. To order, specify color and send \$24.95 to: **Church Ties, 310 N. Campbell Rd., Landrum, SC 29356.**

## TRAVEL

**ISRAEL,** the Holyland, 9 days from \$1,398. Meals and lectures daily, roundtrip air NYC. Episcopal experience **CLERGY** travel FREE. Call Everett and get FREE gift **800-486-U-FLY (8359). Journeys Unlimited, 500 8th Ave., New York, NY 10018.**

## WANTED

**NEEDED:** Used theological books for clergy and Lay Training Institute. Mail by prepaid surface book rate to: **Diocese of North Central Philippines, P.O. Box 403, Baguio City, Philippines 2600.** All donations appreciated.

**CHOOSY BEGGARS**—a new Episcopal church is looking for a pipe organ (5 ranks or better) located in the East, in good shape and available as a donation or for a nominal price. Call (706) 865-9680.

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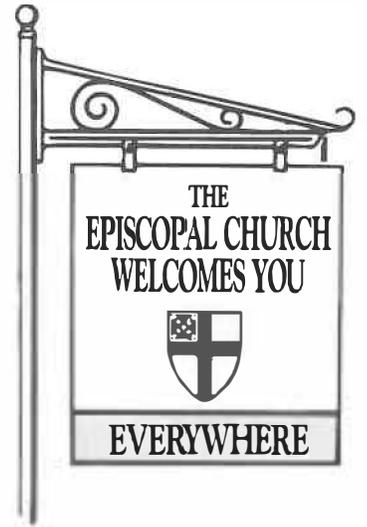
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\* c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936

# Church Directory



## Washington, DC

**CHRIST CHURCH**, Georgetown  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. **Stuart A. Kenworthy**, r; The Rev. **Thomazine Shanahan**, the Rev. **Lupton P. Abshire**  
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

## Hollywood, FL

**ST. JOHN'S** 1704 Buchanan St.  
The Rev. **Hobart Jude Gary**, interim r  
Sun 8 & 11 (Sung). Weekdays as anno

## Augusta, GA

**CHRIST CHURCH**, Eve & Green Sts.  
The Rev. **Theodore O. Atwood, Jr.**  
Sun Masses 8 & 10 (Sung). Wed 6:30

## Riverside, IL (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, IN

**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, MA

**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

## Newark, NJ

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

## Long Beach, L.I., NY

**ST. JAMES OF JERUSALEM BY THE SEA**  
W. Penn & Magnolia Founded 1880  
The Rev. **Marlin Leonard Bowman**, r; the Very Rev. **Lloyd A. Lewis, Jr.**, hon. r  
Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

## New York, NY

**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

## Williston Park, L.I., NY

**ST. ANDREW'S** 147 Campbell Ave.  
The Rev. **Berry Parsons**, r (516) 746-5527  
Sun Masses 8 & 10; SS 9:45, Thurs Mass & Healing 10; HD as anno

## 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 Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD 7:30. C by appt

## Selinsgrove, 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; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

## Corpus Christi, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. **Ned F. Bowersox**, r; the Rev. **Robert B. Hibbs**, the Rev. **C. Bruce Wilson**, asst (512) 882-1735  
Sun 8 & 10. Weekdays as anno

## Arlington, TX

**ST. MARK'S** 2024 S. Collins (Between I-30 & I-20)  
Fr. **Timothy P. Perkins**, r; Fr. **Alan McGlauchlin, SSC**, c; Fr. **Thomas Kim**, Korean v Sun Masses 8, 9, 11, 6. Daily Masses as anno (817) 277-6871; Metro 265-2537

## Dallas, TX

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206-7719 (214) 823-8134  
The Very Rev. **Philip M. Duncan, II, D. Min.**, Dean; Canon **Juan Jimenez**; Canon **Trudie Smither**; the Rev. **Benjamin Twinamani**; the Rev. **Tom Cantrell**; the Rev. **Phyllis Doty**; the Rev. **Canon Roma A. King, Jr.**  
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 & 6:30 Sung Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. **Rex D. Perry**, r; the Rev. **Frederick C. Philputt**, v; the Rev. **George R. Collina**; the Rev. **Thomas G. Keithly**; the Rev. **Michael S. Mills**  
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, TX

**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

## Pharr, TX

**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, WI

**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  
(809) 778-8221  
Fr. **Keithly R.S. Warner, S.S.C.**, r  
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

## 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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### 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.